HISTORY OF THE THEOLOGICAL SEMINARY IN VIRGINIA

AND ITS HISTORICAL BACKGROUND

The Seminary Overlooking Washington and the Potomac

History of
The Theological Seminary
in Virginia
and
Its Historical Background

Rev. Wm. A. R. Goodwin, D. D.
Editor and Author

Centennial Edition

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Dedication

To The Glory of God
and
In Memory of
The Reverend Edward Lewis Goodwin, D. D.
For many years Historiographer
of the Diocese of Virginia,
who entered into the rest of Paradise
on
February 7, 1924

He made so many and such valuable contributions to the History of the Theological Seminary in Virginia that it seems most fitting that this volume should be dedicated to his memory in grateful recognition of his life and service to the Church.

William Cabell Brown,
President of the Board of Trustees.

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PREFACE

THE first volume of this History appeared in time for the Centennial Celebration of the Seminary held on the sixth and seventh of June, 1923. The preparation of Volume II has required much time and patience on the part of those who have done the research work and written the chapters which this volume contains. The editor expresses grateful appreciation for this labor of love done by those who have assisted in this arduous work.

The Biographical Sketches of the Bishops of Virginia and of others contained in Section VI are necessarily brief and inadequate. The limitations of space imposed upon the writers the necessity for restraint and condensation.

Sections VII, VIII, and IX contain material of permanent value to the history of the American Church. The effort to prepare and present the lists of the Alumni with the information appended contained in Section VII has been attended with difficulties many of which have been insurmountable. Unfortunately no card catalogue of the graduates of the Seminary containing record of the service rendered by them in the ministry of the Church has ever been prepared, and the information given had to be sought from many sources. Old Church almanacs and journals of the Church, both diocesan and general, have been consulted. The spelling of proper names in these various records is as varied as the mind and disposition of the various secretaries. It is hoped, however, that these lists will constitute a basis upon which a correct and complete enrollment of the sons of the Seminary may be built up, permanently preserved, and extended as the passing years add to the number of her graduates. An important step was taken in this direction when the Board at its meeting in October, 1923, elected Rev. Dr. Wallace E. Rollins, professor of Church History in the Seminary, historiographer of the Institution.

To the preparation of the records contained in Section

VII, Dr. Edward L. Goodwin and other contributors have given long and patient work. The list of those whose gifts made possible the founding and continuance of the Seminary is as representative and complete as the information at our disposal has made possible. These lists make it clearly evident that this Institution is not the result of the munificent gifts of the wealthy few, but owes its origin and its continuance to the large number of loyal Churchmen who at the beginning and through all the years of her history have rallied to her support with generous and self-sacrificing devotion.

The Rev. Dr. Rollins and those associated with him in the preparation of the articles contained in Section IX have rendered to the Church an invaluable service. This Section constitutes the first effort ever made to assemble the facts which reveal the contributions made by the Virginia Seminary to the missionary work of the world, and to the literature of the Church.

The manuscript written by the Rev. Dr. Arthur B. Kinsolving for the chapter on the Episcopal High School was more extensive than the chapter which appears in this volume. Before this valuable contribution could find its place in this History, Dr. Kinsolving expanded what he had written into a most interesting volume entitled "The Story of a Southern School" which has already had wide circulation. This and several other chapters written for this volume have been somewhat abridged in order to make it possible to include an account of the Centennial Celebration of the Seminary and some of the addresses delivered on that occasion. We trust that the abridgment of the chapter on the Episcopal High School will serve as a stimulus to those who read it to read also the complete history of this School contained in the book above mentioned.

Renewed recognition has been recently given to the intimate connection between the Virginia Seminary and the Bishop Payne Divinity School by including in the Centennial endowment fund program of the Seminary an appeal for $50,000 for the further maintenance and development of this School for the training of colored men for the ministry of the

Church. The history of this School as set forth in Section XI by the Reverend Dr. Ribble gives evidence of the value of far reaching work which it is doing and also of its historic connection with the Virginia Seminary by whose Board it was founded and also fostered for many years.

The attention of the reader is directed to the section of the transcript of the Minutes of the Board of Trustees found on page 591 which give full expression to the ideals and convictions held by the founders of the Theological Seminary in Virginia as to the kind and character of preparation which they purposed should be given to those who entered this Institution for their training for the sacred ministry.

The biographical sketches of the professors of the Virginia Theological Seminary are included in Volume I. In the transcript of the Minutes contained in the appendix of Volume II mention is made of the election on May 17th, 1827, by the Board of Trustees, of the Rev. William Jackson, rector of St. Paul's Church, Alexandria, as professor of pastoral theology in the Seminary. This election took place subsequent to the removal of the Rev. Dr. William H. Wilmer from Alexandria to Williamsburg, Virginia. The Minutes make further record of the election both of Bishop Meade and of Bishop Johns to the faculty of the Seminary. The service rendered by these three was supplementary to the work done by the full professors who gave their whole time to the work of teaching in the Institution.

Appreciation is expressed for the kindness of Mr. John C. Howard in reading the large part of the proof of Volume II and for the consideration of Dr. J. A. C. Chandler, president of the College of William and Mary, in making it possible for the author, in connection with his College duties to bring this work to completion.

The Seminary Centennial, the approach of which suggested the preparation of this History, now lies in the past. Already history is being made which will doubtless claim the attention of one who will be called to write the further history of the Theological Seminary in Virginia when another hundred years has been added to its life. Buildings which are

the dream and hope of the present will then be mantled with ivy and cherished in the affection of students yet unborn. Stars will then long since have marked the names of all the alumni which appear in this book. But these stars will not be the symbols of death. They will be marks of transition. They will point the way to realms of freedom and continued service in fellowship with Him who has used and will continue to use the Seminary and her sons for laying here upon the earth the surer foundations of that Kingdom which is eternal in the heavens.

WM. A. R. GOODWIN.

The College of William and Mary
Williamsbury, Virginia—February, 1924.

ERRATA—VOLUME I

Page 69.	Line 15.	For Rev. *James* Camm, read John Camm.
Page 158.	Line 32.	For *spirit*, read Spirit.
Page 161.	Line 10.	For *thirty-six* rooms, read twelve.
Page 164.	Line 40.	"Melrose" was not, according to Dr. Joseph Packard of Maryland, part of the original Seminary purchase, but was bought for Dr. Packard after his marriage. See also page 139.
Page 225.	Line 26.	For Mrs. Dudley *A.* Smith, read Mrs. Dudley D. Smith.
Page 270.	Line 3.	For John *C.* Meem, read John G. Meem.
Page 274.	Line 6.	After McRae, add Benjamin L. Ancell.
Page 274.	Line 13.	For *Robert*, read Roger Atkinson Walke.
Page 356.	Line 18.	For Rev. *A.* Dalrymple, read Rev. Edwin A.
Page 358.	Line 34.	For Rev. *A.* Dalrymple, read Rev. Edwin A.
Page 400.	Line 8.	For *complete*, read complex.
	Line 27.	Insert "most" before "pronounced."
Page 414.	Line 34.	For E. *L.* Hinks, read E. S. Hinks.
Page 422.	Line 12.	For Horace *B.* Hayden, read Horace E. Hayden.
	Line 15.	For James *M.* Morris, read James W. Morris.
Page 432.	Line 2.	For *Trinity*, read University of Toronto.
Page 477.		Dr. Crawford requests credit for bringing the Bishop of Nevada and Mr. Hunting together.
Page 508.	Line 2.	For James *A.* Winchester, read James R. Winchester.
Page 522.	Line 6.	For *correction*, read corrective.
	Line 9.	For *on*, read at.
	Line 10.	For *lines*, read times.
Page 524.	Line 25.	For *brings*, read bring.
Page 529.	Line 15.	For *Dr. Nelson*, read Dr. Crawford.
	Line 24.	For *Dr. Nelson*, read Dr. Crawford.
Page 562.	Line 4.	For *Baltimore in* 1892, read Minneapolis in 1895.
Page 562.	Line 4.	For *ten*, read seven.
Page 565.	Line 8.	For *men*, read man.
Page 579.	Line 34.	For *his*, read her.
Page 588.	Line 39.	For *changes*, read change.
	Line 39.	For *forms*, read form.
	Line 40.	For *did*, read does.
Page 592.	Line 5.	For *her sympathy for*, read "its support of."
Page 658.	Line 25.	Add "Dr. Crawford was also responsible for the beautiful avenues of trees in front of both the Seminary and the Episcopal High School."
Page 681.	Line 8.	Add "not," after "is" and before "married."

Note—Dr. Grammer, in requesting the corrections above mentioned, in the chapters written by him, states that they occurred in the first printing of these articles elsewhere under the direction of another editor.

ERRATA—VOLUME II

Page 62.	Line 37.	For *Eliot* Cresson, read Elliot.
Page 116.	Line 12.	For *Hazelhurst*, read Hazlehurst. See also page 148, line 1; page 178, line 11.
Page 218.	Line 26.	For *Elliott* Cresson, read Elliot.
Page 395.	Line 6.	For M. *C.* T. Wing, read M. T. C. Wing.

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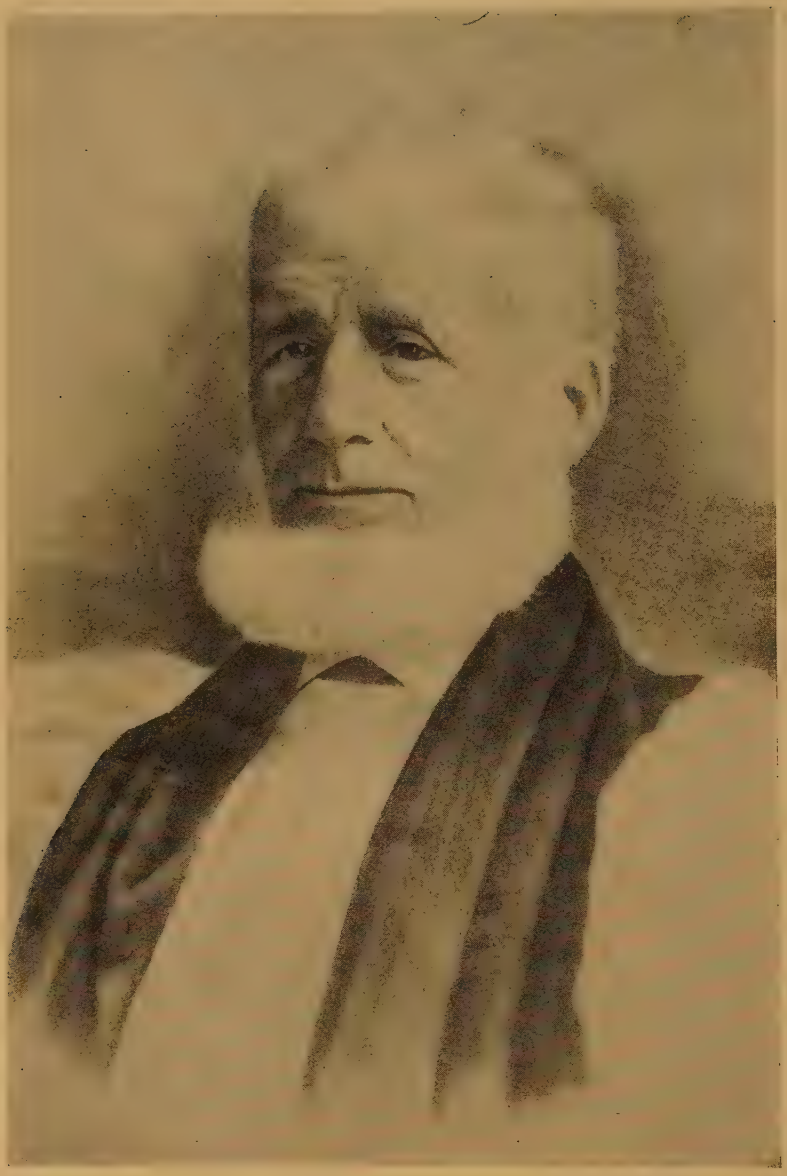


THE RIGHT REVEREND DOCTOR JOHN JOHNS

Fourth Bishop of Virginia

SECTION VI

Chapter I

The Right Reverend Dr. John Johns

REVEREND RANDOLPH H. McKIM, D. D., LL. D.

In undertaking to give a sketch of Bishop John Johns of Virginia, who was born in 1796 and died in 1876, we are seriously embarrassed by the fact that no life of this eloquent and distinguished prelate has ever been published, nor does the Library of the Theological Seminary contain any collection of memorial sermons or addresses which must have been delivered at the time of his death.

The episcopate, of Bishop Johns, however, was a notable one. He was consecrated Bishop in 1842 and served as assistant to Bishop Meade until 1862 and as Bishop of Virginia until his death in 1876. He was greatly admired and much beloved in his diocese, while in the Church at large he exercised a wide and impressive influence. Another embarrassing circumstance is presented by the fact that Bishop Johns did not exercise his talents as a writer. The only publication from his pen is the Memoir of Bishop Meade published in 1867 and in this he has absolutely suppressed his own personality. Of occasional sermons and addresses none appear to have survived except those that have been reprinted in whole or in part in the Journals of the Diocese of Virginia. Indeed it was his wish that none of his manuscripts should be published. The best account that the writer of this sketch has been able to find is that given by the Reverend Dr. Joseph Packard in chapter nineteen of his "Recollections of a Long Life."

Of Bishop Johns it may be said that he was one of the brightest stars in the firmament of the Virginia Seminary. He selected it as his place of residence in 1854, and there he lived for two and twenty years, up to the day when he entered into his eternal reward, except the four years of the war from 1861 to 1865.

Thus "The Hill" was his home for eighteen years, and on that spot shone the steady light of his beautiful life. There he lived and labored, going in and out among the students and the Professors, presiding at the meetings of the Board of Trustees, worshipping and frequently preaching in the Seminary Chapel up to the very end of his life of fourscore years.

Few men have left such a record as a preacher. For fifty-seven years he exercised that high and holy office and for all that long period, from the beginning in 1819 to the end in 1876, he preached Christ and Him crucified, and this not only with fidelity but with rare unction and eloquence. He was recognized as an orator of unusual power. His voice was one of great sweetness and flexibility. His diction was that of a master of the English language. His delivery was singularly attractive. But such was his absorption in the supreme aim of the Christian ministry, such his manifest zeal for the glory of his Master, that men forgot the orator in the messenger of God, and went away thinking of the message rather than the messenger. The elegance of his diction and the ease and fluency of his utterance did not seem to divert the thoughts of his listeners from the high theme on which he was discoursing to the beauty of the discourse or the personal gifts of the speaker: they served only to enhance the power and impressiveness of the message, so completely was the preacher mastered by the gospel he was preaching. The theme of his sermons was, as I have intimated, Christ. He seems to have taken St. Paul's words as the motto of his whole ministry, "I determined not to know anything among you save Jesus Christ and Him crucified." Whatever his particular subject, it always proceeded from or revolved about the same theme, Christ and His Cross. He always looked at his subject from the point of view of the Cross. Not only was his theology Christocentric, but his thoughts centered in or emanated from the Cross, and so, naturally, when he came to speak of any aspect of the Christian life or any phase of Christian Doctrine, he related it to the Cross, —"the wondrous Cross." He saw all truth "as it is in Jesus," whether the fatherhood of God, or the sonship of man, or human brotherhood, or redemption, or duty, each

truth presenting a different aspect as looked at in the mirror of Christ and His revelation.

One far better qualified to judge than I has expressed the opinion that Bishop Johns was a truly great theologian, and more deeply versed than any of his contemporaries in the House of Bishops in the theology of the ancient Fathers. But he never made a display of his learning. Even on the great occasion when he preached the sermon at the opening of the General Convention in Baltimore in 1871, his theme was "the love of Christ" and he treated his subject with tenderness and feeling and unction, but in simplicity of speech. Trained as he was at the Princeton Theological Seminary, it is not strange that his theology should have shown a tincture of the old Calvinistic masters. Turretin, the famous Swiss theologian, was a favorite author with him. But before all, and above all, his theology was the theology of the Cross.

Yet he could, on occasion, enter the lists with the ablest controversalists without fear of the result of the encounter. Of this we have a striking example in his address to the Virginia Council in 1873, in which he defended the great Swiss Zwingli, Reformer, against the animadversions of Canon Liddon, and Bishop Browne, showing himself a master of theology, and a scholar well equipped at all points. It could be wished that this address might be republished and widely distributed in the Church, both because of its intrinsic merits as a learned and very able discussion of the doctrine of the Lord's Supper, and also because it so admirably reflects the mental gifts, the theological culture and the doctrinal position of Bishop Johns, of whom, though confessedly one of the greatest of the Bishops of Virginia, we have such very scanty, literary remains. The writer of this sketch does not hesitate to say that in his opinion it is one of the clearest, most logical, and satisfactory discussions of the doctrine of the Holy Communion with which he is acquainted. It is replete with learning, convincing in its argument, clear and attractive in style. It reveals the fact that, though Bishop Johns was characteristically gentle and gracious in spirit, he was at the same time fearless in maintaining his convictions. It took uncommon courage at that epoch to

undertake to vindicate the doctrinal soundness of the views of Zwingli on the Lord's Supper, against such illustrious churchmen as Canon Liddon and Bishop Harold Browne. Yet this Bishop Johns did not shrink from doing. He says, "Of all the continental reformers, the Swiss leader, Ulrich Zwingli, was most successful in eliminating the errors and superstitions associated with this Sacrament, and maintaining it, in its truth and simplicity, as instituted by Christ." He then quotes the charges made by the two distinguished authors just named, and says, "For all this wanton assault, I venture to affirm there is not a pretext to be pleaded."

It would be difficult to exaggerate the importance of the influence which he exerted upon the students of the Seminary by the sermons which he preached in the Chapel. They had before them in Bishop Johns a model of what a Christian preacher should aim to be; and one cannot doubt that the graduates of the Virginia Seminary owe much of their success in the pulpit to the high standard constantly before them in the preaching of Bishop Johns. But this was not all. He was also Professor of Pastoral Theology and Homiletics, and the senior class had the rare privilege of receiving instruction from one who was a model as a pastor, and a master of the art of preaching. Their sermons were subjected to his criticism, which, while always kindly, was often caustic and sometimes severe. The wit and humor which he mingled with this function, was a great asset to those who sat in his class room.

Of his scholarship in early life the venerable Dr. Charles Hodge of Princeton Seminary, his lifelong friend, wrote as follows: "Johns was always first,—first everywhere and first in everything. His success was largely due to his conscientious determination always to do his best. He was thoroughly prepared for every exercise in college and in the Seminary. Our class has to study Turretin's System of Theology in Latin. Sometimes a large number of pages would be given out for examination, and Johns was the only one of the class who could master them fully. He was always the best in the class." When Dr. Archibald Alexander needed an instructor in Hebrew in Princeton Seminary he selected young Johns for the place.

His episcopate in Virginia, from 1842 to 1876, was marked by many stirring events, both in Church and State. The controversy initiated by the Oxford Tracts was at its height when he entered on his office as assistant to the lion-hearted and saintly William Meade. Those powerful and learned letters of Bishop Hopkins of Vermont, known under the title "The Novelties which disturb our Peace," in which the author, mighty in both logic and patristic lore, exposed the true character of the Tractarian Theology as unscriptural and modern and Roman, rather than Anglican and Primitive,—were published about this time, and were at once warmly welcomed by the Bishop of Virginia. By his side in this and in the struggles and controversies that followed stood Bishop Johns, always modest and unassuming, but always steadfast and true.

As to his doctrinal opinions the best descriptive term that we can apply to them is the word "*Evangelical*," meaning by that nothing partisan or narrow, but just the reverse. The doctrine of gratuitous salvation through faith, and the principle of simple trust in Jesus Christ, was, as of the Reformation, so of his individual system, the very corner stone. To it every other opinion was assimilated and by it was squared. If we are actual sinners, verily and indeed, we must be freely forgiven, if God's favor is to be attained at all; and the fitness of a Mediator therefore becomes apparent at once. But as the fitness of a Mediator becomes apparent, so does the necessity of exclusive trust in Him, as being the only link to connect us with the grace of pardon, and the hope of eternal life." He also held to the urgent necessity of the sanctifying grace of God's Holy Spirit by Whom we are drawn to the Father. These two principles, built on the holiness, justice and mercy of God on the one hand, and on the guilt and depravity of man on the other, were foremost in the theology of Bishop Johns.

As to his churchmanship, he was unwaveringly attached to the Church of his birth. His father, a communicant and warden of the Episcopal Church in New Castle, Delaware, was thoroughly loyal to the Prayer Book and the Articles of Religion which he held to be of the greatest importance as interpretative of the doctrine of the Prayer Book. With

the great Hooker he held Episcopacy necessary, not to the *being*, but to the *well-being*, of the Church, and gladly grasped the hand of every Christian man as a brother in the faith. He was in sympathy with Bishop Meade and Bishop McIlvaine and Bishop John Henry Hopkins in their repudiation of the characteristic doctrines of the Oxford tracts. But on the other hand when Bishop Cummins raised the standard of secession from the Church, upon grounds which seemed to Bishop Johns wholly insufficient, he stood forth as the firm and uncompromising advocate of loyalty to the Protestant Episcopal Church.

It goes without saying, after having said this much, that Bishop Johns was a loyal Protestant, holding that the Church of which he was a Bishop should be firm and uncompromising in bearing her witness for the truth as set forth in Holy Scripture and the primitive Fathers of the Church; and at the same time uttering her solemn protest against the perversion of the doctrines of the faith which have been accepted by the Church of Rome for centuries past.

Firmly but lovingly he sought to restrain that godly man, the Reverend James A. Latané, from leaving the Church; and as firmly and as lovingly would he have resisted the proposal to blot out the word "Protestant" from the name of the Church. He held strongly to the continuity of our Church with the primitive Church of England, long centuries before the Roman missionaries set foot on the shores of Kent, but he also held just as firmly that the Reformation restored the Church to the doctrinal position of the Church of the primitive ages, and that in order to remain Catholic, it was absolutely essential that she should have become and should continue Protestant. He was too well read in the ancient Fathers to entertain any doubt on this subject. He was a thorough-going Protestant, nor did his trumpet ever give an uncertain sound on that question.

A word should be said of Bishop Johns as a diocesan Bishop. How faithfully he fulfilled the functions of his episcopal office in the visitation of his widely extended diocese—embracing at that time the territory which is now divided into four dioceses—I have no space to tell. It involved long and laborious journeys, often by buggy or

carriage, and sometimes in an open boat across the great rivers of the state. "The care of all the churches," both ministers and people, rested upon his heart. He brought them on these visitations sympathy and comfort in their trials, ever displaying tenderness and kindness, as well as justice, in dealing with difficulties and complications that must frequently have arisen. He went in and out among the people and the clergy in the spirit of St. John himself.

My very imperfect sketch would be fatally defective if I omitted to make mention of the fact that Bishop Johns was in the best sense of the word a patriot. He loved his people, and when the great crisis of 1861 arose and the State of Virginia felt compelled in justice to the highest considerations of right and duty to take her stand with her Southern sisters and resist invasion, Bishop Johns did not hesitate for a moment to throw in his lot with the people, over whose spiritual interests he had been appointed an overseer. During those four years of terrible trial and stress he was ever ready to give to his people the support of his tender sympathy and his fatherly counsel and advice.

In bringing this brief sketch of Bishop Johns to a close, I am painfully conscious how inadequate it is to give a just idea of that greatly beloved man of God.

By his hands I was confirmed in Trinity Church, Staunton, in 1863, and in the same Church ordained in May, 1864. He it was, also, who ordained me to the priesthood in Grace Church, Alexandria, on the 26th of May, 1866, and during eight years of my ministry at Christ Church in that town, I was privileged to enjoy his friendship. The relation between us was thus close and affectionate, and I could wish, for that reason, that circumstances had permitted me to present on these pages a portrait more worthy of my conception of him.

There are two occasions when his personality shone out with unique and peculiar beauty. One was when he visited a parish for the purpose of Confirmation. His addresses at those times were without exception the most beautiful, and the most impressive I have ever heard. There was an unction and a tenderness in his manner, combined with a fatherly solicitude for those who then entered on the privileges

and responsibilities of the Christian life, that I frankly say I have never heard equalled by any Bishop on such an occasion. The members of the class seemed always deeply impressed by his words of counsel, and the whole congregation would be deeply moved, sometimes to tears, as the venerable prophet of God poured forth his heart in loving and burning words of evangelical fervor.

The other occasion to which I refer was the Annual Convention of the Diocese, and especially the closing service. These Virginia Conventions were unique and apart from all others, quite sui generis. The sessions lasted from Wednesday morning to Saturday afternoon, whether there was much or little business to be done. Indeed the business part of the Convention was regarded as the least important, and was quite secondary to the frequent religious services and sermons and prayer meetings. These last took place in the early morning, at six or at seven o'clock. Prayers, often extempore, two addresses on personal religion and hymns filled up the hour, and the Church was generally crowded. The town where the Convention was held presented a beautiful example of Christian unity, Christians of various names uniting in the services, and on the following Sunday all the pulpits would be filled with the Clergy of the Diocese of Virginia.

It was especially at the closing service that my memory holds the figure of the beloved Bishop Johns. That tender and inspiring hymn, "The voice of free grace," was always sung, and the Bishop always made the parting address, with an unction, a tender grace and a spirituality that touched all our hearts. The truth of the Gospel seemed to uplift and inspire him, and the vision of heavenly things, which evidently shone before his eyes, was revealed also to us who loved him. As I look back on those occasions now, through the mists of forty years, I recall the wonderful feeling of brotherly love which bound us all together, and the vibrant tones of the sympathetic voice of the dear Bishop thrills my heart again and renews the spiritual exaltation of the hour.

THE RIGHT REVEREND DOCTOR FRANCIS M. WHITTLE

Fifth Bishop of Virginia

SECTION VI

Chapter II

The Right Reverend Dr. Francis M. Whittle

RT. REV. BEVERLEY D. TUCKER, D. D., LL. D.

The place held by a man in the esteem and affection of those who knew him can best be judged by the testimony of his contemporaries. This sketch is therefore prefaced by the testimony of some who knew Bishop Whittle well and wrote that others also might be inspired by the record which they gave of his character and work. The following biographical sketch and appreciation was published in "The Southern Churchman" of June 28th, 1902:

"Bishop Whittle was the son of Mr. Fortesque Whittle, of Mecklenburg County, Virginia, and was born in that county on July 7th, 1823. He was next to the youngest of seven sons. He was educated at the Episcopal High School and taught for awhile after leaving school. He entered the Virginia Seminary and graduated with the class of 1847. Of that class of fifteen he was the last survivor, except the Rev. C. Winter Bolton, of Pelhamville, New York.

"He was ordered deacon in St. Paul's Church, Alexandria, July 16th, 1847, by Bishop Meade, and he was ordained priest in St. John's Church, Charleston, Virginia, (now West Virginia) October 8th, 1848, by the same Bishop. As deacon he was sent to Kanawha Parish, in what is now West Virginia. In October, 1849, he accepted a call to St. James', Northam Parish, Goochland County, Virginia, and remained there until October, 1852, when he went to Grace Church, Berryville, Virginia. Here he remained doing not only his Parish work, but much active missionary work besides, until October, 1857, when he accepted the rectorship of St. Paul's Church, Louisville, Kentucky. Here he became a conspicuous and well-known leader in Church affairs and represented the diocese in General Convention. He was in Louisville

during the trying times of the Civil War and though he was known as an ardent southern sympathizer and was incapable of temporizing or concealing an opinion, so high was his character, so splendid his integrity and so pure and true his conduct, that he lost no part of his influence or power for usefulness because of his views.

"On the seventeenth day of May, 1867, he was elected assistant bishop of the diocese of Virginia and was consecrated Bishop in St. Paul's Church, Alexandria, April 30th, 1868. His consecrator was the Rt. Rev. Dr. John Johns, Bishop of Virginia, assisted by Bishops Lee of Delaware, and Bedell of Ohio. Upon the death of Bishop Johns, April 5th, 1876, Bishop Whittle became Bishop of Virginia.

"He married Emily Cary Fairfax, daughter of Llewellyn Fairfax of Virginia, and to them five children were born.

"When Bishop Whittle was consecrated the diocese of Virginia consisting of the states of Virginia and West Virginia, then had about seventy-eight thousand communicants scattered over about sixty-six thousand five hundred square miles of territory. Much of this territory was sparsely settled. The towns were few and far apart. The means of transportation were crude and meagre, and much of the Bishop's travel had been done in private conveyances. Moreover, the disastrous Civil War had just been concluded, and the Church people had suffered more than any other part of the population. The country was nearly ruined, industries prostrated and business paralyzed. Into this field of work the Bishop threw himself with characteristic zeal, energy, and self-denial. The Church rapidly revived under his splendid leadership and took on new energy.

"In 1877, the diocese of West Virginia was organized out of his diocese, and in 1892 the diocese of Southern Virginia was organized, and now has nearly twice as many communicants as the entire old diocese had at the time of Bishop Whittle's election."*

The Rev. Dr. Packard who was his teacher at the Virginia Seminary says of him, "I have known Francis M. Whittle ever since, as a youth, he entered the Episcopal High School in its first session, and he has been ever the same,

*The Southern Churchman. June 28, 1902.

noble, strong, and true. He was brought up in the country, with its training for every sense of the body. In the old Virginia refinement and culture of a family of high character and ability we see the inheritance and the surroundings that influenced him."

"In the history of Virginia," says a writer in "The Southern Churchman, "and in the souls of Virginia people, Bishop Francis M. Whittle will long abide as a most honorable type of Virginia manhood.

"Ostentation, ambition, greed, selfishness and insincerity offended his clear and high manhood, and found no favor in his eyes. His noble nature despised them.

"To dignitaries and those in high places, he was courteous, just, kindly and faithful. He gave full honor to all to whom it was due. But his liberality and bounty were not in that direction; nor was his manhood ever compromised or under suspicion for over tributes to pomp and power or for withholding what might be its due.

"The tenderness of his soul and the jealousy of his heart's warmest affections was for his little ones of the flock, the suffering, the struggling, the helpless, the neglected.

"Brought up in a large slave-holding community, his interest in making the negroes good Christians was earnest and intelligent, and he worked and pleaded for them, and won the love and affection of every negro priest upon whose head he laid his hands in Holy Orders."

"I have enjoyed the friendship of Francis M. Whittle," wrote the Rev. Dr. Cornelius Walker, "since our acquaintance and intercourse as fellow-pupils at the High School, from 1840 until the termination of his life in 1902, a period of sixty-two years. From that first period, when he was only seventeen years of age, until the close, there were the same features of character. At that time, an earnest and faithful communicant, he enjoyed the confidences of his teachers and the affection of fellow-pupils. He decided to enter the ministry, while at the High School; and with his course as teacher there, and later while teaching for the Rev. George A. Smith, at Clarens, he carried on his course of study at the Seminary. His two prominent characteristics were thor-

ough earnestness, and unswerving integrity. What he did, he did heartily. His energy in play on the Bandy field, was no less manifest than in his work of study, in his discipline as a teacher, in his mission work and in his whole moral, spiritual and ministerial life. Back of this energy, was his unswerving integrity. Those who knew him best, and respected and loved him most, sometimes differed with him as to certain views, and as to the mode in which they should be dealt with. But there was no doubt, in such case, as to his integrity; or to his thorough and conscientious conviction of what ought to be done. One fact in his life claims special remembrance, namely, his action in the General Convention of 1862. An effort was made, to obtain from the Convention a declaration condemnatory of the South. Had these resolutions been passed, the result, in all probability, would have been the permanent division of the Church. Certainly there would have been much greater difficulty, when the contest ended, in again bringing the Northern and Southern Dioceses together. An effort was made to prevent the passage of these resolutions, or to modify them, and Francis M. Whittle and Milo Mahan, an old friend of his at the Episcopal High School, succeeded in so doing. He was a delegate from Kentucky in the General Convention when this action took place.

"His election to the Episcopate in 1867, occurred while he was still ministering in Kentucky. For nine years serving in harmonious association, as assistant to Bishop Johns, he succeeded him in 1876, performing the duties of this high office for the next twenty-six years. Resisting for a time the separation of Western Virginia, and later of Southern Virginia from his Diocese, he later became satisfied as to the wisdom of the proposed action in each case and gave his consent in favor of so doing. The last years of his episcopate were years of bodily suffering, at times, almost to the point of helplessness. Even during these years when work was possible it was heartily done. The Seminary, of which he was an Alumnus, and for many years the presiding officer, may ever think of him with grateful remembrance."

These tributes of truth and affection have been quoted from among the many which love prompted those to give

who had known Bishop Whittle intimately from his youth to the close of his earthy ministry.

The Virginia Seminary has been very fortunate in the fact that the Bishops of the Diocese of Virginia have been intimately associated with its life and deeply interested in its welfare. To Bishop Meade it owes its first upbuilding as a great School of the Prophets. He gave to the Seminary its ideals and helped to form its principles.

Bishop Johns spent a large part of his episcopate on "The Hill", and was practically a member of the Faculty. His love and interest in the Seminary and his wise leadership saved it in troublous times.

Bishop Gibson, a loyal alumnus, kept in close touch with the Seminary and did much, through his zeal and influence, for its enlargement and interest.

The Seminary, in these latter days, is largely dependent upon the guidance and the consecrated scholarship of Bishop Brown, the President of the Board of Trustees. His experience, and devotion to the cause of Religious Education are recognized in the whole Church.

The Seminary, however, never had a better friend, one who loved it more, or one more ready to sacrifice himself for its interests, than Bishop Francis M. Whittle. A pupil in the High School and then a teacher, a student in the Theological Seminary, and afterwards, as Bishop of Virginia, and president of the Board of Trustees, he kept to the end his close touch with all that concerned its welfare.

He was a man of high spiritual ideals and of unwavering convictions as to what he felt to be the faith of the Church of Christ. His one aim, as president of the Board of Trustees, was to keep the school true to its traditions. He loved the Church of his Fathers, and in the House of Bishops, in the Diocese and in the Seminary, he laboured earnestly to preserve the truth as this Church has received it. He kept before the students, especially when he took part, as he always did, in the canonical examinations, the high things of the ministerial calling. His intimate knowledge of The Book of Common Prayer, and his reverence for it made his examination on Liturgics an illuminating experience to the

students and helped to fix their faith. He was broad and liberal to all Christians, but he never disguised his own love for the Church and his own conviction as to its fidelity to the truth of Scripture. "They may call me," he once said in a confirmation address, "a low Churchman, but I love this Book of Common Prayer."

It was characteristic of the man that when Bishop Brooks was chosen Bishop of Massachusetts, Bishop Whittle who loved him and admired him, should have written to him that he could not give his consent to his consecration. The reason he assigned was that shortly before in a lecture, Dr. Brooks had stated that he did not believe the Episcopate was either of scriptural or apostolical origin. Bishop Whittle wrote kindly, but firmly, to his friend, and said, "He would never vote to put a man in an office in which he himself did not believe." It was characteristic of Bishop Brooks that he should have written in reply that he thought that Bishop Whittle, holding the view he did, was perfectly right in not giving his consent.

He did not know how to compromise, when it came to what he deemed the truth. At the same time, he was tender and gentle, full of sympathy for human weakness, always ready to help and to encourage. There are men in the ministry today who owe to Bishop Whittle their inspiration for true and unselfish service in the ministry of Christ. He kept in touch with the students when they went to the work to which he assigned them. There are many who will never forget the cheer which came to them, when the Bishop drove up to the door of the rectory, and brought light and sunshine, and often material help to men, who, in their inexperience and conscious weakness, were struggling with the problems of a rural parish.

Sometimes, in large assemblies, or in times when firmness was needed, some might have thought him dogmatic and stern. But those who went to him for cheer, and comfort and encouragement, saw in him depths of tenderness, a power to sympathize and a readiness to love and to help, which he could only have learned of the Christ.

There were, at times, in the great sermons that he preached or in his Council addresses, certain tones of his

wonderful voice that sounded the depths of love and moved to tears. Who can ever forget, who heard his final address at the Council of Alexandria, after the death of Bishop Johns, the impression that was made by the words, "As I look into your faces, my brethren, I feel that I am not worthy, stooping down to unloose the latchets of your shoes." And he meant it.

There was a strange mingling of unyielding devotion to truth, of unflinching courage in the presence of duty, with a sense of humility, of modesty as to himself, of conscious inferiority as he enmeasured himself by the full stature of Christ, that went into the making of the uniqueness of a personality which influenced and inspired those whose lives in reality touched his own. They can never forget him nor cease to give God thanks for the good example of his life and faith.

Bishop Whittle was always deeply interested in the material upbuilding of the High School and the Seminary. Both Institutions owe much of their present prosperity to his wise and devoted leadership. When he succeeded Bishop Johns as president of the Board of Trustees, it was financially a day of small things. It needed faith and courage and self-sacrifice to maintain and enlarge the usefulness of these two schools, which have meant so much to the citizenship and the Church in Virginia. These Bishop Whittle gave and the whole Church gave her confidence and support to this old school because she believed in the man who was at its head.

Bishop Whittle was buried in Hollywood cemetery, Richmond, Virginia, on June 20th, 1902, his funeral having been held in St. James' Church where he and his family had worshipped for many years. The services were conducted, in accordance with his well known views, in the simplest manner possibly.

It was because of what he was, as well as what he did, that the Theological Seminary in Virginia will always keep as an enduring asset the lustre of the name and the memory of the life of Francis M. Whittle.

SECTION VI

Chapter III

The Right Reverend Dr. Alfred M. Randolph

REVEREND ARTHUR B. KINSOLVING, D. D.

On the 6th of April, 1918, a wide-souled, beloved and scholarly Christian Bishop, who as a young man had been largely moulded by the influence of Seminary Hill, fell asleep at his home in Norfolk amid his books, surrounded by his family and the flock he had so lovingly tended through an episcopate of nearly thirty-five years.

Bishop Randolph was born at "The Meadows," near Winchester, Virginia, August 31, 1836. His father, Robert Lee Randolph, belonged to a family which has for two centuries rendered distinguished service to Virginia and the nation. From his mother, Mary Buckner Thurston Magill, in the words of another, "he inherited the idealism and the staunch loyalty of the Scotch-Irish blood to which our land owes many of our greatest heroes, statesmen and divines." He was educated at the venerable College of William and Mary, from which he graduated in 1855, at the age of nineteen. Even at this early period his gifts as a speaker and thinker were recognized, and his philosophic address on "Human Progress" as the chosen orator at the final exercises of his class made a deep impression upon all who heard it, and caught the attention of the future General Lee at his post of duty in Jefferson Barracks, Missouri.

Mr. Randolph spent three years as a student in this Seminary under Doctors Sparrow, May and Packard, and among his fellow-students and intimate friends here were Phillips Brooks, Henry C. Potter and Henry A. Wise. Aspinwall Hall was built the year he was ordained deacon. The Seminary had already become widely known throughout the American Church as a place where the fruits of the Spirit were richly manifested, and these were doubtless years of

THE RIGHT REVEREND DOCTOR ALFRED MAGILL RANDOLPH

First Bishop of Southern Virginia

marked development for young Randolph in the knowledge and experience of the deep things of God.

At his graduation he was ordained deacon by Bishop Meade in June, 1858.

It has been happily pointed out that Bishop Meade was ordained by Bishop Madison in February, 1811, and Bishop Randolph was ordained by Bishop Meade in 1858. "Thus the ministries of these two, Bishop Meade and Bishop Randolph, cover one hundred and seven years." After his ordination to the diaconate, young Randolph was sent to St. George's, Fredericksburg, to help the venerable Edward C. McGuire, who had served there a blessed ministry of more than forty years. He was advanced to the priesthood by Bishop Johns in 1860, and he succeeded Dr. McGuire as rector of St. George's during that year. He was there in November, 1862, at the time of the furious and bloody Battle of Fredericksburg, during which the Parish Church was badly damaged and the congregation scattered. Thereafter until the close of the war he saw service as chaplain in the Confederate Army. His old home was within the enemy's line, his brothers were with the army, so after putting his wife and little children in a place of safety, he gave himself to the martial duties of a man of God in the field, and for a considerable time at the army post at Danville. This service with the army made a vivid and lasting impression upon his soul.

For a short while he served the little church at Mt. Laurel, Virginia, and in 1866 became rector of Christ Church, Alexandria, Virginia. The next year, 1867, he became rector of Emmanuel Church, Baltimore, where he grew in power, in learning, and in influence with the years. Besides his vast labors as preacher and pastor, his mid-week lectures on the Bible drew to the Church a large congregation made up of the most cultivated people in Baltimore—university professors, lawyers, men of letters, and others—and developed in him a vein of riches which made him stronger through all the ministry that followed. His industry and wisdom as a thinker and student, his magnetic personality, and his rare gift of philosophic interpretation made him a growing power for good in the higher intellectual and religious life of the city, and fixed upon him anew the favoring eye of the Church.

In May, 1883, at the Convention in Richmond, he was elected assistant Bishop of Virginia, to labor in the widening vineyard by the side of that strong and faithful man, Bishop Whittle, and he was consecrated October 31st of the same year. For nine years he served in this relationship with a dignity and an intellectual power which few assistant bishops of this Church have evinced. Wherever he preached—for preaching was ever his outstanding gift—people thronged to listen to his fresh and vivid interpretation of the love of God. He cared less for the notoriety of the sought-after preacher than any great prophet we have known. He was too refined, he had too much Christian humility to be betrayed into a vulgar love of admiration. But glowing with fresh and vigorous thought, and filled with evangelical zeal and fervor, he loved to preach, and men loved to hear him.

In 1892 the Diocese of Virginia was again divided, and the newly-created Diocese of Southern Virginia fell to Bishop Randolph, who served it with his usual ability until his death. During the later years of his episcopate he enjoyed the able help of Bishop Tucker, who during twelve laborious years did everything that a man could do to help another in the exalted office of a bishop in the Church of God. Bishop Randolph made generous acknowledgment of this loyal and consecrated service on more than one occasion.

Bishop Randolph illustrated, first of all, the best and purest type of Virginia's social, intellectual and religious life. In him her sweetest manners and finest convictions found expression. The patrician stamp was always upon him, but though patrician, he was not aloof. The hallmark of simplicity and gentleness and freedom from ostentation was as conspicuous as were the traces of his high fellowship with the world's elect. Bishop Randolph lived among the great, yet when he moved about the streets or visited the little churches in the country, "the leveling influence of his manliness and his whimsical humor made him near, and the better loved for his nearness."*

* When certain stories current relative to Bishop Randolph's proverbial absent-mindedness reached the Bishop he asked on one occasion "do you think these accusations are true?" and said he hoped they were as he had become convinced upon reflection that absent-mindedness was a sure sign of profound concentration of thought.—Editor.

Then at the foundation of all his preaching and writing lay his marvelous intellectual industry. His sermons and addresses took powerful hold of men because underneath the beauty of his diction and the matchless eloquence of his periods there was a fund of knowledge laid up in store by many hours of diligent reading. Late in life the full fruitage of this fine capacity for sustained work of the highest order was given to the Church in his Paddock lectures on "Reason, Faith and Authority in Christianity." These lectures uncovered no surprises of resource to those who knew him, but they did serve as an introduction to a far wider audience on both sides of the Atlantic. His erudition, the treasures of sound learning he had accumulated, gave him a high place in American Christian authorship.

But Bishop Randolph will always be remembered best as preacher and pastor. He inherited the burning evangelical tradition of Bishops Moore and Meade and Johns and Whittle, of Venn and Cecil and Whitfield and Wesley. The hurly-burly of our modern ministerial life had not then begun with its cruel divisiveness. Those were days of quietness and assurance, when men grew strong by concentration upon one great soul-engrossing task. The pastor moved lovingly amid the bruised and the sorrowing of this flock, fought heart to heart with them the battles of faith, and by his tender prayers, his genuine sympathy, his gentle leading of the young into the sunshine and health of a Saviour's love learned to speak to great audiences with power. The man carried to the office of Bishop this deep instinct of shepherdhood. With an unwearying and unwasting power he unfolded to men God's love. These two, God and the human soul, with its capacity for love and faith and hope, for renewal and restoration, were always central in his teaching, and his conviction of the immediacy of the soul's touch with God made him impatient of what he felt to be an over-emphasis upon sacramental form. Those who often heard him preach, especially during the two decades following his consecration, will always carry the memory of those great sermons, some of which mark epochs in our lives. The deep philosophy, the wide range of inspiring illustration from history and literature, the wonderful style which was all his own, the voice

which with its marvelous depth, like the sound of many waters, carried meanings and shades of interpretation beyond that of any man perhaps we have known, the scorn of what he felt to be false, the pathos of love, the wonderful alternations of color which so lightened his treatment and rested the audience—these were some of the things which made his tender, strong, persuasive words pass into the very flesh and blood and spirit of those to whom he spoke.

Bishop Randolph's position as a Churchman is best defined, perhaps, in some words found in his tribute to Bishop Brooks, in his address before the Southern Virginia Council in 1893: "He never fell into that tremendous mistake of limiting the kingdom of Christ in this world by the boundaries of his own Church organization. To him the Church of Christ was as broad as Christian men, and whenever you find the society of the redeemed you find citizens of the City of God . . He loved his own Church with all his heart, with all his genius, but to him it was a heresy, a wrong, a falsehood in a man to say there is no church but mine." But the passion of his life seems to be summed up in a passage which defends what he conceived to be the integrity of a free Gospel and a living Bible: "God grant that no bribes of the world, no clouds of ignorance, no illusions of human nature may tempt her to leave her foundation upon the rock of a free gospel and the living Word, and to build it upon the sands of human traditions."

For many years the summer home of Bishop Randolph and his family was "Eastern View," Fauquier County, Virginia. This beautiful estate had been the home of his father, Robert Lee Randolph, and had a strong hold upon his affections.

The children of Robert Lee Randolph and Mary Buckner Thurston Magill were these: William Fitzhugh Randolph, Mary Magill Randolph, Elizabeth Randolph, who died in childhood, Rt. Rev. Alfred Magill Randolph, Beverley Randolph and Reverend Buckner Magill Randolph, who was for many years rector of Emmanuel Church, Henrico County.

Bishop Randolph married, in 1859, Sallie Griffith Hoxton, of Alexandria, Virginia, a sister of Col. Llewellyn Hoxton, of the C. S. A., the beloved Associate Principal of the Episcopal

High School of Virginia. She was in her home through all the beautiful years of their wedded life an ideal wife and mother, and helped him unspeakably in manifold ways in the work of his high office by her thoughtful counsel and steadfast interest.

Bishop Randolph will be remembered by the Church for his great accomplishment as a minister and a Bishop, for his refinement and humility, as the saintly, unself-seeking Christian gentleman that he was, for his sustained industry as a student, and the ripe stores of scholarship to which he was constantly adding even to the latest months of his life, for his philosophic grasp of the great religious tendencies of his age. But, above all, he will go down in the annals of the Church in Virginia and in the nation as one of the greatest in that noble succession of prophets who were anointed with the power and grace of God the Holy Ghost, who in their generation lifted the office and work of the Ambassador for Christ to its noblest spiritual and intellectual plane.

Bishop Randolph, as a member of the Board of Trustees of the Virginia Seminary, was faithful and devoted to the interests of the Institution. His preaching created an ideal for and gave inspiration to the students and his broad culture and sympathy helped to give courage to those in the faculty who were seeking to present eternal truth in terms more comprehensive and more loving than had been hitherto officially sanctioned in the Seminary.

SECTION VI

Chapter IV

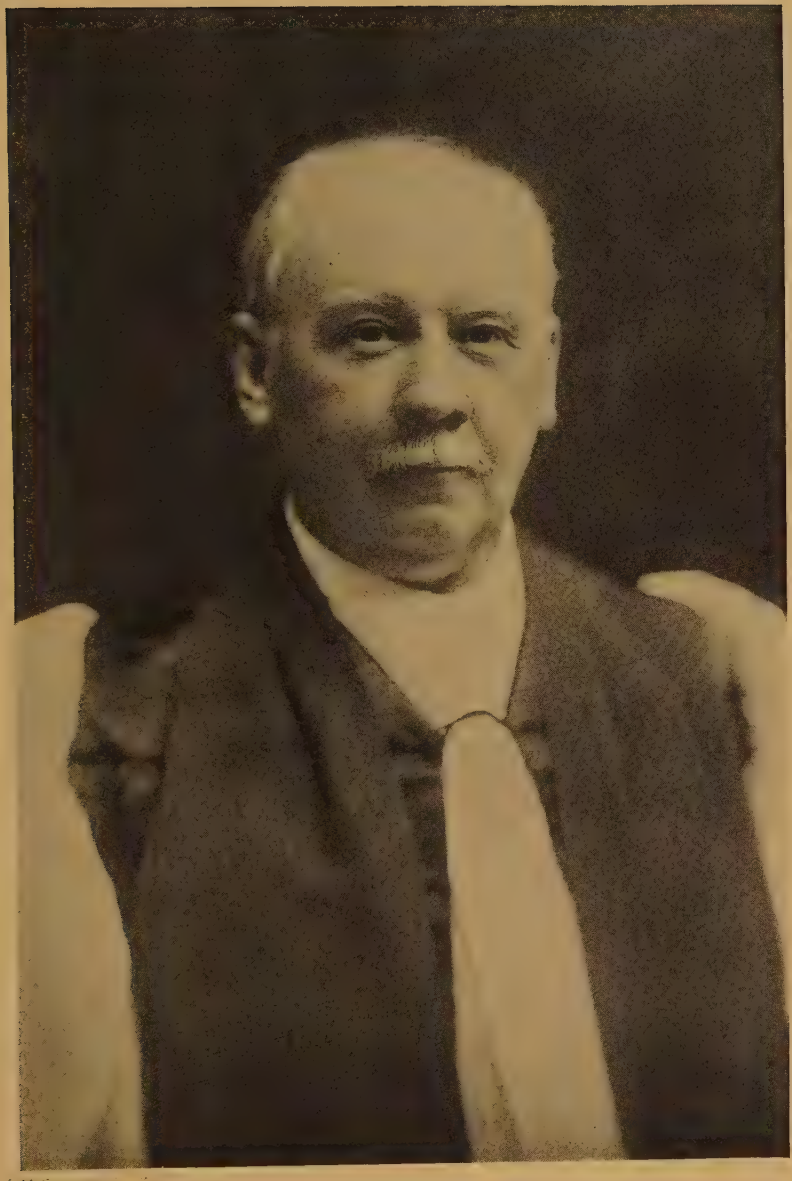
The Right Reverend Dr. Robert A. Gibson

REVEREND EDWARD L. GOODWIN, D. D.

Bishop Gibson sprang from a worthy stock. During a long period midway between the revival of the Church in Virginia and the present generation few names were more honored in the old Diocese than that of his father, the Rev. Dr. Churchill J. Gibson, for more than half a century rector of Grace Church, Petersburg, and pastor, by virtue of their choice and his untiring labors, of many scattered Church people throughout a dozen counties of Southside Virginia. A man of strong ability and wide influence, his chosen field was among the poor and those who had no shepherd. Illustrating his place in their regard, the story is told of a rough fireman who, in the course of his duty at a fire, was ordered to climb to a perilous position. Pausing for an instant in his ascent he called down to his mates: "Boys, if this ladder breaks one of you run for the doctor and the other for Mr. Gibson!" He voiced a common sentiment of the city. Dr. Gibson's wife was Lucy Fitzhugh Atkinson, a sister of Bishop Atkinson of North Carolina and of two eminent ministers of the Presbyterian Church. To them was born, July 9, 1846, this son, Robert Atkinson Gibson.

He was reared in that best of nurseries, the home of frugality and piety, of "plain living and high thinking," an old Virginia parsonage. No one ever saw Bishop Gibson in a social environment in which he seemed a misfit. Whether in an English palace or in a lowly cabin on Lost Mountain, he could make himself at home as one to the manner born. It was an inheritance from the home of his childhood, one of thousands of godly homes from which have gone forth those that made Virginia fine and great.

The outbreak of the War Between the States found Robert Gibson a school-boy at the Episcopal High School.



THE RIGHT REVEREND DOCTOR ROBERT A. GIBSON

Sixth Bishop of Virginia

When the approach of hostile forces closed this institution he returned home, to continue his studies and to wait, with the impatience of a high-spirited boy, the hour when he could bear arms. On June 18, 1864, he enlisted in the historic Rockbridge Artillery, though still wanting several weeks of having attained military age. In the ten months that followed he saw the most active service and participated in a long list of heavy engagements, and surrendered with the shattered remnant of Lee's Army at Appomattox.

Returning home, a bronzed veteran of eighteen, he took up Church work as teacher in the colored mission founded by his father in Petersburg, from which has grown St. Stephen's Church and its former school, and, in a sense, the Bishop Payne Divinity School. Entering Hampden-Sidney College, of which his uncle, the Rev. Dr. J. M. Atkinson, was president, he took his bachelor's degree in 1867. Three years later he graduated from the Theological Seminary in Virginia. Those who remember his Alumni Address at the Seminary on Doctor Sparrow will know how well he had assimilated the theology of that great teacher. Ordained Deacon by Bishop Whittle, he was sent as missionary of the Central Convocation to the counties of Dinwiddie, Prince George, Nottoway, Prince Edward and Appomattox, seeking to gather scattered congregations and ministering to the isolated and unshepherded. He was ordained Priest by Bishop Johns in Grace Church, Petersburg, June 4, 1871, and became assistant to the Rev. Dr. Peterkin in Richmond, where he continued seven years. His ministrations during this period were given largely to the Moore Memorial Chapel which was so built up that it could soon after assume the place of an independent congregation and is now the Church of the Holy Trinity.

When Bishop George W. Peterkin was consecrated the first Bishop of West Virginia in 1878 he made it a point that Mr. Gibson should be his fellow-worker in that new Diocese. Accordingly he accepted charge of Trinity Church, Parkersburg, in that year. He found a congregation weak and disheartened, but soon had it welded strongly together and one of three leading congregations of the Diocese. He built here a new church and Sunday-school building. Several neighboring towns enjoyed his occasional ministrations, and it

became quite the custom when Bishop Peterkin was at home for a short season of rest that he would take the services at Trinity and release Mr. Gibson for short tours of evangelistic services in the mountains.

In 1887 he became rector of Christ Church, Cincinnati, Diocese of Southern Ohio. He found here the mother church of the city, situated far down town and deserted of most of its former congregation. The situation was far from encouraging, but by hard and patient work, Dr. Gibson rallied a strong congregation to his support, remodeled the church building and reorganized its working forces. It soon became the leading missionary church of the Diocese. In Southern Ohio as in West Virginia Dr. Gibson took an active part in the work of the Diocese, serving on Diocesan Committees and Boards of Trustees and giving his time freely to educational and charitable institutions. For twenty years he was a Deputy to every General Convention but one.

In the meanwhile he had not been forgotten in his native State. In 1883, and again in 1894, the Council of Virginia was called upon to choose a Bishop as Coadjutor to Bishop Whittle, and on every ballot in these two elections Dr. Gibson received the third highest vote. Upon the lamented death of Bishop Coadjutor Newton in 1897 a special Council was called to meet on June 30th, in St. James' Church, Richmond, to elect his successor. From among the five nominees Dr. Gibson was chosen by the clergy on the fifth ballot, and his election was confirmed almost unanimously by the laity, the two orders at that time voting separately. He accepted the election, which was promptly confirmed by the Bishops and Standing Committees. He was consecrated Bishop Coadjutor of Virginia in the Church of the Holy Trinity, Richmond, on November 3, 1897, by Bishops Whittle, Peterkin and Randolph, assisted by Bishops Hugh Miller Thompson of Mississippi, and Boyd Vincent of Southern Ohio. He became Diocesan on the death of Bishop Whittle, June 18, 1902.

There was nothing in his situation or circumstances that made Dr. Gibson wish to leave his work in Cincinnati. It was prospering in his hands. He had gained an assured position in the affections of a loyal people, in the confidence

and esteem of the Diocese, and as a citizen of no mean city. He was not unaware of the onerous duties he was to undertake or the difficult place he was called to fill as Bishop Coadjutor. Yet he came at the call of this old Diocese with a sense of gratification which he did not attempt to disguise. He was satisfied that it was also the call of God and that he was walking in the plain path of duty. He was coming back to his own State and among his own people whose traditions he loved and whose manners, customs and ideals were his own, and this gave him unfeigned pleasure. With a glad and willing mind he took up his work and performed it not only with fidelity but with enthusiasm. Practically the entire visitations of the Diocese fell upon him. He took a delight in these visitations and threw his whole heart into them. He did not spare himself nor confine his itineraries to a fixed routine, but went where he was wanted and when. He loved to meet the people, to be in their homes and know how they fared. He formed ties of the strongest personal friendship in every parish and to an unusual extent he knew not only the general condition but the personnel of the congregations of the Diocese.

For about three years he gave himself almost exclusively to this work, Bishop Whittle being able to perform the office duties of the Episcopate and even to supplement his Coadjutor's labors by occasional visitations. But for some months before the death of the senior Bishop the administration of the Diocese had been practically assigned to Bishop Gibson, so that when he became Diocesan he was familiar with all the duties of the office. He had made a close study of the conditions in the Diocese, and had formed a definite conception of the work which lay immediately before him.

Under his administration the Diocese of Virginia made steady, healthful advance; adapting itself to every new condition as it arose, meeting and exceeding every demand made upon it for the general work of the Church, and occupying its rightful place of influence in the Church's counsels. Virginia has also remained loyal to its old and tried traditions of conservative Churchmanship, which Bishop Gibson maintained wisely and consistently. His position on these matters was never in doubt. He knew what he believed as well

as in Whom he believed, and was always ready to give an answer, practical and to the point, for a conviction which he upheld. He was a wide reader and his knowledge was well digested, but he was far from making a show of learning. His preaching again was practical, forceful and evangelical, little adorned with the arts of rhetoric but marked by sincerity and definiteness of aim and expression.

The vacant churches, the small and remote churches, the slack and quarrelsome churches, the misfits and mishaps in the ministry, the sad lack of faithful pastors, all these came upon him and called for prudent, just and sympathetic handling. This was a burden that Bishop Gibson's big heart and high sense of duty never allowed him to shirk, and upon which his strength was often expended silently and without observation.

While he did not feel called upon to participate in every movement for human uplift, his civic duties were conscientiously performed. Bishop Gibson's sympathies were very broad and he was the friend of good men and good works everywhere. Poverty and suffering never appealed to him in vain. All missionary work was near his heart. The colored work of his Diocese was an object of special solicitude. He understood fully its difficulties and only insisted the more strongly upon its necessity. The Mountain work too held a special place in his sympathies because it was so purely a missionary adventure. He would come back from his arduous visitations in those regions with the enthusiasm of a schoolboy to tell of its growth and solid success. He took a keen personal pleasure in every token for good that came in the ministry of his clergy. The act of confirmation was to him a very sacred thing, and he loved to administer it; while to find none to be confirmed on a visitation was a distinct disappointment.

As a member of the Board of Trustees of the Seminary, and for many years its President, he devoted himself to the interest of the Institution which he delighted to serve. He was a wise counselor and adviser. He was a constant and close friend of his students. Every step taken to bring the Seminary abreast of the best modern thought met with his approval and enlisted his support, and yet his influence was

always exerted to keep the Institution true to the spiritual ideals of its founders.

With Bishop Gibson the official never absorbed or overshadowed the man. When we look for his highest excellence and the source of his greatest influence we find it in his personal character and disposition. No one ever met Bishop Gibson without feeling that he was in the presence of a good man. It was written on his face, it was told in the tones of his voice, in his choice of words, in the flavor of his opinions and judgments. There was a quiet, sweet dignity about him that fitted him like a garment. One felt that here was a man who was used to keeping high company, who entertained pure thoughts and generous feelings, who frequented the presence-chamber of the King.

His nature was genial and sunny, and he allowed it full play. He had a fine sense of humor, and was an excellent conversationalist who could listen as well as talk. His powers of description were unusually good and he had a retentive memory, at least for things good and pleasing. All this made him a charming companion. The Bishop had something of the leisureliness of a past generation. He refused to be overridden by the modern spirit of haste and stress. He never learned office manners. One went to see him and stayed longer than he had meant. The conversation was apt to stray off into unexpected by-ways. When the visitor left it followed him into the hall and overflowed down the stairs. His fine, unfailing courtesy was innate, the outgoing of the friendliness and good-will of his generous heart. He could give and receive hospitality with equal grace and tactfulness.

His relations with his clergy were particularly pleasing and will be remembered by them as treasured recollections. The older among them were his warm personal friends; the younger were his sons. His intercourse with them was wholly of the character that such relationship would indicate. He liked to take counsel with them and to know their views. He was a good judge of character and of the capacity and fitness of men, but his judgment was always tempered and sweetened by his kindness of heart. Disagreeable happenings seemed to slip easily from his mind, and he thought on

things that were true and lovely and of good report. Consequently his outlook was optimistic. Being a lover of men he expected good things of them, expected them to be used of God for His holy purposes, and rejoiced with them and for them when it was so. His mind was as free from cant and pious sentimentality as it was from worldliness and frivolity. His thought seemed to move only on religious lines, and one felt instinctively that every consideration was weighed in the scales of the sanctuary.

In the Board of Trustees of the Seminary, of which he was for many years the President, he rendered valuable and far reaching service. His broad and liberal mind and comprehensive sympathy led him to champion every proposition which was designed to keep the teaching of the Seminary abreast with the highest and best scholarship of his day. His clear grasp of the great fundamental truths of revelation and Church teaching enabled him to wisely test the findings of modern scholarship and to give his approvals with a wise and discriminating mind.

His life was not wasted upon the temporary, the inconsequential things of this world, but was spent for the heavenly things. It was consecrated to and sanctified of God; and so its issues are eternal. It was poured forth into countless streams which still make glad the city of God. Unperceived to our dull hearing—

> "Its echoes roll from soul to soul,
> And grow, forever and forever."

THE RIGHT REVEREND DOCTOR GEORGE W. PETERKIN

First Bishop of West Virginia

SECTION VI

Chapter V

The Right Reverend Dr. George W. Peterkin

Long Time President of the Alumni Association

J. STEWART BRYAN

Death is the great revealer! His touch places values in their true relationship, and strips from the crown of life all tinsel.

In retrospect the eyes, no longer holden, see truth and worth, *quadam sub specie aeternitatis*, and for a little space the soul knows its importance and its destiny. By the miracle of unity with the God and Father of us all, the simplest soul has glimpses of eternal truth that lie beyond all proof of reason or confirmation of logic. Deep answereth unto deep, and a peace which passeth all understanding is the portion of those for whom, if only for a little, the veil is lifted. We need not turn to history for illustrations and exemplars. To any one who has passed the fourth decade, how many instances will rise. Take Louis XV, hurried like a mad dog into a hasty grave. Or John Wycliffe, whose very ashes, scattered by enemies on the bosom of a flowing stream, became a benediction to the world.

We do not stop to appraise the prize while the ardor of the contest is upon us. Amid its dust and heat we struggle for a corruptible crown, led on by the rapture of pursuing. But, when the race is won, when the conflict is over and the tumult and the shouting have sunk into silence, then it is that we cast up the account of the ended life, and our heart gives answer as we ask, "Is it well?" And as sometimes we are compelled to admit that this life or that was given for that which is naught, for husks of the sty without nutriment, or for merchandise of the market without worth, so we also have, thanks be to God, most sure and certain proof of His Spirit here upon earth, and of the grace and power shown

forth in the lives of His saints. And when the miracle is vouchsafed then we find ourselves face to face with the illimitable powers of the human soul. We see difficulties which could not chill enthusiasm; we see dangers that could not check courage; we see prizes that could not limit aspirations, and sufferings that could not destroy endurance; we see, in a word, communion—that is to say, oneness—and fellowship with God here and now on this material earth, and we see the spirit of man warring against and gaining victory over principalities and powers; against sin, darkness and death. That is the miracle of miracles—that is life, that is triumph, that is swallowing up death in victory, and proclaiming the eternal kingdom of God that shall not pass away.

In nothing is the universality of the spirit more apparent than in this: That the splendid pageant of God's purposes in man needs for its manifestation neither grandeur nor loneliness; neither assemblages nor solitude; neither peace nor war. The only requisite is the will to serve: give that, and God will give the increase.

The unpromising outlook at the beginning, and the glorious harvest at the end, of the labors of George William Peterkin, first Bishop of West Virginia, are a far shining example of the mighty workings whereby God is able to subdue all things unto Himself. And when we contemplate the results of Bishop Peterkin's life, it is inevitable that we should ask, "Whence came that power?"—if haply we, too, may go to the same source and gain the same mastery. So we look at his parentage, from which stock came his extraordinary physical endurance that gave access both to the hearths and hearts of his people of West Virginia. He could ride, or walk, if need be, with the hardiest mountaineer, for his was the King's business. He could drive a hand car with a track walker, and he did. He could row a boat when ford there was none, and his example so inspired his men that one of his ministers went in an open skiff forty miles down the Ohio river on the crest of a flood that was racing along at ten miles an hour, just to hold a service. And this they did because his example constrained them, even as the love of God constrained him.

"I only ask," said the Bishop, "that my men carry the gospel at least as far as the salesmen carry the sewing machines." And his request was granted. Down the rivers, across the mountains, in the mines, and up those little coves and hollows where stagnated the inbreeding back wash of our pioneers, went the Episcopal missionaries, healing the sick, building hospitals, teaching cleanliness and godly living, and preaching the comfortable gospel. He himself, the good Bishop, would eat what was set before him, be it the sausage, coffee and many-layered cake of the rural locality, or the delicate fare of the city, or the corn bread and fat meat of acute poverty; all alike did he relish, and what is more, digest —a gift that, like the cubit added to the stature, can not be gained by taking thought. So no fastidiousness of taste separated him from any member of his flock, and to this fact he owed much of his claim at first.

But physical strength was not all of his inheritance. The beauty of holiness was ever before his eyes in the example of his parents. No man ever gave more persuasive testimony to the joy and peace of godliness than the Rev. Joshua Peterkin, D. D., his father. Of Dr. Peterkin it can be truly said that his example inspired a whole congregation, and so fixed its religious ideals and stimulated its charitable activities that the impulse became a habit, and St. James' congregation, Richmond, Virginia, lost the disparateness of a gathering, and became a living body with clearly defined and transmissible characteristics. Lest this should seem heedless or unmeasured praise, let us recall that though four pastors have followed Dr. Peterkin at St. James', yet the spirit of large-hearted generosity, of missionary zeal, of simplicity in Church service, and unity in congregational activities and ideals have remained essentially unchanged. Here assuredly is a visible demonstration of the persistence of personality, and the fulfilment of that rich promise, "And their works do follow them."

Elizabeth Hanson Peterkin, wife of Rev. Dr. Joshua Peterkin, exercised a no less profound influence on the character and career of her beloved son, the Bishop. Strong and inflexible as a Roman matron, severe only in her self-discipline, she gave a perfect example of a Christian mother, and to the

day of her death, which did not occur until October 26, 1910, her son, the Bishop loved and revered her. From this home of piety and discipline, frugality and force, George William Peterkin, at the age of fifteen years, entered the Episcopal High School at Alexandria, Virginia, then under the direction of the Rev. John Peyton McGuire. Accustomed as he was to the absence of extravagance at home, young Peterkin found it less difficult to adjust himself to a rigor that bordered on deprivation, and for the sweet persuasiveness of Christian example he found another sturdy Christian who believed in and applied the doctrines of the unspared rod and the unspoiled child. The training was severe; indeed, it was so harsh that the students at that period at the Episcopal High School recall their school days as a time of real testing. However, the War was about to break, and those who left the Episcopal High School to follow Lee and Jackson had beyond any doubt learned the preliminary lessons in enduring hardness.

These lessons in self-denial were not lost by George Peterkin during his stay at the University of Virginia, which Institution he entered in 1858. At the University there were the great teachers of the humanities and science, Gessner Harrison, Dr. W. H. McGuffey, and "Old Soc" Maupin. At their feet young Peterkin sat and from them he imbibed learning, and, what is more, character and wisdom.

In 1861 the great drama of the war opened, and George Peterkin, already a member of the militia, enlisted. In after years the Bishop often said he would not for anything forego the training he received as a soldier of the Confederacy, and for his epitaph he asked to have the inscription: "A Christian, A Confederate Soldier, and the Founder of the Sheltering Arms."

Even before the war began, he had become a member of Company F, First Regiment of Virginia State Troops. On April 17, 1861, this Company was mustered into the service of the Confederate States of America and was assigned as Company F of the 21st Virginia Infantry, a regiment which the Bishop alluded to as the "Bloody Twenty-Onesters." During the first winter of the war he served with General Lee in Western Virginia, the scene of his future life work. There-

after his regiment became a unit in the Second Brigade of Jackson's Division, and in the ranks of the famous "Foot Cavalry" the future Bishop—still a mere stripling—musket in hand, fought his way to his epaulettes in the world renowned campaign in the Valley of Virginia. He became a corporal in February, 1862, a sergeant in March, 1862, second lieutenant on April 21, 1862, and in that rank commanded his company in the Second Battle of Winchester on May 25, 1862.

On May 28, 1862, he was made adjutant of his regiment. On June 3, 1862, he was appointed first lieutenant and aide-de-camp on the staff of General (The Rev. Dr.) W. N. Pendleton, Chief of Artillery of the Army of Northern Virginia, with whom he served until the surrender of Appomattox, participating in all the great battles of General Lee—Second Manassas, Sharpsburg, Fredericksburg, Chancellorsville, Gettysburg, the Wilderness, Spottsylvania, Cold Harbor, and the defense of Petersburg.

At the surrender at Appomattox the three Confederate commissioners of surrender were Generals Longstreet, John B. Gordon and Pendleton, and when General Pendleton went to the rendezvous he took with him his "tried and trusted aide" George Peterkin, who was thus given part in the closing scene of that great struggle between the North and the South.

General Pendleton had been at West Point and in the old army before he entered the ministry, and had been an old Seminary friend of the Bishop's father. Frequently General Pendleton would preach to the soldiers on Sunday and often "George Peterkin" read the service for him.

That the young officer was trusted by his superiors to a marked extent is illustrated by a passage in a letter of General Pendleton to his wife, written from "The Wilderness" on May 9, 1864, which is published in the General's memoirs. He says: "On Saturday morning I sent George Peterkin to Richmond to have for me a confidential conversation with the President, instead of giving him my views by letter, which might have fallen into the hands of the raiders."

It will be observed that "George Peterkin" was just twenty when he enlisted, yet he seems to have been a marked

man from the first. In his book, "One of Jackson's Foot Cavalry" Worsham quotes the following letter:

"May, 1861

"George W. Peterkin, Esq.,

Dear Sir: We, the undersigned comrades in arms with yourself, have been struck with the propriety of evening prayer and desire, if agreeable to you, that you from this time, and so long as we may remain together, conduct this service. Respectfully,"

Here followed fifty-four names, "and others."

The Confederate soldier who fought under Jackson and came within the sphere of that dynamic influence, received an impression of knighthood and power that the passing of after years could never obliterate. For young Peterkin, the pure gold, already refined by inheritance, by training, and by temperament, was stamped with an image and superscription that remained until the end. To his work the Bishop carried the attitude of a warrior. True, he taught the gospel of peace and love, but he taught it like a good soldier of Jesus Christ. He earnestly desired the spread of the Christian religion, and he deeply loved the form and spirit of his own Church. But his longings did not rest in idle dreams or vain imaginings. What he loved he strove to make real, and his strivings were of that very courage and endurance that marked the soldier. At that plastic, glorious period of budding manhood, George Peterkin saw in Jackson and in Lee the full flower of Christian knighthood. He saw that to be a Christian was not to be inefficient; that faith in God was the driving force in character.

On April 10, 1865, the day following the surrender, Lieutenant Peterkin was paroled, and at once made up his mind to carry out his previous preparations for the ministry. He, therefore, entered upon his theological studies under the guidance of the professors of the Virginia Theological

Seminary. At that time the Seminary had withdrawn its faculty and its work to Staunton, and the regular course of work on "The Hill" had been suspended. It was not until September, 1866, that the accustomed routine of the Seminary was resumed. In the list of students for the session 1866-67 the name of George W. Peterkin appears for the first time on the rolls of an Institution which his life and labors were destined in later years to honor signally.

It was as a member of the middle class that his name is first recorded; the other members of that class were James B. Craighill, of Virginia; Edmund W. Hubard, of Virginia; Benjamin E. Reed, of Virginia, and James H. Williams, of Virginia.

The Junior class that session had in it William J. Boone, Pendleton Brooke, William M. Dame, James E. Hammond, Sewell S. Hepburn, William Hoxton, William H. Laird, Robert J. McBride, Charles C. Penick, Henry T. Sharp, and Charles Y. Steptoe.

The graduates for the year 1866-67 were William A. Aldrich, Thomas U. Dudley, Jr., afterwards Bishop of Kentucky; Horace E. Hayden, Walter Q. Hullihen, and N. H. Lewis.

It is an interesting fact that the catalogue of the Seminary for the session 1866-67 contains no name of any professor, except that in one instance the name of Dr. Packard appears under the title "Librarian". From other records we find that the professors under whom Bishop Peterkin studied for the years 1866-67 were; Dr. Joseph Packard, Dr. William Sparrow, and Dr. Cornelius Walker.

On June 25, 1868, the commencement exercises were held and Bishop Peterkin, along with Messrs. Craighill, Hubard, Kinloch Nelson, Benjamin E. Reed, James H. Williams, and Edward Wootten, was declared a regular graduate of the Seminary, and was ordained a deacon by Bishop Johns.

In addition to the Junior class that had been with him in the year 1867-68, there was at the time of his ordination a new junior class including David Barr, D. Hanson Boyden, Anselan Buchanan, J. Julian Clements, Nathaniel B. Fuller, Robert A. Gibson, late Bishop of Virginia; Ogle Marbury, Arthur R. Morris, Otho K. Tate, V. P. Suvoong.

During his diaconate, Bishop Peterkin was assistant to his father at St. James' Church, Richmond, Virginia.

In October, 1868, he married Miss Constance Gardner Lee, and of this union there were four children, one of whom, George W. Peterkin, Jr., died in infancy. The other three, William Gardner Peterkin, Miss Constance Lee Peterkin of Parkersburg, West Virginia, and Elizabeth Hanson Peterkin, now Mrs. Cary Gamble of Huntsville, Alabama, still survive.

On June 25, 1869, he was ordained priest, and from that time until 1873 he was rector of St. Stephen's Church, Culpeper, where he preached and labored, we may be sure, not because of the meat, which perisheth, seeing that his stipend was only $800 per annum.

In 1873 the Rev. George W. Peterkin was called to Memorial Church in Baltimore, and there he was ministering at the time of his elevation to the Bishopric of West Virginia on Ascension Day, 1878. The year before, at General Convention held in Boston, permission for the creation of the diocese of West Virginia had been granted, and it may not be amiss to note that the Diocese of Virginia, before division into Virginia, West Virginia and Southern Virginia, contained 68,797 square miles.

The new Diocese contained 24,170 square miles and 1,112 communicants. To shepherd this scattered flock in the mountainous vastness of West Virginia was a task calling for physical as well as spiritual fortitude.

If ever a man had training for the work in the wilds of West Virginia it was he who had been educated at the Episcopal High School; had been trained in the Army of Northern Virginia; had fought under Jackson and lived under Lee; who had been taught how to give the blessed message of the gospel at that School of the Prophets where consecration was the keynote of existence, where faith and fortitude made glorious the surroundings, where memories of Bishop Boone and Bishop Payne and Launcelot Minor were at once an inspiration, a benediction and a vital force, so that from "The Hill" there radiated out to all quarters of the globe—from the frozen Arctic to the Southern Cross—missionaries fired by the zeal of Christ, and carrying to the utmost parts of the earth the glad tidings of the gospel!

To one who had been trained like Bishop Peterkin; to one whose natural impulses and inheritance had been whetted and tempered and polished and refined by example and by energy, by weariness and by war, by labor and by love, it is not remarkable that he accomplished what he did in the mountains of West Virginia. The miracle would have been had he accomplished less. For his life was one ascending spiral in growth of power and knowledge and understanding.

He rode unaccompanied in day coaches, because his clergy could not afford the luxury of a Pullman; he carried his own baggage that he might save the cost of a porter and give to the poor; he used his own physical strength with that unsparing generosity which characterized his liberal spirit, and the whole State caught the glorious contagion of his righteousness.

From the Parish Record of St. Mathew's Church, Wheeling, West Virginia, reprinted in the Memorial Number of the Church News, we take the following tribute:

"At the time of the Council of 1878 there were within what is now West Virginia fourteen clergy, twenty-six parishes, one hundred fifteen Sunday school teachers and seven hundred sixty-three scholars and one thousand one hundred and twelve communicants. In the Journal of 1916 there were reported thirty-eight clergy, twenty-nine parishes, thirty-four organized missions, four hundred and sixty-eight teachers in the Sunday schools, three thousand six hundred and eighty-six scholars and six thousand eight hundred and ten communicants.

"In other words, there are today nearly three times as many clergy, almost three times as many parishes, four times as many teachers, more than four times as many scholars, and six times as many communicants as when Bishop Peterkin was consecrated. Such, at least, is the record in figures. But figures afford the most inadequate of all methods of estimating the fruits of such a ministry. The period was full of the most tireless and self-sacrificing labor, physical and mental. The more remote of the missions he visited on horseback, by stage coach, or on foot; but they never were neglected. A fifty mile ride through an almost

trackless forest was nothing to him, nor was he known to complain under the hardships which such a life entailed.

"On more than one occasion his bed was made on the hard floor of a cheerless loft, the snow sifting over him through the cracks. More frequently, perhaps, than anyone knows, he spent an entire night in the cramped seat of an ordinary day coach with the windowsill for a pillow. The heat of summer, the chill blasts of winter, the autumnal glory of the mountain forests, and the budding, bursting life of the springtime, one and all found him busy about the Master's work. Up and down the streams and valleys, over the mountain crests, from end to end of the State, from center to circumference, back and forth, no man knows how many weary miles, this great, unassuming, enthusiastic Apostle travelled on his divine commission.

"The people everywhere loved him and waited for his coming. The great and lowly alike were his friends. The clergy looked up to him, and were conscious of his sympathy, while they knew that he often prayed for them, every one, by name. Under the heavy burden of responsibility that he bore, he never stumbled, in the face of danger he never flinched, harassed by care he never questioned or complained. He met obstacles only to surmount them, and his iron will carried him through these years of strenuous labor with scarcely a break. He was always the same, constantly renewed and refreshed by the invisible source of life; ever alert, with an ever active brain; simple, straight-forward, sincere, optimistic. The diocese loved him with an unquestioned, abiding devotion. When he lay almost on his deathbed, the diocese, anxious to demonstrate its love, in a few weeks by a strong, concerted effort, completed the endowment fund begun by him many years before. He labored for the diocese during those long eventful years, and now the diocese did this work of grateful love for him."

The first Mrs. Peterkin having died before he went to West Virginia, Bishop Peterkin in 1884 married Miss Marian McIntosh Stewart, daughter of the late John and Mary Amanda Stewart, of Brook Hill, Virginia. Mrs. Peterkin and one daughter, Mary Stewart, survive.

From the day of that marriage to the day of his death, the Bishop and Mrs. Peterkin labored unremittingly and unwearingly for the upbuilding of the diocese of West Virginia. One of the first and most far-reaching results of this effort was the building of the Sheltering Arms Hospital. Out of the beginning developed a policy of carrying health and education with and for the sake of the gospel that finally gave his diocese Reynold's Memorial Hospital with its Nurses' Home, St. Hilda's Hall, the Lippet Memorial Hall, and the Sarah Sprague Upham Memorial Hall—and that impulse is not expended yet!

His debt of gratitude to the Episcopal High School and the Virginia Theological Seminary he lavishly repaid by the unfailing faithfulness of his service on their Board of Trustees. From 1878 until prevented by illness at the very end of his life, he never missed a meeting if he was in this country. When he went to Brazil in 1893 he especially requested Rev. Dr. S. Scollay Moore to see to it that West Virginia was kept in close and vital touch with the management and interest of these schools. For nearly forty years he himself gave thought, labor, and above all, prayer and faith to those training places for boys and young men of the Episcopal faith, and never have faith and works been more abundantly blessed. With the sole exception of Colonel Arthur Herbert, Bishop Peterkin was, at the time of his death, the oldest member of the Board in point of service.

Nor were the Bishop's labors confined to the work of his diocese, or the domestic administrative problems of his Church. In addition to his regular attendance upon the meetings of the Board of Missions, he went in 1893 to Brazil, as the supervisory Bishop, whither he had been preceded in 1889 by Lucien Lee Kinsolving, now Bishop of Brazil, and James W. Morris.

After making a survey of the field, the first missionaries wrote back to the Seminary a joint letter setting forth the wonderfully encouraging prospects of the Episcopal Mission in Brazil. In response to this letter, William Cabell Brown, now Bishop of Virginia, and John G. Meem, accompanied by Miss Mary Packard, went out in 1891. In 1893 the Rt. Rev. George W. Peterkin came out to Brazil to confirm the

candidates for confirmation. At the time of Bishop Peterkin's arrival the Church in Brazil consisted of the four ministers who had gone from Virginia, and to these there had been added four young men of Brazilian birth, whom the Bishop raised to the Diaconate. Four churches were in operation, and the number of communicants was about two hundred and fifty. From that time the progress of the Brazilian Mission has been steady and gratifying.

On his trip, Bishop Peterkin stayed six months, and eight years later he went to Porto Rico upon a like Episcopal Mission, and with equally good results.

In the debates involving the proposal to change the name of the Church and in the less sharply defined and for that very reason, more controversial differences on faith and order, the Bishop was firm without offense, strong without arrogance, and never by word or deed allowed his expressions of belief to be tinged with rancor or bitterness. Lay and clerical delegates—even the removed austerities of the House of Bishops—though they might denounce to others the doctrines which Bishop Peterkin maintained, treated him with a consideration and a respect that bespoke an unshakable confidence in the man and an intuitive apprehension of the truth that the man is always larger and more important than his powers of philosophical statements.

His last great effort was at the General Convention in 1910, at Cincinnati, when the proposal to change the name of the Church very nearly carried. His position on that question was very effectively stated by the Bishop in the course of a correspondence with the Editor of the "Living Church." Perhaps no phrase stated the Bishop's position better than his favorite quotation from the Hon. Herbert H. Asquith, who, as Prime Minister, in a written memoir to the King of England said: "The use of the word Protestant was the report of a fact."

The Bishop was an uncompromising opponent of the party which desired to eliminate the word "Protestant," but his opposition never became a mere negation. He was not an obstructionist, not a reactionary. In the doctrinal questions involved in the proposed changes he was profoundly interested, but his interest was that of a missionary and not a

theologian. To carry the message of salvation was his supreme devotion, and because the Protestant Episcopal Church was his expression of the Christian faith, he gave to that Church all of his love and labor and allegiance. Knowing the heart of man as he did, he never felt that the real essence of the problem could be reached by any method except that of personal faith and works. Of the efficacy of his theories the growth of his Diocese is the best evidence.

"*Si monumentum quaeris, circumspice*" might have been said as truly of him as of Sir Christopher Wren.

But the services and life of Bishop Peterkin are not to be appraised or measured by any one of his activities, any more than the sun may be comprehended by one ray through the spectrum. It is the blending of all the rays that gives the white light of day. It is the multifold outgiving of the whole nature that makes a personality.

Of Bishop Peterkin's character and achievements we can only say: "*Vita ipsa loquitur*!"

SECTION VI

Chapter VI

Cassius F. Lee

EDMUND J. LEE, M. D.

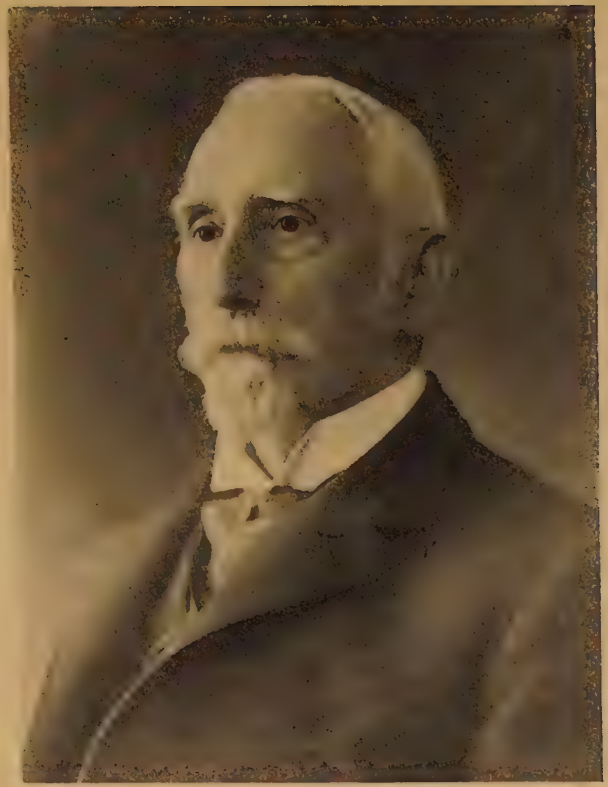
Cassius F. Lee was born in Alexandria, Virginia, and lived in or near that town for over four score years. Consequently he was in close touch with the Virginia Theological Seminary from its inception to the day of his death. During that period the Seminary grew from a feeble Institution, with one professor and few students, to a large Seminary, with many professors and hundreds of graduates, serving in the numerous dioceses of the home-land and in every foreign field. Mr. Lee not only witnessed this growth but he was largely instrumental in this success.

Although engaged in business all his life, Mr. Lee may truly be said to have devoted his energies and his interest rather to the service of his Church than to the advancement of his personal fortunes. His parish, his diocese, and the general missionary field, all shared his zealous cooperation. Indeed it is probable that Mr. Lee's enthusiastic work for the welfare of the Seminary arose largely from his deep interest in the mission field, in which the graduates of the Seminary have always been foremost and successful workers.

Mr. Lee's early dedication of his life to the Church's welfare was doubtless due to the fact that he had been thrown, at his father's house, in the company of the leading clergy of the diocese of that time; especially prominent among these were Bishop Moore and Bishop Meade, patriarchs of the early Virginia Church.

Of Mr. Lee's parents, Bishop Meade has left the following observations:

"Mr. George Taylor and Edmund J. Lee were churchwardens when I took charge of Christ Church in 1811, and so continued until the removal of one by change of residence,



COLONEL ARTHUR HERBERT
Treasurer of the Board 1890-1911

MR. CASSIUS F. LEE
Treasurer of the Board 1865-1890

and of the other by death, after long terms of service. They were both members of the Standing Committee during the same period. I think I knew them well, and knew them to be sincere Christians, and useful, and punctual business men. Mr. Lee generally attended the state Conventions, and sometimes the General Convention. He was a man of great decision and perseverance in whatever he deemed right—obstinate, some of us thought, when we differed with him. There was no compromise at all in him with anything he thought wrong. He was as fearless as Julius Caesar. Mr. Lee was of course not a popular man, nor did he seek or care to be; but did his duty entirely regardless of others. He kept our Conventions in good order, by always insisting upon the proper observance of rules, of which the clergy are not always mindful.

"I knew Mr. Lee from my youth up; I saw him in his last moments, and heard him with the truest humility speak of himself as a poor sinner, whose only hope was in Christ. And can I speak of him, without remembering that meek and holy woman, to whom he was so long a most affectionate husband? She was a daughter of that Christian patriot, Richard Henry Lee. By universal consent, she was one of the purest specimens of humanity sanctified by the grace of God."

Such then was the family life, in which Cassius F. Lee received his early instruction. Reared under such inspiring influences, it is not surprising that he dedicated himself to the Church's service. Apparently he succeeded his father in the vestry of Christ Church and on the Standing Committee. He was a member of the Board of Trustees of the Seminary for over sixty years, acting as treasurer and general manager for most of that time. Of his earlier service, Bishop Meade made the following mention at the time of the consecration of Aspinwall Hall, in 1859. "In this connection we must mention another friend, to whose long continued services as treasurer and agent, we are much indebted. Mr. Cassius F. Lee, of Alexandria, from an early period to the present time has been actively engaged by correspondence in raising funds for the Education Society, and for the various buildings which have been put up; acting as receiver and disburser

of the same, as well as making contracts and superintending the work. Much trouble and care have devolved upon him in the performance of these duties. To no individual in the diocese are we indebted for so large a share of labor and anxiety in our behalf besides an occasional advance of moneys when our funds were exhausted."

As mentioned by Bishop Meade, one of Mr. Lee's most important duties, as treasurer, was the soliciting of funds for the expenses of the Seminary, as well as for its endowment. At the close of the Civil War, when conditions in Virginia were in a chaotic state, and the future very uncertain, Mr. Lee came forward promptly and insisted that the Seminary open its doors and begin again its great work. He begged a few thousand dollars for cleaning and repairing buildings, and other necessary expenses incidental to the re-opening. Later, in company with Dr. Sparrow, he made several trips to various large cities, soliciting money for the permanent endowment of the Seminary. In this effort they were very successful. Mr. Lee's correspondence with the leading laity and clergy of the country was very extensive and almost continuous, urging the claims of the Institution.

During the earlier years of the Civil War, Mr. Lee acted the part of a veritable watch dog, in his anxiety for the safety of the Seminary buildings and for the fine grove of trees. By constant vigilance, he was able to preserve these from serious injury. Fortunately for their continued preservation, the Institution was later taken over and used for hospital purposes.

He was a member of the Board of Trustees from 1842 to 1890 and Treasurer from 1865 to 1890, when he resigned shortly before his death. He became a manager of the Education Society in 1831 and continued to serve on the Board until 1890.

The following resolutions enacted by the professors who knew Mr. Lee most intimately, and signed by the Rev. Dr. Cornelius Walker, secretary of the faculty, briefly sum up their estimate of his service to them and to the Institution they had all served and loved.

"The Faculty of the Theological Seminary of Virginia desire to place upon record their affectionate and cordial

estimation of the official and personal worth and character of their departed friend and brother, the late Treasurer and Superintendent of the Institution, Cassius F. Lee, Esq.

"As also their appreciation of his labors and efficiency in these offices, and of his many acts of personal kindness and consideration, of which in his official relations, they have been receptive.

"During his long connection with the Seminary, nearly sixty years, his exertions both for the Seminary and for the Education Society were without cessation and of the most efficient character. All the buildings put up on the grounds, with exception of a few recently erected, were built under his supervision. Through his forethought and promptness the books of the Library were saved from destruction. In various respects and at risk to himself, he was the means of saving much of the property of the Seminary.

"In numberless forms as the Institution was re-established, was his interest enlisted in the welfare of the Faculty and the comfort of their families, and of that of the students, and his exertions put forth to their assistance. It is thus, not only with an appreciation of his official character and services for the Seminary that this record is made; but also with our grateful recollection of his many acts to ourselves of personal kindness and consideration; of our loss, thus not only of a faithful and efficient officer but of a valued Friend and Christian Brother."

SECTION VI

Chapter VII

Francis Scott Key

REVEREND W. A. R. GOODWIN, D. D.

Francis Scott Key has a special claim upon the devotion of the Virginia Seminary and her friends by reason of the fact that he was conspicuous among her founders. He was one of the charter members of the Education Society of Maryland and Virginia, established in 1818, in which the Seminary first existed, and out of which it grew into an independent Institution.

He was associated with Dr. Henderson in the formation of Christ Church, Georgetown, D. C., and serving with him on the Vestry, was instrumental in securing the Rev. Reuel Keith as the first rector of the parish, thus making him available as the first professor in the Theological Seminary in Virginia. His interest in the Seminary continued constant from the time of its foundation until the time of his death. It is of interest to note that his hymn "Lord, with glowing heart I'd praise Thee" was written in 1823, the year of the establishment of the Seminary in Alexandria.

The following sketch of the ancestry and life of this distinguished patriot and scholar was written by his granddaughter, Anna Key Bartow, and published in "Modern Culture" in November,1900.—"These pages have less to do with Francis Scott Key, the patriot, than with Francis Scott Key, the son, the husband, the father, the Christian; not so much with his burning words, lit by the fires of battle and the invader's torch at his doors, and uttered in a supreme moment, as with the man who lived and loved and suffered, kept the 'stars' in sight, though the stripes of life were laid upon him, as upon all.

"John Ross Key, the father of Francis Scott Key, married Ann Phebe Dangworthy Charlton, and settled upon his estate 'Terra Rubra' at Frederick, Maryland, after the

The Honorable Francis Scott Key

The Reverend Edmund J. Lee

Revolutionary War. Here was born to them on August 1, 1780, Francis Scott Key. They had one other child, Ann Arnold Key, who became the wife of Roger B. Taney, afterwards Chief Justice of the United States. Francis Scott Key came of good revolutionary blood and record, for his father fought in that righteous war and gave liberally to it of his substance and service.

"In the old chronicles of Maryland it is recorded that General John Ross Key armed and equipped a regiment at his own expense at that critical period, and that no reimbursement was ever asked or received by him from the government. He was a gallant soldier and generous gentleman, and divided his inheritance twice over with his younger brother.

"Francis Scott Key's youth was spent in Annapolis or at 'Belvoir', the estate of his grandmother, Mrs. Ann Arnold Key, seven miles from the city. While attending St. John's College, at Annapolis, from which he graduated, he made his home with his aunt, Mrs. Upton Scott, together with a youth of his own age, Daniel Murray, between whom and Francis Key began here a friendship of rare devotion and of life-long duration.

"On Maryland Avenue in Annapolis, there stands at the present day an old colonial house built in 1709 by Edward Lloyd, President of the Council in 1701, and royal governor of the Colony of Maryland from 1709 to 1714. His grandson, Edward Lloyd, was also governor of the State in 1809. In this stately mansion was born and lived Mary Tayloe Lloyd, and in its wainscoted drawing room, whose doors are of the choicest mahogany and its latches and rings made of wrought silver, lovely Polly Lloyd, in 1802, gave her hand to Francis Scott Key. At first she was slow and cold and hard to win, for she was very beautiful and had many suitors. Indeed Mr. Key had for a rival his dearest friend, Daniel Murray. It is a remarkable fact that Mr. Key retained his friend after gaining his suit, and that afterwards Mrs. Key used to call that friend, 'Brother Daniel'. It is said that Polly Lloyd at one time made curl-papers of Mr. Key's love sonnets and took care that he should hear of it.

"Once she was won, no wife was more fond, more devoted than Mrs. Key. Upon the occasion of her husband's going

to the rescue of his friend, Dr. Beanes, and before the attack upon Baltimore, he sent his wife and children to Pipe Creek, his father's residence near Frederick, fearing an attack upon Georgetown. Mrs. Key had until now steadily refused to leave with her children because her husband, being one of those needed for the defense of the town, could not accompany them. But now having undertaken the release of Dr. Beanes, he wrote urgently desiring that she would not delay, but go at once to his father's house. He purposely kept her in ignorance of the danger of his undertaking, knowing how it would augment her anxieties for him.

"Chief Justice Taney, Mr. Key's brother-in-law, has given an account of the circumstances under which the 'Star Spangled Banner' was written.

"In 1812 shortly after his marriage to Miss Lloyd, Mr. Key was admitted to the bar in Frederick, Maryland, where he resided for some years, subsequent to his removal to Georgetown.

"There were eleven children born to Mr. and Mrs. Key in the old home in Georgetown. The shady lawn and orchard sloping to the Potomac's edge, and the terraced garden with its lofty walnut trees and lombardy poplars shading the walks, made a happy playground for the household band. Here, for each child, a tiny round garden had been made by the gardener under their father's directions, and what ecstacies of delight abounded when the sprouting seeds took the shapes of names, and 'Maria', 'Lizzie', 'Anna', etc., were clearly spelled out in the centre by the green seedlings. Sometimes their father led them to a nest, apparently just discovered where eggs were laid (not by the hen) of every conceivable color, and they would read traced on each egg:

'Look for the hen with the yellow legs,
For she's the hen that lays these eggs.'

"If a school was to be selected for any of the children their father had his own way of choosing one. He called the children, put a Latin grammar under his arm, and started forth. The teacher would be called on for a Latin quotation. If his pronunciation was satisfactory, the children and the grammar were left there.

"In 1832 at a political meeting in Frederick City, Mr. Key was toasted as a friend of the administration and an incorruptible patriot; worthy of being honored, wherever genius is admired or liberty cherished, as the author of the 'Star Spangled Banner.' In thanking the company for this flattering notice, Mr. Key declared that while the song had come from the heart, he could not pretend to be insensible to such a compliment. The company were the sons of sires who had left their crimson foot-prints on the snows of the North, and poured out the blood of patriots like water on the sands of the South, and dear were these sons of Maryland to his heart. (Do not such a country, and such defenders of their country, inspire?) The inspiration of the poem was due to the heroism of those, the defenders of Fort McHenry, who made him compose it. He pictured for them that dark, early dawn, stirring and lifting, as with an enchanter's wand of light, the battle-smoked clouds above the ramparts of Fort McHenry, and disclosing the flag, like a bow of promise opening out from these dun mists in the morning breeze; the rising sun; the majestic wooded heights; the sparkling waters; the fleeing, vanquished hosts; and the burning thoughts and emotions kindled in his breast, clamoring for utterance.

"Both Mr. Key and his wife had inherited slaves and were very devoted to them. He always instructed his children to treat the old negroes with the kindness and respect due to age, and held Sunday School for his servants regularly. He it was who first thought out the scheme of the African Colonization Society, and worked hard to promote it.

"Mr. Key was District Attorney for the District of Columbia for three terms, and he was frequently intrusted with delicate missions by President Jackson, who was his warm personal friend, as were also Chief Justice Taney and John Randolph of Roanoke.

"When the Keys lived in Georgetown, Washington was looked upon as a very common place. All the wealthy and aristocratic people lived in Georgetown. The Key mansion occupied a fine position on the heights. The back lawn was destroyed when a canal was cut through it. The house fronted upon Bridge Street, the street that led to the old

Aqueduct bridge across the Potomac. After the canal was built, about 1830, the family removed to Washington.

"The old estate of Terra Rubra at Pipe Creek that he inherited was Mr. Key's favorite home, yet owing to its distance from Washington it was not possible as a residence during the entire year. It was, however, retained and beautifully kept up, though it could have been of no pecuniary benefit to him, but on the contrary a loss. It had to be sold at his death. Here in his childhood's home he gathered each year his family and children's children for a long midsummer holiday, and dearly did they also love the place. The broad piazzas looked off towards the mountains, across wide pasture fields, with pastoral flocks moving picturesquely about them.

"One of Mr. Key's grandchildren writes, 'My earliest recollections of my grandfather are associated with dear old Pipe Creek. We would all assemble in August, and start in two stages drawn by four horses each, and the four horse wagon from Pipe Creek came down for us too, and grandfather rode beside us on horseback.'

"Mr. Key was a most enthusiastic and graceful equestrian. He thought nothing of riding to Washington City to court from Frederick, or to Baltimore from Washington, to visit his children, unhindered by storm and rain, often expressing his enjoyment in being out in weather that would deter ordinary mortals from stirring abroad.

"Mr. Key died in Baltimore in January, 1843. He was active and spare to the last, and had been heard to say he thanked God there was 'Not an ounce of superfluous flesh about him.' One of his children recollected that as he lay on his deathbed 'he told our mother where she could find in his desk a leather bag containing some money he had kept for charity'. He enjoined her not to use it, no matter how much she might need it, because during all his life he had set aside the tenth part of all he made for that purpose, and he directed how this money should be disposed of after his death."

At Mr. Key's death in 1843 the Supreme Court adjourned, and the bar and various societies passed resolutions of condolence, while the newspapers paid ardent tribute to the memo-

ry of the deceased lawyer and poet. Reverdy Johnson, over thirty years afterward, spoke of Mr. Key in language which seems to furnish succinctly a true estimate of him. "Some of his writings are truly gems of beauty. His style of speaking to a court was ever clear, and his reasonings logical; while his speeches to juries, when the occasion admitted of it, were beautifully eloquent. To the graces of his many accomplishments, he added what is still more to his praise, a character of almost religious perfection. A firm believer in the Christian dispensation, his conduct was regulated by the doctrine inculcated by its Founder, and this being so, his life was one of perfect purity."

"In an obscure grave under the shadow of the Blue Ridge, Francis Scott Key has lain for over half a century,

> 'No costly pile nor monumental tomb
> Describes the spot where now he sleeps:
> But there the wild thyme and the cowslip bloom
> And there affection weeps'.

"Some unknown patriotic hand has ever renewed a tiny flag upon that simple grave. Perhaps it is his best monument.

"With singular generosity a stranger on the far Pacific Slope has memorialized his fame in marble. Mr. James Lick, a California millionaire, devised $60,000 for the erection of a statue to Francis Scott Key in Golden Gate Park, San Francisco, which was executed by William W. Story.

"The Key Monument Association of Frederick, Maryland, was organized on June 8th, 1894, its object being to raise funds by popular subscription and through State appropriation for the erection of a monument in Mount Olivet Cemetery to fittingly mark the last resting place of the author of the 'Star Spangled Banner'. In the collection of funds the Association obtained from the Maryland Legislature an appropriation of five thousand dollars and the remainder of the fund was accumulated by the untiring efforts of the ladies of the organization. The monument was executed by Alexander Doyle of New York. On the granite base is the statue of Francis Scott Key, in bronze, nine feet high. He is represented in an attitude of exaltation, as with right arm ex-

tended he points to the flag, and with the left waves aloft his hat in reverential salute to the flag that is still there. Upon the band that girdles the pedestal beneath his feet is the single line: 'Tis the Star Spangled Banner'.

"Beneath the pedestal is a bronze group emblematic of patriotism, and beneath the group is carved the Seal of Maryland surrounded by laurel and palm.

"The monument was unveiled on August 9th, 1898, in Mount Olivet Cemetery, Frederick, Maryland, on an elevated spot facing the main entrance. Permission having been given by the surviving daughter of the patriot, for the removal of his remains to the site selected, provided those of his wife should be interred with him, a crypt was deeply sunk in the eight-foot foundation of the statue for this purpose. The old Key lot is in the same cemetery, and it lies in the valley between the Blue Ridge and Catocin Mountains, where Mr. Key had oft expressed his wish 'To lie under the everlasting hills.'"

On June 14, 1922, a bronze statue symbolic of "The Spirit of Music" and memorial to Francis Scott Key was unveiled by President Harding at Fort McHenry, near Baltimore. The President spoke of the Christian patriotism of the distinguished writer of the National Hymn, and urged that the spirit of its author should continue to inspire and enrich the patriotic devotion of the citizens of the Republic.

When the first legislative assemblage met in the Church at Jamestown in 1619, we are told that "all the Burgesses took their place in the choir and a prayer was said by the Rev. Mr. Buck that it would please God to guide and sanctify their proceedings to his own glory and to the good of the plantation." Thus, in the very beginning of legislative life in America, the Christian religion was the lamp set to light the path of Justice expressed through the law. It is prophetic of good that the anthem which glorifies the national flag had its birth in the heart of a Christian patriot.

The Seminary from its exalted situation on "The Hill" overlooks the Capitol, where under the Stars and Stripes the nation's laws are made, and where also by the Supreme Court of the land they are finally interpreted. While no formal union now exists between the Church and the State,

there must continue to exist a spiritual union. The work that is done at the Seminary is indeed more fundamentally essential to the preservation of the nation's life than the work which is done at the Capitol, for, unless the work which is done in Washington is done in the light of eternal truth and is expressive of eternal justice, it can not endure.

Francis Scott Key recognized this truth and out of his ardent patriotism, as well as out of his Christian devotion sprang the zeal which led him to become one of the founders of the Education Society which was the mother of the Virginia Seminary. It was this vision and interest which gives a sketch of his life a rightful place in this History. He was, through his profession, associated with the Capitol. He was through his devotion to the Christ instrumental in founding the Seminary.

The Seminary and the Capitol are two symbols, the one of religion, the other of law; but law must look to religion not alone for its sanctions, but also for the creation in the soul of the people of a love for God and country and obedience to constituted authority, without which law books would soon serve only to kindle the fires of anarchy and destruction. When religion and law together build the bulwark of the nation, then, though storms may come and foes may rise, liberty and justice will keep strong and enduring the foundation and fabric of our national life, and continuously

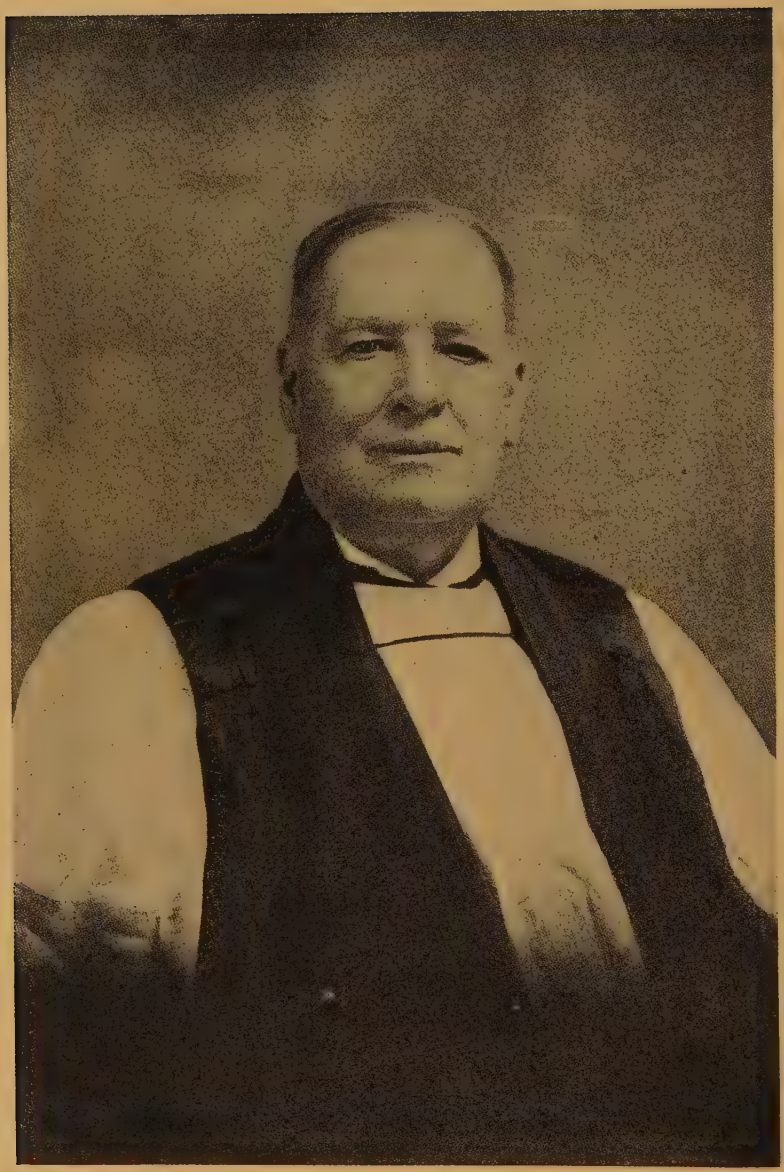
"The Star Spangled Banner in Triumph shall Wave,
O'er the land of the Free and the Home of the Brave."

SECTION VII

The Alumni Association and the Alumni.

The Seminary During the War Between the States.

Virginia Theological Seminary Men in the World War.



THE RIGHT REVEREND DOCTOR BEVERLEY D. TUCKER

Second Bishop of Southern Virginia

SECTION VII

Chapter I

The Right Reverend Dr. Beverley Dandridge Tucker

President of the Alumni Association

REVEREND W. A. R. GOODWIN, D. D.

All the other Bishops whose biographical sketches appear in this volume have been translated to higher service in realms invisible. Bishop Tucker has been permitted to remain among us an Apostolic leader, a wise counselor, a faithful witness and an inspiration. His long and devoted service rendered to the Church and the Seminary and his position as patriarch of the Seminary Board of Trustees and President of its Alumni Association have led us to the decision to introduce the section of this volume devoted to the Alumni of the Seminary and its Alumni Association by a brief biographical sketch of its honored and beloved President.

The Right Reverend Doctor Beverley Dandridge Tucker, son of Colonel Beverley Tucker and Jane Ellis, was born in Richmond, Virginia, November 9, 1846. His boyhood days were spent in Washington city, where his father was editor of "The Washington Sentinel".

In 1856, Colonel Tucker became American Consul at Liverpool, and the family residence was removed to England. With his brothers, Beverley Tucker attended the famous Belle Rive School, at Vevey, Switzerland, on Lake Geneva.

At the outbreak of the war between the States, the family returned to America, leaving two of the sons, Beverley and Randolph, in Paris. At the age of sixteen, Beverley returned to the States, and was captured and imprisoned near Winchester by the Union forces. He was afterwards released, and enlisted in the Confederate Army as a private in the Infantry. He later was transferred to the Otey Battery with which organization he served until the end of the war. At the close of the war, he was a refugee in Canada,

and attended the University, at Toronto. After the completion of his studies, he became a teacher of French in the Magill School and the Shenandoah Valley Academy, at Winchester. While in Winchester he studied law, intending to enter that profession.

In 1871 he entered the Virginia Theological Seminary to prepare for the ministry, from which Institution he graduated in 1873, and was ordained deacon by Bishop Johns on June 27th, 1873.

On July 22, 1873, he married Anna Maria Washington, daughter of Colonel John Augustine Washington, the last private owner of Mt. Vernon. He served for six months as assistant to the Rev. Dr. Alfred M. Randolph, subsequently Bishop of Southern Virginia, who at that time was rector of Emmanuel Church, Baltimore. He was then sent by Bishop Johns to Warsaw, Virginia, where he remained as rector of Lunenburg and North Farnham Parishes for nine years.

In 1882, he became rector of St. Paul's Church, Norfolk, at which parish he remained until his election as Bishop Coadjutor of Southern Virginia, in 1906. He was consecrated in old St. Paul's Church, Norfolk, October 3, 1906. He served as Coadjutor to Bishop Randolph until the latter's death on April 6, 1918, when he became the Diocesan head.

As Bishop of the Diocese of Southern Virginia, Bishop Tucker has been untiring in his zeal and energy and has given himself to the work with unsparing self-devotion. Before the Diocese of Southwestern Virginia was separated from Southern Virginia and before Bishop Thomson was elected to serve as his Coadjutor, Bishop Tucker had oversight of and made all the visitations in what was then one of the largest missionary dioceses in the American Church. No Bishop was ever more beloved by his clergy and laity. His Episcopate from its very beginning has been a constant witness to the Apostolic power of missionary leadership inherent in the Episcopal office.

Bishop Tucker was elected a member of the Board of Trustees of the Seminary while rector of St. Paul's Church in Norfolk, Virginia, and is now the senior member of the Board in age and, with the Reverend Dr. Moore, in time of

service. Upon the death of Bishop Peterkin he was elected President of the Alumni Association of the Seminary in which position he continues to serve.

At the Centennial Celebration Bishop Tucker delivered the address before the Alumni Association. His memory, lit with the glow of deep affection, reaching back through so many years, his clear grasp of the distinctive truths for which the Seminary has ever stood, his personal association and scholarly attainments, combined with the deep glow of his rich and cultured personality to make this address memorable in the annals of the Seminary. We are fortunate in being able to present it to the Church and preserve it as an inspiration to those who shall come after by including it in the report of the Centennial Celebration printed in the Appendix of this volume.

Bishop and Mrs. Tucker have thirteen children, four daughters and nine sons. Four sons are clergymen, Henry St. George Tucker, Bishop of Kyoto, Beverley Dandridge, Jr., rector of St. Paul's, Richmond, Virginia, Herbert N., rector of St. James' and St. Luke's Parishes, Mecklenburg County, Virginia, and Francis Bland, rector of St. Andrew's, Lawrenceville, Virginia. Two sons are lay missionaries in China, Dr. Augustine W. Tucker, St. Luke's Hospital, Shanghai, and Ellis N. Tucker, professor of mathematics in St. John's University, Shanghai. One daughter, Jane Ellis, married the Rev. Dr. Luke White, rector of St. Luke's Church, Montclair, New Jersey.

It is interesting to note that two of Bishop Tucker's sons have been elected to the Faculty of the Virginia Seminary, Beverley Dandridge Tucker, Jr., who recently resigned to become rector of St. Paul's Church, Richmond, Virginia, and Right Reverend Dr. Henry St. George Tucker who has been elected to succeed him as professor at the Seminary, he having resigned the missionary jurisdiction of Kyoto, Japan, to give place to a native Japanese Bishop.

Bishop Tucker received the degree of Doctor of Divinity from Roanoke College, and the degree of Learned Doctor of Laws from the College of William and Mary.

SECTION VII

Chapter II

The Alumni Association

REVEREND W. A. R. GOODWIN, D. D.

The Society of the Alumni of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Virginia was formed at a meeting of the graduates held in Richmond on the 18th day of May, 1833, ten years after the first member of the Seminary was ordained.

The meeting was composed of the following clergymen: Rev. Messrs. Ephraim Adams, George Adie, Parke F. Berkeley, Ebenezer Boyden, John Cole, John Cooke, James Doughen, Charles Dresser, William Friend, Frederick D. Goodwin, John Grammer, William G. Jackson, William M. Jackson, Alexander H. Lamon, John P. McGuire, Richard C. Moore, Jr., and Charles Cleveland.

A Constitution was adopted, which, with a few modifications, has governed the Society ever since. The annual meeting was held at the Seminary on Wednesday of the commencement week, on which occasion a sermon was preached before the Society by a member who was annually elected for that purpose. In 1880 it was determined that in place of a sermon an essay should be read on each alternate year, and, in 1898, the time of meeting was changed to Thursday of commencement week.

Constitution

"*Article First:* This Society shall be called the Society of the Alumni of the Theological Seminary of the Protestant Episcopal Church in the Diocese of Virginia.

"*Article Second:* It shall be a voluntary Association, and shall consist of those only who have received their education at the Protestant Episcopal Theological Seminary in the Diocese of Virginia, and who are in regular standing as Ministers of the Protestant Episcopal Church.

"*Article Third:* Its object shall be to produce concert in the efforts of the Alumni for the advancement of the interests of the Seminary, the prosperity of the Church, and the spiritual improvement and ministerial usefulness of its members."

The *Articles* from the *Fourth* to the *Eleventh*, relate to the election of officers of the Society and their duties.

THE RIGHT REVEREND DOCTOR WILLIAM L. GRAVATT

Second Bishop of West Virginia

"*Article Eleventh:* The Annual Meeting of this Society shall be held on the Wednesday of the week of the annual examination of the Theological Seminary in Virginia. (This was changed at the annual meeting in 1898 to the Thursday of the week of the annual examination).

"*Article Twelfth:* The Bishop or Bishops of the Diocese of Virginia, and the Professors of said Theological Seminary shall be honorary members of this Association.

"*Article Thirteenth:* Each member of this Association shall be expected to contribute annually, such sum as the Society shall, from time to time, direct, to be appropriated to the purposes of the Society.

"*Article Fourteenth:* The Constitution and Canons of the Protestant Episcopal Church, as the same have been or may be set forth, shall form part of the Constitution for the government of this Association."

The Minute Books of the Alumni Association, bound in leather in three volumes and extending from the organization of the Society to the present day, have fortunately all been preserved. The Association is to be congratulated upon the care and fidelity with which the secretaries of this organization have performed their duties. Not only are the Minutes most carefully and fully recorded, but throughout these volumes there are inserted printed copies of the various appeals and announcements made by the Association to the Church.

The first resolution of note adopted by the Society was passed at the meeting held in July, 1834, giving cordial approval to the work of the Virginia Bible Society and pledging the support of the Association to the endeavor to aid in supplying the world with the Holy Bible. It was also resolved at this meeting that the Association "will contribute $600 to the support of another professor at the Theological Seminary in Virginia and to this end we will pay out of our own means or by such aids as we can obtain, the sum of $15 for the ensuing year for this purpose". The Rev. William G. Jackson was appointed to prepare an appeal to be sent to all the Alumni of the Seminary for the furtherance of this endeavor.

The Treasurer of the Society, Rev. George Adie, acknowledges the receipt of fifteen dollars from each of the following Alumni pledged and paid in fulfillment of the above resolution. Rev. William M. Jackson, Berryville, Virginia; Rev. Ephraim Adams, Lancaster, Virginia; Rev. John Grammer, Dinwiddie County, Virginia; Rev. Charles Dresser, Halifax County, Virginia; Rev. George W. Nelson, Richmond County, Virginia; Rev. William Friend, Caroline County,

Virginia; Rev. John P. McGuire, Essex County, Virginia; Rev. Philip Slaughter, Prince William County, Virginia; Rev. P. F. Berkeley, Powatan County, Virginia; Rev. William V. Bowers, Hanover County, Virginia; Rev. Frederick D. Goodwin, Prince George County, Maryland; Rev. C. L. Mackenheimer, Prince George County, Maryland, per F. D. Goodwin; Rev. Joseph Wilmer, Albemarle County, Virginia, per Rev. Dr. Keith; and Rev. George Adie, Leesburg, Virginia.

The Episcopal Recorder of May 23, 1835, contains an earnest appeal from an Alumnus of the Theological Seminary to the Alumni of this Institution to support the resolution adopted at the last meeting of the Alumni Association asking each Alumnus to contribute fifteen dollars in order to secure another professor at the Seminary.

This article recites the fact that some of the Alumni had objected that it would not be wise to offer too great literary advantages at the Seminary, as it would possibly turn the attention of men away from the study of the Gospel of Jesus Christ and the salvation of mankind, but the writer urges that this argument if carried to its logical conclusion would prove the advisability of having only one professor at the Seminary, whose sole business should be to teach the Gospel. He then urges that the Seminary be supported in order that it might be enabled to carry out the pious purposes of its founders.

At the meeting held on July 16th, 1835, it was "Resolved that each member of the Society will endeavor to collect in his parish at least ten volumes to be contributed to the Library of the Seminary".

At the meeting held on July 14, 1836, it was determined that it was unwise at this time to attempt the establishment of a fourth professorship in the Seminary. This resolution refers to a proposition made in 1835 looking to raising $5000 for the Endowment of a Missionary professorship.

At this point in the minutes there is inserted a copy of the printed appeal addressed to the members of the Association under date September 3rd, 1836, in behalf of the effort to establish a third professorship. This appeal is signed by

George Woodbridge and W. V. Bowers for the Executive Committee.

The Alumni Association for a number of years gave its constant attention to the effort to raise funds for the support of a professorship in the Institution, meeting with large measure of success. The Minute Book of the Society contains the individual accounts of the members, kept by the treasurer, George Adie, showing the amounts paid through the consecutive number of years. It was finally determined in 1839 that no graduate of the Seminary should be regarded as a member of the Association unless he formally subscribed to the constitution, and agreed to pay at least $5 a year on the account of the professorship fund, and that a failure to make payment for two consecutive years would result in the member being dropped from membership in the organization.

There is inserted in the Minutes under date November, 1839, a copy of the printed circular sent to the Alumni urging a deeper interest in the efforts of the Association. It complains bitterly of the failure of the Alumni to answer letters addressed to them, and laments the fact that the Association, by reason of the failure on the part of the large majority of graduates to co-operate, had been unable to fulfill the promise made by the Association to the Trustees relative to the full support of the professorship.

The committee which issued this circular had the humiliation of reporting to the next meeting of the Association that replies had been received from only nine members.

On July 14, 1847, it was resolved that the treasurer of the Society be directed to pay to the students of the Theological Seminary the sum of $10 to aid in publishing the annual catalogue, and upon motion of the Rev. R. H. Wilmer it was resolved,

"That the secretary of the Society of the Alumni be requested to communicate with the several Alumni of the Theological Seminary who were with it up to the time of Miss Mary Dobson's connection with the Institution and to request them, if agreeable to their wishes, to send to the treasurer of this society, annually during her life time, $1 to be by him presented to Miss Dobson in token of the grateful remembrance with which we hold her unbought kindness and sympathies with us while members of the Institution."

In the further prosecution of the endeavor of the Society to aid the Seminary through financial contributions, another

circular was ordered issued which, among other things, was to set forth the Protestant and Evangelical character of the Seminary and the contributions made by the Institution to the foreign missionary work of the world, and to call attention to the fact that the Alumni of the Seminary were at that time serving in thirty-one dioceses of the Church and that the Institution was in deed and fact a General Seminary. This circular was ordered issued in connection with resolutions adopted pledging the Society to the effort to raise $15,000 for the permanent fund for the Endowment of the Professorship. The printed circular embodying these resolutions is appended to the Minutes under date November, 1851.

One of the arguments presented in behalf of this effort was the necessity, then apparent, of relieving the Education Society from the responsibility of contributing from its funds for the support of the Faculty, leaving this Society more largely free to aid men seeking to enter the ministry of the Church.

Record is made of a letter received from Rev. Dr. Anthon of New York, a friend but not an Alumnus of the Seminary, offering to make an effort to secure books for the Seminary Library and asking the co-operation of the Alumni of the Institution.

In July, 1853, a resolution was adopted by the Association appointing a committee to raise the funds necessary to defray the funeral expenses of Miss Mary Dobson, sometime Matron of this Seminary.

In 1851 the Rev. John Cole was employed at a salary of $1000 a year and expenses, to act as the agent of the Association in the effort to raise funds for the Alumni professorship; and in 1854 Mr. Cole presented in detail his report to the Society as to the success with which he had met in the prosecution of his work. This report shows contributions of $5000 each, from the Rev. Dr. Tyng of St. George's Church, New York; the Rev. Dr. Bedell, of New York; the Rev. Dr. Anthon, rector of St. Mark's Church, New York; the Rev. Mr. Canfield of Brooklyn, and the bequest of Mr. Eliot Cresson of $5000, and a pledge of an Alumnus for $300 with the promise to raise $2700 more, making $28,000 pledged. Mr. Cole also reports having visited Providence, Boston, and Philadelphia, where he made friends and prepared the way

for a later visit for the purpose of soliciting contributions. The total amount reported in 1855 as having been raised by Mr. Cole in cash and pledges was $51,000. It is interesting to note that at this meeting of the Association Mr. Cole refused to receive the total amount of $1000 which had been voted to him for his services, consenting to receive only $500 and his expenses. At this meeting of the Association the request was also made to Bishop Meade that he consent to sit for the painting of his portrait to be placed in the Seminary Library. A committee was appointed, consisting of Rev. Messrs. Cole, Bedell, Tyng, Clements, Woodbridge, and Dalrymple, to make arrangements for carrying out the above resolution.

To the Association in June, 1855, Mr. Cole reported having received subscriptions in Philadelphia from St. Andrew's Church, $5000; Epiphany, $5000; Atonement, $3000; Nativity, $300; Emmanuel, $300; totalling $13,600. He also reports subscriptions received in Providence from the following laymen, W. I. Dorrance, $200; R. H. Ives, $200; S. S. Wucklin, $100; E. W. Howard, $100; R. M. Larned, $150; totalling $750, and also having received a subscription of $300 from St. Stephen's Church, Wilkes Barre, Pennsylvania. He reports practically nothing secured in Boston or elsewhere in Massachusetts except the cordial good will and the support of the Bishop.

The Minute Book contains an autographed letter under date June, 1856, signed by Dr. Dudley A. Tyng reporting progress on the portrait of Bishop Meade which was being painted in Philadelphia by Mr. Neagle. Dr. Tyng mentions that the artist had been paralyzed and the painting delayed, but that he was recovering, and the hope was expressed that he would be able to have the Bishop give another sitting at the time of the approaching General Convention. "The portrait," he says, "is to cost $300, and the engraving the same amount." This letter is pasted into the Minute Book.

In a further report Mr. Cole makes mention of subscriptions received from S. G. Fotterall, Esq., of Philadelphia, of $1000, and from William Walsh, Esq., of Philadelphia, of $1000. He further reports payment of $4000 by Mr. Bohlen and family of Philadelphia towards the erection of the Library

Building, "which donation was made in answer to an application of your Committee for that specific purpose." Mention is also made of a bequest of $4000 from Miss Jay and Mrs. Baynes.

Record is made of the presence of the Rt. Rev. Bishop Payne, of Africa, at a meeting of the Alumni Association held June 29, 1859. The Rev. Dr. Sprigg suggested to the Alumni Association, the erection of a wing to the Seminary buildings to be known as Meade Hall, as a memorial of the thirtieth anniversary of Bishop Meade's consecration to the Episcopate, and the following resolution was adopted:

WHEREAS, the Rt. Rev. Dr. William Meade will complete on the 19th day of August next the Thirtieth year of his Episcopate, we feel that it is appropriate for us in some suitable way to acknowledge the goodness of God in raising him up and in continuing his useful labors to the Church for so long a period, and

"WHEREAS, the increase of the students at the Theological Seminary in Virginia requires the erection of additional buildings for their accommodation, therefore,

"*Resolved*, that with the consent of the Board of Trustees of the Theological Seminary, this Society at once take measures to erect an additional building on the Seminary grounds to be called 'Meade Hall' at a cost not to exceed $10,000."

After some conversation the Rt. Rev. Bishop Johns, the Rev. Dr. George D. Cummins, and the Rev. Joshua Peterkin were appointed a committee to adopt such measures as might be deemed proper in order to raise, in the name of the Alumni, the said amount of $10,000.

The circular conveying these resolutions to the Alumni and urging their support of the effort, signed by the above named committee is attached to the Minute Book of the Association. Mr. David Funsten was appointed Alumni Treasurer for the Meade Hall Fund.

In the Minute Book of the Alumni Association, is a most interesting circular bearing date July, 1859, relative to the best methods to be pursued to make the Alumni meetings more effective and the Alumni more efficient in devising ways and means for increasing the missionary spirit, in their parishes. It is interesting to note that this circular addressed to the Alumni suggests the very methods followed in the Laymen's Missionary Movement and in the Nation Wide Campaign for informing and arousing the interest of the Church. It suggests the establishment of Missionary Committees of men and women in every parish and the thorough education of people as to their responsibility to extend the

Kingdom of God. The circular points to the fact that Christian organizations devoid of the Apostolic Episcopate were in many instances showing more Apostolic zeal than the Church, and urges that it is incumbent upon the Church to vindicate her orders, and Apostolic claims by arousing the clergy and the laity to a deeper sense of responsibility to do the Apostolic work.

There are no Minutes showing any meeting of the Alumni Association from the one held in 1860 to the meeting held in June, 1867.

In 1868 the committee on the portrait of Bishop Meade reported that the copper plate from which the engravings of this portrait had been made had been carefully boxed up and placed in the Seminary Library.

Repeated mention is made in the minutes of this period of efforts to increase the Library, by various means which were devised. A circular, a copy of which is appended to the minutes, dated January 1, 1869, and signed by E. A. Dalrymple, Cornelius Walker, and George H. Norton, was sent to all of the Alumni urging them to assist in the effort to make the Library more efficient. This circular states the fact that no new theological books had been placed upon the shelves of the Library for fifteen years and that such books were greatly needed by both the Faculty and the students. The circular further calls attention to the great need for repair to both the Library and the furniture, by reason of damages sustained during the period of the Civil War.

The proceeds from the sale of the pictures of Bishop Meade were devoted to this purpose and the Minutes contain the list of those who had bought copies of the engravings.

The minutes of 1870 make mention of a number of books contributed to the Seminary Library and to the minutes there is appended a list of those by whom the books were contributed.

At a meeting of the Association held July, 1870, a resolution was offered by the Rt. Rev. Dr. Payne, Bishop of Cape Palmas, Liberia, relative to the means which should be adopted to develop the missionary interest of the Church.

The following resolution was presented:

"*Resolved*—That it is important that all ministers embrace in their system of parochial work, a plan of regular contributions and efforts in behalf of the Foreign Missions of the Church.

"*Resolved*—That to this end it is important, by preaching, by the circulation of Missionary papers, and where practicable, by a monthly Missionary Meeting, ministers inform the people on the subject of Foreign Missions and engage their sympathies, prayers, contributions and efforts in behalf of this cause.

"*Resolved*—That the Alumni of this Institution will endeavor by special addresses, and prayer, to cherish an interest in Foreign Missions, in the Convocations, with which they are respectively connected."

The sermon preached before the Alumni of the Seminary on June 22, 1870, was delivered by the Rev. George A. Smith, president of the Society. The closing paragraph of this sermon was printed in "The Southern Churchman" of July 7, 1870, and is of interest not alone because of the thought expressed, but by reason of the fact that the Rev. Mr. Smith was for many years the oldest Alumnus of the Seminary and served for forty-five years as the president of the Society. The sermon was from II Timothy, XI:15, and closed as follows:

"The early friends and Alumni of this Institution are passing away and soon a new generation will stand as its representatives before the world. It is for those who are young in the ministry, who are coming forward to take the place of the departed and the departing, to control its destinies, or rather, we trust it may be said, to be the humble agents in God's hands to keep it ever as a perpetual fountain of holy influences to the wide circle of which it is the center. Bear in mind, beloved brethren, that it is the faithful adherence of this Institution to the simplicity of the Gospel truth which has made it from the first, the cherished object of the prayers and labors of many in this diocese and elsewhere of the best and purest the world has ever known. It is essentially a missionary Institution, also cherishing the missionary spirit among the students and furnishing laborers for the field, many of them burning and shining lights. It has secured the confidence of many liberal and devoted friends. It is this character to which, under God, it owes its success and with such aims and laborers can we fail to believe that its prosperity is of God and that God is with us and will be with us, of a truth!"

The following resolutions offered by Rev. Dr. R. H. McKim relative to the approaching Semi-Centennial were adopted in June, 1873:

"WHEREAS, the approaching 'Semi-Centennial' of our Alma Mater, admonishes us to gather up, while we may, the memorials of her past history, and to cherish, with loving care the sacred associations, which cling about her walls, therefore,

"*Resolved*—That the Society of the Alumni of the Theological Seminary of Virginia hereby requests each of her surviving members, on, or before, the first day of September next, to send to the Chairman of the Committee, which shall be appointed to receive the same, a photograph of himself, to be framed with those of the rest of his class, and preserved in the Library of the Seminary.

"*Resolved*—That the friends of our deceased Alumni, are respectfully requested to forward to the said Committee, on or before the 1st of September next, likenesses of those our departed brethren, to be similarly framed and preserved by this Society.

"*Resolved*—That a committee of Ten be appointed, whose duty it shall be, by correspondence, or by publication, in the Church Papers, or otherwise, to carry out the intent of the above resolutions, and that the necessary expenses involved in the same be paid by the Treasurer of this Society. This Committee shall report to the next meeting of the Alumni.

"*Resolved*—That this Committee, in the name of the 'Society of the Alumni' urge upon every member of the same, the importance of bringing or sending an offering to the Library Fund of the Seminary, at the approaching Anniversary."

On September 24, 1873, a large number of Alumni and friends of the Seminary assembled in connection with the Semi-Centennial for the purpose of considering the best means of furthering the interest of the Institution.

The Rev. Dr. Julius Grammer presented the following resolution in recognition of the blessing of God upon the Seminary.

"*Resolved*—That we, the friends and Alumni of the Theological Seminary in Virginia, acknowledge with devout gratitude to Almighty God his protecting providence, which has been over our beloved Seminary during the last fifty years, and, That we pledge ourselves in future years to love her more and serve her better, and, That we renew our devotion to her distinctive Protestant and Evangelical teaching."

Upon motion of Rev. Dr. Norton it was resolved that a committee consisting of the Rev. Dr. Duane of Long Island, Rev. Dr. Stephen H. Tyng of New York, Rev. Dr. T. U. Dudley, Jr., of Maryland; Rev. Dr. Perkins of Kentucky, Rt. Rev. Dr. Whittle of Virginia, Mr. John Bohlen of Pennsylvania, Mr. N. H. Massie of Virginia, Mr. Edward L. Pegram, and Captain F. Lee of Virginia, be appointed to consider and report some plan for the financial benefit of the Seminary. This committee subsequently introduced resolutions looking to the raising of a sum not less than $100,000 to be added to the vested funds of the Seminary and a Committee was appointed to carry this resolution into effect, being directed to appoint local committees in the various

dioceses, and to employ a special agent. Pursuant to this and further resolutions the Rev. T. U. Dudley, Jr., was elected to act as special agent and the following committees were appointed to further this endeavor in the various sections of the country.

For Boston: Rev. A. H. Vinton, D. D., Rev. Phillips Brooks, D. D., Rev. Henry L. Jones of Fitchburg, Mr. Martin L. Bradford, Mr. Russell Sturges, Jr. *For Louisville:* Rev. Dr. E. T. Perkins, Rev. Dr. Charles H. Shield, Jr., Mr. R. A. Robinson, Governor John W. Stevenson. *For New York:* Rev. Dr. H. Dyer, Rev. George D. Wildes, D. D., Rev. Henry C. Potter, D. D., Rev. S. H. Tyng, Jr., D. D., Rev. Dr. R. B. Duane of Long Island, and such laymen as they may invite. *For St. Louis:* Rev. Benjamin E. Reed. *For Tennessee:* Rev. J. Howard Smith. *For West Virginia:* Rev. J. A. Latané. *For Rhode Island:* Rev. C. A. L. Richards, St. John's Church, Providence. *For Philadelphia:* Rev. G. A. Jagger, Rev. G. E. Currie, Rev. Samuel Appleton, Mr. John Bohlen, Mr. Thomas H. Powers. *For Ohio:* Rev. T. S. Yocum, Rev. George D. Mortimer, Rev. Peter Tinsley, Mr. Larz Anderson, and Mr. Henry Probasco. *For Virginia:* Rev. Dr. George H. Norton, Rev. Dr. Charles W. Andrews, Rev. T. Grayson Dashiell, Mr. Massie of Charlottesville, Rev. Dr. Joshua Peterkin, and Mr. Craighill of Lynchburg.

With this record, Volume I of the Minutes of the Association concludes.

Notes from Volume II of the Minutes of the Alumni Association

At the meeting of the Alumni held on the 24th of June, 1874, it was reported that since the Committee was appointed in 1868 to raise funds for the Seminary, there had been received from the Alumni $938.50, and from the sale of the portraits of Bishop Meade $257.21, and that the Committee had added three hundred and eighty-six volumes to the Seminary Library.

At this same meeting a committee of which the Rev. T. U. Dudley was chairman reported a recommendation that the Alumni should express their appreciation of the memorable services of the late Professor William Sparrow by some memorial to be placed in the Seminary and further recommended that this memorial should take the form of the Endowment of a Professorship of Systematic Divinity to be called "The Sparrow Professorship". This report was signed by T. U. Dudley, R. H. McKim, and James Grammer.

At a meeting of the Alumni held on June 25, 1875, resolutions were adopted urging the Board of Trustees to designate some portion of the Seminary grounds for a suitable burying plot for the deceased members of the faculty and their families, and that if the consent of the family could be secured, the remains of the late Dr. William Sparrow be removed and interred in the place to be designated by the Trustees as a cemetery and that the Alumni endeavor to raise the sum of $1000 to provide a suitable monument to mark his grave and to commemorate his life and service; and further, that the Alumni should endeavor to provide the necessary funds for placing upon the walls of the Chapel a tablet in memory of Dr. May.

To the Alumni at this meeting in 1876 the following letter from the Rev. Mr. Dashiell was presented:—

"Baltimore, Maryland, June 20, 1876.

"Rev. Dr. Dalrymple, Secretary,

"Rev. and Dear Brother:—As I may not be at the meeting of the Alumni will you be so kind as to think over the subject of this note and if it shall seem advisable bring it before the meeting tomorrow.

"As the Cemetery at our Theological Seminary is now laid out, it seems to many of Bishop Meade's friends that it is, by all means, the proper place for his venerated remains to repose.

"The Council of the Diocese is of course the proper authority in the case, but if it should seem proper in the judgment of the Alumni with other clergy and laymen who will be at the Seminary that such a step should be taken, I should think it very well to appoint a committee with

authority to act in the event of its being so desired by the Rev. Richard Meade and other members of the family.

"Please advise with Bishop Whittle, and our Richmond clergy before moving in the matter.

"If a committee of Alumni should be appointed I would suggest that two laymen be added, one of them to be Mr. John L. Bacon of Richmond. You may remember that Bishop Meade died at the house of Mr. Bacon, and it is in great measure on account of that gentleman's great interest in the subject that I would like it to be considered by the Alumni and our Seminary authorities.

Yours truly, T. G. DASHIELL,"

Whereupon at the resolution of the Rev. Dr. Peterkin, it was resolved that the Council of the Diocese of Virginia be requested to take such steps as are necessary to secure the removal of the remains of the beloved Bishop from Hollywood Cemetery to the burying ground recently set apart on the Seminary property.

At a meeting of the Alumni held in 1877 upon resolution of the Committee of which the Rt. Rev. Dr. Penick, Bishop of Cape Palmas, Liberia, was chairman, it was determined that thereafter in addition to the sermon preached before the Alumni Association which was to be delivered at eleven o'clock, there should be an essay or discussion, and that the Rev. Phillips Brooks of Boston be requested to read an essay the next year on the subject "The best method of dealing, in the pulpit, with popular skepticism". This invitation was accepted and mention is made in the minutes of the following year of the essay read by Dr. Brooks on the subject designated. It seems that at this time and for some time after the subject for the essay before the Alumni Association was designated to the person invited to deliver the essay of the following year.

In 1880 it was resolved upon motion of the Rev. Dr. George H. Norton that "Hereafter the sermon and essay be on alternate years, *viz.*, 1881 for the essay and 1882 for the sermon".

From "The Southern Churchman" of November 22, 1883, the following account has been taken of the Virginia

Seminary Alumni Breakfast held on Wednesday, October 24, 1883, in connection with the meeting of the General Convention in Philadelphia, as follows:

"One of the pleasant events of the General Convention was the Breakfast of the Alumni of the Virginia Seminary on Wednesday, October 24th.

"The Alumni assembled at the Aldine at eight o'clock in the morning. Grace was said by Rev. Dr. Packard. Forty-five sat down to breakfast and ten more of the Alumni were in the city but not present. There were present: Bishops Bedell, Lay, Dudley, Peterkin, Potter, and Penick. Bishop Randolph sent a letter of regret that he could not be present. After breakfast was over Bishop Bedell who had been appointed chairman made a short speech, telling of his pleasant connection with the Seminary, and of the pleasure it gave them to have with them the beloved Professor of Hebrew, Dr. Packard, who was then called on. His words telling of the warm interest and affection their Alma Mater took in the lives of her sons, of whom she has such reason to be proud and of the holy and great teachers, Dr. Keith and Dr. May and Dr. Sparrow, were warmly received. Then Bishop Potter, the youngest Bishop in the House, was called on. He recalled pleasant incidents of his Seminary life suggested by this dear professor present. 'Dear old Seminary,' he said, 'I would say of her as did the Jews of Jerusalem, 'If I forget thee, may my right hand forget her cunning and may my tongue cleave to the roof of my mouth'.

"Bishop Lay then spoke of the pleasure it was to be present as an Alumnus and to see their old professor, than whom no one had a warmer place in their affections.

"He spoke of the strong spiritual life of the Virginia Seminary, the delightful Faculty Meetings where the professors one after another taught lessons of holiness and though the attendance was voluntary, few would ever willingly be absent. He spoke of the Episcopal High School, and its contribution of students to the Seminary and paid a just tribute to the late Dr. Dalrymple.

"Bishop Dudley then spoke with enthusiasm of his old home, Virginia, and her Seminary, and said that however they might, from new conditions and ties, be enlisted in other

institutions, none would ever forget the Seminary and the dear old 'Rabbi' ". On another occasion Bishop Dudley said, "I would be glad to walk any time from Washington to the Seminary to hear the dear old 'Rab' read the first lesson."

"The oldest Alumnus present who was now eighty years old, had been at the Seminary in 1827, spoke of his long life and health, being then able to read service and preach twice or three times a Sunday.

"The chairman said they would like to hear from Boston, and when they spoke of 'Boston' they meant Brooks.

"Phillips Brooks said that he supposed each one thought of the Seminary as it was in his own time. It was so in his own case, for he saw none of the later graduates in his usual life. He well remembered his first visit. He drove out in a buggy until the road seemed to end at a fence and forest. Tying his horse, he explored and found the Seminary in the grove. He was put over in 'The Wilderness' and in a low room where he could not stand up straight. Henry Potter, now Bishop, had kindly welcomed him and had him changed to a room where he could stand up straight. He felt sure that what Bishop Potter had done for him he would do for his diocese—make it so that men could stand up straight.

"There were two great advantages about the Virginia Seminary. The spiritual life and development there and the strong teaching of first principles by the great professor, Dr. Sparrow. In these things it had been strong and in this great work he would warmly join in wishing it God speed."

At the meeting of the Alumni Association held on June 25, 1885, the Rev. Dr. Julius E. Grammer introduced the following resolution:

"It having been brought to our notice that within a short time the venerable Professor of Biblical Literature will in the good Providence of God, have reached the Fiftieth Anniversary of his Professional life in the service of the Seminary, therefore be it resolved that a committee of three of the Alumni be appointed to make arrangements for this Anniversary, and that at the next meeting of the Alumni in June, 1886, a present be made to Professor Packard as a testimonial of the appreciation and respect of his former students and brethren in the ministry of the Gospel; and that arrangements be made for such addresses as may afford interest and edification to the occasion."

It was reported to the meeting of the Alumni held on June 23, 1886 that the original committee appointed from

the Alumni Association to raise $100,000 for the Endowment Fund of the Seminary commemorative of the Semi-Centennial Anniversary, had, together with a smaller committee, subsequently appointed, succeeded in raising about $85,000 for the purpose mentioned.

This meeting of the Association was largely devoted to the tribute paid by the Alumni to the beloved and venerable Dr. Packard. He was introduced to the Association by the Rev. Dr. Julius Grammer who reviewed Dr. Packard's work as professor and paid a beautiful tribute to the affection felt towards him by his old students. The Rt. Rev. Dr. T. U. Dudley as chairman of the committee entrusted with securing some memorial as commemorative of the affection of the Alumni, made a brief address and conveyed messages of good will and loving greeting from the Alumni not present. The Rev. George H. Kinsolving spoke in behalf of the students who had entered the Seminary immediately after the conclusion of the War between the States. To these addresses, the venerable Dean replied in words of loving appreciation discounting the words of praise which had been said concerning him and telling of the joy which he had experienced in the many years of service at the Seminary and of the affection which he held for the Alumni.

The appreciation of the Alumni at the election of the Rev. Dr. Crawford and the Rev. Dr. Grammer as professors in the Seminary, was expressed at a meeting of the Association held on June 22, 1887. The following resolutions offered by the Rev. Frank Page were unanimously adopted:

"*First*—That we, as the society of the Alumni of the Theological Seminary in Virginia, do formally express our unqualified satisfaction at the recent action of the Board of Trustees of the Seminary in the election of the Rev. Carl E. Grammer to the chair of Greek, New Testament Literature, and Canon Law, and the Rev. Angus Crawford to the chair of Hebrew, Old Testament Literature and Apologetics, thereby increasing the already able teaching force of the Seminary by the addition of two professors, who, with the enthusiasm of youth, the culture of the day, and the natural promise of many years of study and labor, may be reasonably expected to contribute much to the success of this honored school of the Church.

"*Second*—That we are deeply gratified by the election of the Rev. J. J. McElhinney, D. D., Professor Emeritus and also Librarian of the Seminary, in which last named position the large learning of Dr. McElhinney may still be made useful to this Institution and to the Church, and we heartily commend the recognition of the ripe scholarship and great worth of one who has served the Church faithfully for so many years."

The meeting of the Association in 1888 was marked by a letter from the Rev. Mr. Halsted, an Alumnus, and the

appearance of the Rev. Thompson L. Smith, both of whom had been placed under the star of death in the catalogue, protesting against having been relegated to the realms of the departed, and reporting for further service in the Church militant. *

To the meeting of the Association held on June 26, 1889, Rev. Dr. Carl E. Grammer reported that pursuant to the resolution which he had offered last year an excellent likeness had been secured of the Rev. George A. Smith, the oldest alumnus of the Seminary and for many years the President of the Association. The notice was given of the extreme illness of Mr. Smith, and resolutions were offered expressing to him the sympathy and best wishes of the Alumni. Scarcely had this meeting adjourned when there appeared in "The Southern Churchman" of July 4th, the following notice:

"It is with pain and sorrow we record the death of the beloved and Reverend George A. Smith, which took place at his home in Alexandria on Friday morning, June 28th, in the eighty-seventh year of his age.

"He was born in England at the beginning of this century in 1802. He graduated from Princeton and then attended the Princeton Seminary. Led by the Spirit he determined to study for the ministry of the Church, part of the time at the General Theological Seminary and afterwards at the Theological Seminary in Virginia of which he was the first Alumnus, having graduated in 1823, and was ordained deacon by Bishop Moore, December 16, 1823. Soon after his ordination he was elected rector of Christ Church, Norfolk, where his voice broke down utterly and from that time he was unable to discharge with regularity the public duties of the ministry. After many years he opened a boarding school for boys at Clarens near the Theological Seminary in Virginia about 1840, which was given up in 1846 or 1847. He was then appointed editor of "The Southern Churchman" and continued to edit it until 1855, giving up the editorship he again took charge of the boys' day school in Alexandria. After the war he returned to his old home and for several years, without salary, he would travel one hundred and fifty miles to the county of Amherst to hold services and

* See Volume I, Page 571.

THE REVEREND GEORGE A. SMITH

First Alumnus of the Seminary

preach, until it was not expedient for him to make so long a journey. After this he would aid his brethren in Alexandria as they needed, and his health permitted. Gradually his health failed until a few weeks ago he was obliged to keep to his room, growing weaker until on Friday of last week he breathed his last, and entered upon the rest which remaineth for the people of God. He leaves three sons and four daughters.

"For many years we have known this beloved man. While owing to bad health he could accomplish but little in the ministry, his life was his sermon; it was a long sermon of the grace and power of God. It has been said that if one wanted to behold the monument of Sir Christopher Wren, he had but to look at St. Paul's Cathedral. If one desires to see the monument of the Rev. George A. Smith he has but to look at his patient, humble and loving Christian life. Being the oldest of the Alumni of the Theological Seminary in Virginia, he was elected president of the Association. It was one of the bright spots of his life, year by year, to go out to 'The Hill' and there preside at the annual meeting of the Alumni who gathered from all parts of the country to salute their Alma Mater. He presided as father and friend. We were looking forward to his being with us on Wednesday of last week, but he was too weak to attend. The Alumni passed several resolutions of sympathy and love and respect, fearing they should see him no more, and so it turned out. He lived a few more hours and was not—for God took him."

In connection with the meeting of the Church Congress held in Washington, in November, 1891, there was held at the Seminary a reunion of special interest which was reported in "The Southern Churchman" as follows:

"On Thursday, November 19th, the third day of the Church Congress, a number of the Alumni of the Theological Seminary in Virginia and other clergymen who were attending the sessions of the Congress accepted an invitation from the faculty and came down in the afternoon to visit the Seminary. They reached the Seminary about three o'clock and spent some time in walking around the grounds refreshing old memories, summoning back old sayings and recollec-

tions, and remarking on and admiring the numerous improvements of the grounds and buildings. At about four o'clock the visitors, professors, and students assembled in the dining room where a substantial collation had been prepared.

"The Dean of the Seminary, the Rev. Dr. Packard, sat at the head of the center table with Bishop Brooks on his right and began the after dinner speaking with words of cordial welcome. 'Alma Mater,' said the Dean, 'is always glad to welcome her sons. As a mother never forgets her boys, though they have wandered far and have been long absent, but takes pride in their achievements and when they return to her, presses them to her heart, so does Alma Mater feel towards her sons. The Seminary rejoices in the number and usefulness of her students. Of these, fifty have gone to preach the Gospel to the heathen. We glory in the fact that five of the last graduating class offered themselves to foreign missions. More than twenty of our Alumni have been made Bishops. So many have recently been raised to that dignity that we have quite lost our count. The old graduates will miss at this gathering the faces of Dr. Sparrow and Dr. May. They left what is, after all, more important—the influence of their personalities, an influence which will live until the day when the sun shall no more go down. It is pleasant to have so many Alumni and friends with us this afternoon. We give them a cordial welcome. It is a special pleasure to have among us Bishop Brooks and we must ask him to let us hear his voice again.'

"Bishop Brooks arose in response to this request and said that if any one present would go away from the Seminary for a quarter of a century and return as he did, they would have little to say. Since he had come to 'The Hill' he had found it most congenial to his mood to revisit with intimate friends, and preferably those who had been with him at the Seminary in his student days, the familiar rooms and walks and talk over with his friends the days so long past. He had wandered around the grounds with old recollections crowding upon him, bringing back the past so vividly that he almost expected to meet in their accustomed walks the familiar forms of Dr. Sparrow and Dr. May. 'It is pleasant ,' he said, 'to find Dr. Packard still with the Seminary. What would

it be to come back here and fail to find his kindly face? May the day be far distant when he will not be here to welcome the returning Alumni.'

" 'But,' he said, 'I must say a word of him to whom I was chiefly indebted. I have stood this afternoon by the grave of Dr. Sparrow. I believe that he was the greatest teacher in any of the Seminaries of our Church in his day. He taught me how to think. He taught us that thought was the noblest exercise of man. He taught us that however far thought might travel, it would still find that God was there. He had a great influence on my life. As I stand here and look around on the faces of these students, I can almost imagine myself back in the past days. I can only wish, my young brethren, that after twenty-five years in the ministry when you return as I do now, to the Seminary, your recollections may be as dear to you as mine are to me and that you will still find Dr. Packard. In your preparation here ever bear in mind that you are to be public teachers. Aim to be preachers. There is no higher function of the Christian ministry. The other departments are necessary and good, but this is the best.' "

In the following year a meeting of the Alumni was held in Baltimore in connection with the meeting of General Convention which was reported as follows in "The Southern Churchman" of October 27, 1892:

"The week beginning October 16th was, thanks to the presence of the General Convention in Baltimore, one of extraordinary interest on Seminary Hill. In the chancel of the Seminary Chapel Sunday morning, the usual congregation were surprised and gratified to see the distinguished Bishop of New York, the guest of the day of his old preceptor, the Rev. Dr. Packard. After the sermon preached by Professor Nelson, Bishop Potter made a pointed and feeling address.

"Wednesday afternoon, the 19th, the Rt. Rev. H. B. Whipple, D. D., of Minnesota, came from Baltimore with the Rev. Dr. Nelson and that evening made an address in the Chapel to a large congregation, including faculty and students and people of the neighborhood, with some from Alexandria.

"Friday evening, the Rev. F. L. Hawks Pott, who had recently come on leave from Shanghai, addressed the students, and many others in the Chapel on our mission work in China.

"Friday, October 12, Columbus Day, was observed as a holiday at the Seminary and High School and commemorated by appropriate exercises.

"Of the several reunions of Alumni of leading Theological Schools of the Church held in Baltimore during the General Convention, none certainly was a more striking success than that of the Virginia Seminary at the St. James' Hotel, Tuesday evening, October the 18th. Great credit is due for getting it up to the Rev. A. Beatty, D. D., of Kansas, who, it is said, performed a like good office during the Conventions of 1886 and 1889. By half past six the company of some eighty-five gentlemen sat down to dinner. The Bishop presided, with the Rev. Dr. Packard, Dean of the Seminary, on his right, and Bishop Brooks of Massachusetts on his left. At the proper time opening remarks were made by the chairman who introduced the speakers. The first was Dr. Packard, who was most warmly received, the entire company applauding and rising to their feet.

"Bishop Potter, Brooks, Dudley, Peterkin and Jackson responded later. The Rev. Professor C. E. Grammer spoke of the magazine for so many years past published at the Seminary, henceforth to be known as the Protestant Episcopal Review, and invoked the sympathy and co-operation of Alumni present toward making it worthy of their Alma Mater.

"Afterwards one or two others spoke, and all united in singing 'Blest be the tie that binds' and at Bishop Randolph's request, Dr. Packard pronounced the benediction."

The Alumni, at their meeting on June 22, 1892, passed a resolution gratefully acknowledging Dr. Crawford's most valuable services in the improvements of the grounds and buildings of the Seminary.

The meeting of June 21, 1893, was devoted to the consideration of the Protestant Episcopal Review, published at the Seminary. The discussion was largely concerned with the contents of this Review and the consideration of the character of the articles which should be published. The

concensus of opinion being that the great theological questions of the day were the most fitting subjects for discussion in the Review.

Announcement was made, at the meeting of 1893, that Bishop Peterkin of West Virginia was about to start on a visitation to the Mission in Brazil which had been placed under his ecclesiastical jurisdiction, and resolutions were adopted sending through him to the students of the Seminary serving in this Mission the loving greetings of their fellow Alumni.

In 1894 to the Alumni assembled the Rev. Dr. Carl E. Grammer read a tribute passed by the Alumni of the Seminary resident in Massachusetts in appreciation of the impress received by them through their association with the Rev. Dr. Packard while at the Seminary, and expressing the deepest sense of gratitude for the impress of his teaching and the inspiration of his life. "You and your co-laborers in the old Seminary compelled us to think of the ministry as much more than a profession. We could not witness your own discharge of its duties and listen to your instructions without realizing that the ministry is an office appointed by the Lord and that its aims were not mere intellectual culture or comfortable worldly surroundings, but the spreading among men a knowledge of the grace and power of God as manifested in the work of His Son, the Lord Jesus Christ, and is perpetuated by the continual presence of the Holy Spirit. For helping us to think of the Christian ministry as a calling that transcends all others in importance, and for teaching us how dignified and far-reaching are its aims, we are most sincerely grateful." This communication which has been quoted only in part, was signed by George W. Durell (1851), rector of St. Thomas' Church; George Augustine Strong (1859), of Cambridge; Robert M. Murray (1861), of Waltham; Charles W. Duane (1865), of Cambridge; George W. Shinn (1861), of Newton; John S. Lindsay (1869), of St. Paul's, Boston; and George Sherman Richards (1893), of Boston. It will be recalled that the Rt. Rev. Dr. Phillips Brooks had died previous to the passage of these resolutions.

To this meeting it was reported that an Alumni Association of the graduates of the Virginia Seminary had been formed in the city of Philadelphia.

In 1897, resolutions were adopted tendering to the beloved president of the Society, the Rt. Rev. Dr. F. M. Whittle, its heart-felt congratulations upon his having reached the Semi-Centennial of his faithful and useful ministry.

A resolution was offered at the meeting of the Association held on June 23, 1898, expressing the hope that the Board of Trustees of the Seminary would make some provision for a representative of the Alumni Association upon the Board in order to bring the Seminary into more sympathetic and helpful touch with the Alumni. This request of the Alumni Association was subsequently favorably acted upon by the Board of Trustees and provision was made for the election of two of the Alumni to membership on the Board of Trustees, the method of election being the distribution of ballots through which each Alumnus of the Seminary is given opportunity to express his preference among a designated number of the Alumni selected by the Board from whom the choice of the Alumni may be indicated, upon the ballots submitted.

In 1900 a portrait of the Rev. Dr. Joseph Packard, painted and generously donated by Mrs. May Minnegerode Andrews of Washington, was presented to the Association through the Rev. Dr. William M. Dame of Baltimore and received in the name of the Alumni by Bishop Whittle, president of the Association. To the address made by Bishop Whittle, Rev. Dr. Packard made a most interesting and modest response.

The Rev. Dr. Crawford, Dean of the Seminary, presented to the Association in the name of Mrs. Beall of Pennsylvania, a new organ, which she had generously donated to the Seminary. The address was then made by the Rev. John H. Eliott, D. D., of the Church of the Ascension, Washington, on Church Music, which was followed by an organ recital rendered by Mr. Ralph Kinder, organist of Trinity Church, Philadelphia.

Announcement was made to the meeting held on June 19, 1902, by the Rev. Dr. Crawford, Dean of the Seminary, that a fellowship had been secured through the endeavors of the Rev. Charles J. Holt of Fordham, New York, which entitled the holder, to be selected from the senior class for preeminence in general scholarship, to study at any university or theological school at home or abroad approved by the faculty.

Resolutions were passed expressing the sense of loss sustained by the Association in the death of the Rt. Rev. Francis M. Whittle, D. D., Bishop of Virginia, and president of the Alumni Association. Also resolutions relative to the death of the Rev. Professor Joseph Packard, D. D. Dr. Packard, who died on May 3, 1902, had served for sixty-six years as professor in the Seminary and twenty years as Dean of the Institution.

The resolutions adopted recited the sense of loss sustained by the community, the Seminary, the Alumni, and the whole Church, and make recognition of his high worth and character as a man. "His winning courtesy as a Christian gentleman, his priceless power to inspire the hearts of the men he trained to high aspirations and earnest efforts for holiness, and an ever better doing of the Master's work of saving men."

In addition to these resolutions is another which was passed expressive of the loss sustained by the Association in the death of the Rev. Dr. Julius E. Grammer, a brilliant and scholarly preacher and a loyal and devoted son of the Seminary, ever zealous of her interest and ever willing to devote himself to promote her welfare.

The Association at this meeting voted to supplement the $50 voted by the Board of Trustees for a tablet to be erected in memory of the Rev. Dr. Packard, and a committee was appointed to carry this resolution into effect.

The Rt. Rev. Dr. Peterkin, Bishop of West Virginia, was elected president of the Association to succeed Bishop Whittle.

At the meeting of the Association held on June 18, 1903, it was reported that the committee charged with the responsibility of placing a tablet on the walls of the Chapel in

memory of the Rev. Dr. Packard had fulfilled their duty and that the tablet was in place. It was further reported that a brass tablet had been placed in the Chapel in memory of the Rev. Professor J. J. McElhinney, D. D.

It was reported by Dean Crawford at this meeting of the Association that the Rev. Paca Kennedy, M. A., had been chosen by the Faculty as the first appointee on the Sparrow Fellowship, and that he was now pursuing his studies at the University of Oxford, England.

A report was presented by the Rev. E. S. Hinks, showing that $500 had been secured from the Alumni for the purpose of erecting the Packard Memorial Library, and a committee was appointed to secure funds for placing in the chapel a tablet in the memory of the Rev. Professor William Sparrow, D. D.

A resolution was adopted expressing the appreciation of the Alumni at the untiring and efficient efforts of the Rev. Dr. Crawford, Dean of the Seminary, in behalf of the Institution.

It was announced at the meeting held June 16, 1904, that the Rev. Churchill G. Chamberlayne, B. A., B. D., was appointed second Fellowship Student and would study in Germany at the University of Erlangen.

Resolutions of appreciation were adopted at the meeting held on June 15, 1905, for the generous contribution made by the Rt. Rev. Dr. Henry C. Potter, Bishop of New York, for the enlargement of the Seminary Chapel.

The third Fellowship Student elected to the benefits of the Sparrow Fellowship was the Rev. E. P. Dandridge of the graduating class of 1906, and it was announced to the meeting of the Association held in 1906, which was the Sixty-Eighth Annual Meeting of the Society, that Mr. Dandridge would pursue his studies at the University of Oxford, England.

To this meeting of the Association a handsome portrait of Phillips Brooks, painted by Mr. E. F. Andrews, was presented to the Alumni to be placed in the Seminary Library. The portrait was presented by the Rev. Dr. Samuel A. Wallis, and received with grateful appreciation by Bishop Peterkin in the name of the Society.

The committee which for sometime had had in charge the matter of raising a scholarship in the Education Society, in memory of the late Francis M. Whittle, Bishop of Virginia, reported that $500 had been secured and turned over to the treasury of the Education Society. Dr. Micou reported that in addition to his gift for the enlargement of the Chapel, there had been received from Bishop Potter a handsome copy of the Holy Bible for use in the Chapel, and also new prayer books and hymnals for the chancel.

With the record of the meeting of 1906, the second volume of the Minutes of the Association closes.

Notes from Volume III of the Minutes of the Alumni Association

The Sixty-Ninth Annual Meeting of the Society was held in Emmanuel Chapel at the Theological Seminary on June 20, 1907, this being the anniversary of the permanent establishment of the English Church and English civilization in America. The essay read by the Rev. Dr. Edward L. Goodwin was given precedence as the first order of business, his subject being, "The Fall and Rising Again of the Church in Virginia". The Rev. Carl E. Grammer, S. T. D., then delivered an address on the life and work of the Rev. Dr. Cornelius Walker, for many years professor in the Seminary.

At three-thirty the Alumni and friends of the Seminary took part in the service of benediction and acceptance of the Houston Missionary Memorial window which had been placed in the chancel of the Chapel, since the last meeting of the Association. The services were conducted by Bishop Gibson, and the address of acceptance was delivered by the Rev. Arthur B. Kinsolving, D. D., rector of St. Paul's Church, Baltimore. Additional funds were reported as having been secured for the Bishop Whittle Memorial Scholarship.

It was further reported that the class of 1902 had raised the sum of $100 to be spent in purchasing a collection of books for the Missionary Department of the Seminary

Library, as a memorial to the deceased member of their class, the Rev. John Huhn, missionary to Alaska. The Rt. Rev. Dr. Gibson reported that the tablet memorial to the Rev. Professor William Sparrow, D. D. had been placed upon the walls of the Chapel. This meeting of the Alumni Association was reported to have been the largest held in the history of the Institution.

The Alumni at the meeting held on June 18, 1908, took part in the service of benediction and presentation of three memorial windows placed in the choir and chancel of the Seminary Chapel, two presented by the daughters of the Rt. Rev. Dr. H. C. Potter, Bishop of New York placed in the Chancel, the one on the south side of the chancel in memory of Bishop Johns of Virginia, and one on the north side of the chancel in memory of Bishop Boone, the first missionary bishop of the Church in China. One clerestory window on the north side of the choir, presented by the class of 1907, was placed in memory of the first communion at Jamestown, administered by the Rev. Robert Hunt, and two windows on the south side of the choir in commemoration of the Rt. Rev. Dr. Addison Ingle, the first Bishop of Hankow, China, and a window in memory of Miss Mary Rhett, former Matron of the Seminary. The window in memory of Bishop Ingle was presented by his class and the one memorial to Miss Rhett, by the students who were at the Seminary during her term of service. The window in memory of Bishop Johns was presented by the Rev. William M. Dame, D. D. Rev. J. Thompson Cole made the address presenting the window in memory of Bishop Boone. The Rev. Professor Robert K. Massie in presenting the window in memory of Bishop Ingle spoke on the character and influence of Bishop Ingle. The window memorial to the Rev. Robert Hunt was presented by the Rev. W. G. Pendleton of the class of 1907 and the window memorial to Miss Rhett was presented by the Rev. J. Poyntz Tyler. All of these memorials were fittingly accepted by the Rt. Rev. Dr. Gibson in the name of the Alumni and in behalf of the Seminary.

A letter was read from Bishop Potter stating that the two chancel windows erected in memory of Bishop Boone and Bishop Johns had been given by his daughters.

At the meeting held on June 17, 1909, resolutions of greeting were sent to the Rev. E. H. Thomson, D. D. (Father of Rt. Rev. Dr. Arthur C. Thomson, Bishop Coadjutor of Southern Virginia) of the China Mission, upon the completion of fifty years of faithful service in his far-away post of responsibility, and a resolution was also passed sending greetings to the Rt. Rev. Channing Moore Williams, D. D., Bishop of Japan, and the Rev. John Liggins, both Alumni of the Seminary, congratulating them upon the completion of fifty-five years of service in the ministry and missionary work of the Church. It was announced to this meeting of the Association that the Rev. Dr. Remington had offered to present a silver cup to be inscribed each year with the name of the best all-round athlete in the Senior Class, in grateful remembrance for what the Seminary had done for his son, the Rev. W. P. Remington, while a student in the Institution.

A report was made to the meeting of the Association held on June 16, 1910, by the Rev. Dr. Crawford, Dean of the Seminary, on the progress and success of the Class Subscription Plan for the improvement of the Seminary grounds and buildings and for the Seminary Endowment Fund. He stated that about $700 had been received during the last year.

At the meeting of the Association held on June 15, 1911, a gift of $500 was received from the Rev. A. E. Clattenburg, in memory of a departed child, the income from the fund to be devoted to the work of the Education Society.

Dr. Crawford reported that over $1000 had been received during the past year from the class subscription plan and that the amount had been used towards placing electric lights in the Seminary.

To the meeting of the Association held on June 19, 1913, Dr. Crawford reported that $1500 had been secured during the past year from the various classes and suggested that it be used in laying concrete walks through the grounds of the Seminary and that a good hardwood floor be placed in the Chapel. It was further reported that the funds raised in the previous year had been used in fitting up the Seminary reading room.

It was reported in 1914 that the money received through the class subscription plan during the previous year had been $600, and announcement was made that it would be used for placing an electric motor in the Chapel in connection with the organ, and for the further payment of improvements on the Seminary grounds.

The portrait of the Rt. Rev. Dr. Alfred M. Randolph, painted by Mrs. J. Preston Carson of Forrest Hill, Richmond, was presented to the Library and gratefully received by the Alumni.

A resolution was passed pledging the co-operation of the Alumni in the work which had been undertaken by the Rev. Dr. W. A. R. Goodwin, at the request of Dean Crawford, and the Board of Trustees, in preparing a History of the Theological Seminary in Virginia.

It was voted at the meeting of the Association held on June 3, 1915, that $250 received as a result of the class plan contribution, be devoted to the treatment of the trees in the Seminary grove, and that, thereafter, the funds accruing from this source be kept until sufficient amount had been realized for the purchase of a heating plant for the Seminary.

The Alumni at their meeting on June 18, 1916, passed most cordial resolutions of appreciation incident to the retirement of the Rev. Dr. Angus Crawford, as Dean of the Seminary. The resolutions expressed the deep appreciation of the Alumni for the valuable services rendered by Dr. Crawford in furtherance of the varied interests of the Institution. The resolutions also make mention of the gratitude and appreciation of the students for the kind hospitality and encouragement extended to the students of the Seminary by Dr. and Mrs. Crawford in their hospitable home. Dr. Crawford was earnestly requested to continue as chairman of the Seminary class plan for raising contributions. The Alumni also requested that Dr. Crawford write a chapter for the History of the Seminary, of which mention has been made, to be entitled "The Benefactors of the Seminary during the past thirty years."

The Rev. Dr. Berryman Green, D. D., the newly elected Dean of the Seminary was presented to the Alumni and in a

brief address asked for their constant and kind co-operation in the work which had been committed to his care.

The Seventy-Eighth meeting of the Association, which should have been held on June 7, 1917, was omitted, the Seminary authorities having determined, in common with most of the Seminaries, Colleges and Universities through the country, to make the commencement exercises as simple as possible, in view of the shadows of depression cast by the Great War and the propriety of reducing to the lowest possible minimum the expenses incident to the closing exercises of the Seminary.

In the following year the Alumni met on June 6th, to take counsel together. The Stars and Stripes hung in the Chancel. The prayers breathed intercessions for the divine blessing upon the great cause of human liberty in which the Nation had enlisted, and the music was patriotic and inspirational. Suitable resolutions were passed expressing the devotion of the Alumni to the memory of the deceased president of the Association, the Rt. Rev. Dr. George W. Peterkin, Bishop of West Virginia, and a committee was appointed of which Rev. Dr. A. B. Kinsolving was chairman, to prepare resolutions memorial to the Rt. Rev. Dr. A. M. Randolph, Bishop of Southern Virginia.

This being the One Hundredth Anniversary of the founding of the Education Society the event was commemorated by appropriate services conducted by the Rt. Rev. Dr. Gibson, Bishop of Virginia, and an address of singular interest was delivered by Mr. J. Holdsworth Gordon, Vestryman of Christ Church, Georgetown, D. C., on the "History of the Foundation and Work of the Education Society." The close association which existed between Christ Church, Georgetown, and the Society, in its establishment and early history, which has been pointed out elsewhere in this book, made the selection of Mr. Gordon as essayist most appropriate. His masterful treatment of his subject convinced all who heard him of the wisdom of the choice made by the Committee. The address was subsequently published in full in "The Southern Churchman".

At the meeting held on June 12, 1919, Rt. Rev. Dr. Beverley D. Tucker, Bishop of Southern Virginia, was elected President of the Association.

It is of interest to note that at this meeting mention was made of the death of Rev. Dr. Lawrence H. Mills, a graduate of the Seminary, and professor of Sanskrit in the University of Oxford, England. Dr. Crawford spoke of his scholarly attainments and also of his kindness to the Hindus who entered Oxford University.

The meeting held on June 3, 1921, was addressed by the Rev. Dr. Freeman, successor to Rev. Dr. Randolph H. McKim as rector of Epiphany Church, Washington, who expressed his deep interest in the Seminary and pledged his co-operation in its work. Those who heard him felt assured of having in him, a firm and near-by friend. An address was also given, upon invitation of the Association, by the Rev. John McGill, D. D., who gave reminiscences of the Seminary just prior to the war between the States and spoke of the parting of the students in 1861. Portraits of the Rev. Dr. Joseph Packard and of the Rev. William H. Laird were presented as the gifts of Mrs. Winder Laird, and were graciously received by Rt. Rev. William Cabell Brown, D. D., president of the Board of Trustees.

A most interesting feature of this meeting was an address by Mr. Joseph Packard of Baltimore, Maryland, in presenting to the Seminary, the Library, memorial to the Rev. Dr. Joseph Packard, professor and Dean of the Seminary for so many years, and Rev. William H. Laird. Mr. Packard referred to the three small rooms in the old Seminary which contained the first collection of books secured for the Seminary Library, and made many happy allusions to the earlier days in the history of the Institution.

At the meeting held on June 8, 1922, Rt. Rev. Dr. William Cabell Brown spoke of the forthcoming History of the Seminary, the publication of which had been guaranteed by the Board of Trustees, and asked the co-operation of the Alumni in securing funds to defray the cost of publication. It was stated that the proceeds secured from the sale of the History, after the cost had been paid, would be devoted to the Seminary Library Fund.

The interesting feature of this meeting of the Association was the dedication of the old Library Building as the Seminary refectory, and designating it as "Wilmer Hall" in memory of Rev. William H. Wilmer, D. D., prominent and indispensable both in the foundation of the Education Society and the Seminary. The address on the occasion of the dedication was delivered by Rev. Dr. C. Breckenridge Wilmer, rector of St. Luke's Church, Atlanta, Georgia, a grandson of Rev. Dr. Wilmer. The address was a scholarly, and brilliant review of the life and character and teaching of Dr. Wilmer.

The attendance at this meeting was exceptionally large and the interest manifested was most gratifying.

The devotion of their Alma Mater to her graduates is strikingly and beautifully revealed in the gracious words of Dr. Packard, spoken by him in 1890. "As I think of our Alumni my heart fills with precious memories. Twenty-eight have been made bishops, three-score have been missionaries; the greater number 'warm-hearted and devoted parish clergy throughout the land', as Dr. Stone said, and in the language of Cecil, 'have fought against Satan as poor country parsons'; others have risen to important positions in our large cities. With very few exceptions they have fought the good fight and kept the faith. But the ranks of our Alumni have been, like those of a regiment, gathered after standing all day under fire. As the day wears on, the ranks grow thinner, and at the evening roll-call, to familiar names there comes back no answer. Four hundred and fifty-three (in 1890) are deceased. Could we summon them from their graves, to meet again with us, what a goodly company would they make! Again should we see their well-known faces, and hear their familiar voices, and clasp their hands with warm affection. And what could they not tell us of the society and service of Heaven, of the everlasting rest and blessedness of the saints. And how would they exhort us to finish our course with joy, and say to us, 'Is it not written,' 'They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars forever and ever'.'

"Let us not fail to remember the dead. When we tread these walks, when we enter these halls, the hands of classmates, unseen by others, grasp our hands, and voices long silent are heard by us. I need not say that teachers remember students; recall with distinctness their familiar forms; trace them in their course step by step; rejoice in their usefulness and share their success, their honor and their fame. The closest bond united us, for we were engaged in studies here which we shall prosecute forever in eternity."

Presidents of the Alumni Association

1833–1834—Rev. JOHN GRAMMER.
1834–1835—Rev. JOHN T. BROOKE.
1835–1838—Rev. JOHN P. McGUIRE.
1838–1851—Rev. GEORGE A. SMITH.
1851–1857—Rt. Rev. LEONIDAS POLK.
1857–1889—Rev. GEORGE A. SMITH.
1889–1902—Rt. Rev. FRANCIS M. WHITTLE, D. D.
1902–1916—Rt. Rev. GEORGE W. PETERKIN, D. D.
1916–1918—Rev. WILLIAM M. DAME, D. D. (*pro tem*).
1919–1923—Rt. Rev. BEVERLEY D. TUCKER, D. D., LL. D.

Secretaries of the Alumni Association

1833–1835—Rev. WILLIAM G. JACKSON.
1835–1838—Rev. WILLIAM V. BOWERS.
1838–1848—Rev. H. H. BEAN.
1848–1882—Rev. EDWIN A. DALRYMPLE.
1882–1891—Rev. W. W. WILLIAMS.
1891–1893—Rev. PEREGRINE WROTH, D. D. (*pro tem*).
1893–1923—Rev. SAMUEL A. WALLIS, D. D.

Treasurers of the Alumni Association

1833–1854—Rev. GEORGE ADIE.
1854–1882—Rev. GEORGE H. NORTON.
1882–1895—Rev. KINLOCH NELSON, D. D.
1895–1898—Rev. CARL E. GRAMMER, S. T. D.
1898–1904—Rev. ANGUS CRAWFORD, D. D.
1904–1911—Rev. BERRYMAN GREEN, D. D., LL. D.
1911–1913—Rev. ROBERT K. MASSIE, D. D.
1913–1923—Rev. WALLACE E. ROLLINS, D. D.

Sermons Preached and Essays Read Before the Alumni Association

1855—Rev. JOHN COLE: Gal. VI 14—2 Cor. XII, 10.
1856—Rev. WILLIAM HODGES: Gal. V, 1:13-16.

1857—Rev. CAMPBELL WHITE: 2 Cor. 2:16.
1858—Rev. Mr. FRIEND: 1 Cor. 16:13.
1859—
1860—Rev. F. S. WILEY: 1 Cor. 9:12.
1861–1867—No Meetings on Account of Civil War.
1868—
1869—
1870—Rev. GEORGE A. SMITH: 2 Tim. 11:15.
1871—
1872—Rev. W. C. MEREDITH: 1 Cor. IX, 20:22.
1873—Rev. Dr. ROBERT NELSON of the China Mission: Address.
1874—No Sermon.
1875—No Sermon.
1876—Rev. JAMES GRAMMER: 1 Tim. 2:5.
1877—Rev. G. W. PETERKIN of Maryland: Proverbs, 11:30.
Rt. Rev. Dr. PENICK, Bishop of Cape Palmas: Address.
1878—Rev. PHILLIPS BROOKS: "The Best Method of Dealing in the Pulpit with Popular Skepticism." *
1879—Rev. E. A. WASHBURN of New York: "The Aim and Influence of Modern Biblical Criticism." †
1880—Bishop LEE elected essayist, but wrote at last moment that it would be impossible for him to be present.
In lieu of the Essay—the Rev. Dr. HOFF made the Address on "Progress of Evangelical Principles."
1881—Bishop LEE of Delaware: "Revised New Testament."
1882—Rev. Dr. A. M. RANDOLPH, Baltimore, Md: Hebrews, XII, 27.
1883—Rev. Dr. J. H. ECCELSTON of Newark: "The Causes of Modern Indifference to the Preaching of the Word of God and the best way to meet these conditions."
1884—Rev. Dr. RANDOLPH H. McKIM: Isaiah, 6:20.
1885—Rev. JOHN S. ELLIOTT, S. T. D., Ascension Church, Washington, D. C. "The Plenary Inspiration of the Holy Scriptures."
1886—Rev. Dr. HENDERSON SUTER: Col. 4-5.
1887—No Essay.
1888—Rev. W. R. HUNTINGTON, D. D., Grace Church, New York: Subject not given.
1889—Rev. H. MELVILLE JACKSON, D. D.: "Distinctive Features of the Religion of the Christ as compared with other religions of the world."
1890—No Report.
1891—Rev. WILLIAM MEADE CLARK, D. D.: "Timidity" based on 2 Tim. 1:7.
1892—Rev. THOMAS A. TIDBALL, D. D., New Jersey: "Evidences of Christianity Furnished by Christian Experience."
1893—Rev. WILLIAM M. DAME, D. D.: Ezekiel, 9:6.
1894—Rev. J. B. PERRY, St. Andrew's Church, Washington, D. C.: "Some Characteristics of Christian Influence."

* Published in volume of Essays and Addresses by Phillips Brooks.
† Published in volume of Epochs of Church History and Other Essays—Washburn.

1895—Rev. HENRY L. JONES, D. D., Wilkes-Barre, Penn.: Address.
1896—Rev. ROBERT A. GIBSON, D. D.: "Theology of Dr. Sparrow."
1897—Rev. ROBERT A. GOODWIN, D. D.: Subject not given.
1898—Rev. GEORGE W. NELSON, Warrenton, Virginia: "Parties: High, Low and Broad."
1899—Rev. ROBERT W. FORSYTH, St. Mathew's Church, Philadelphia, Penn.: "Church Unity."
1900—Rev. E. B. NIVER, Christ Church, Baltimore, Md.: "Christian Science."
1901—Rev. W. W. WALKER, Nottoway Parish, Virginia: "Practical Work of the Ministry."
1902—Rev. JOHN S. GIBSON, Huntington, Virginia: "Outlook of Protestant Episcopal Church for Twentieth Century."
1903—Rev. R. W. MICOU, D. D.: "Rediscovery of Faith."
1904—Rev. W. D. SMITH, D. D.: "A Larger Faith the Need in the Churches Missionary Work."
1905—Rev. WILLIAM H. FAULKNER: Subject not given.
1906—Rev. E. H. WARD, D. D., St. Peter's Church, Pittsburgh, Pa.; "Preaching in the Twentieth Century."
1907—Rev. EDWARD L. GOODWIN, D. D.:"The Fall and Rising Again of the Church in Virginia."
1908—Rev. HERBERT S. SMITH, D. D., St. Margaret's Church, Washington, D. C.: "The Church and the New Evangelism."
1909—Rev. THOMAS J. PACKARD, D. D., Rockville, Md.: "Practical Catholicity."
1910—Rev. J. J. GRAVATT, D. D., Holy Trinity, Richmond, Va.: "Pastoral Office."
1911—Rev. A. B. KINSOLVING, D. D., St. Paul's Church, Baltimore, Md.: "Reunion of Christendom."
1912—Rev. WILLIAM H. LAIRD, Christ Church, Christiania Hundred, Delaware: "The Church in its Relation to the Social Movement."
1913—Rev. WILLIAM T. CAPERS, D. D., Church of Holy Apostles, Philadelphia, Pa.: "Conditions of our Church's Growth.'
1914—Rev. W. A. R. GOODWIN, D. D., St. Paul's Church, Rochester, N. Y.: "Life and Times of Rt. Rev. Richard Channing Moore, D. D., Second Bishop of Virginia."
1915—Rev. P. P. PHILLIPS, D. D., St. Paul's Church, Alexandria: "Relation of Rev. William Holland Wilmer, D. D., to the Seminary of Virginia."
1916—Rev. R. H. McKIM, D. D., LL. D., Church of Epiphany, Washington, D. C.: "Huguenots of France: Their place and Influence in the Protestant Reformation."
1917—No Essay on Account of War.
1918—Mr. J. HOLDSWORTH GORDON: "The History of the Education Society."
1919—Rev. W. RUSSELL BOWIE, D. D., St. Paul's Church, Richmond, Va.: "The Church's Opportunity in Relation to the Problems Arising After the War."
1920—Rev. MIDDLETON S. BARNWELL, D. D., Church of the Advent, Birmingham, Ala: "Money and Its Relation to the Work of the Church."

1921—Rev. ERNEST M. STIRES, D. D., St. Thomas' Church, New York City: "The Church and Its Ministry."

1922—Rev. WILLIAM H. MILTON, D. D., St. James' Church, Wilmington, N. C.: "The Need of the Revival of the Prophetic Element in Preaching."

1923—Rt. Rev. BEVERLEY D. TUCKER, D. D., LL. D., Centennial Address. Found in Section XIII.

SECTION VII

Chapter III—Part 1

The Alumni of the Seminary

REVEREND EDWARD L. GOODWIN, D. D.

Foreword

"The glory of the Seminary is in her Alumni," was a frequent remark of Dr. Packard's; and he loved to recall the names and recount the services of the more illustrious among them.

A list of the matriculates of the Institution, arranged by classes or, prior to about 1878, by the years of their leaving the Seminary, is published annually in the catalogue. Bishops and foreign missionaries are so indicated in that list, and the present work and address of living graduates is also given. Beyond this, and particularly in regard to those who have fallen asleep, there is no intimation as to where the ministry of her sons has been exercised nor as to its extent and value. They fall out of the ranks and presently become to us as names and nothing more.

The object of the compiler of the following list has been, not only to give the names of the Alumni in alphabetical order for readier reference but chiefly to indicate how widely their diversified labors have extended throughout the Church and, by every just inference, how faithfully and fruitfully they have been performed. It is only thus that the influence and value of the Seminary can be estimated. It has been thought of in some quarters as a local Institution, designed to supply parish priests of a stereotyped sort for the ministry of Virginia. A glance through these notes ought to dispel that notion. As a matter of fact the Church in the Virginias has directly profited by hardly more than a tithe of the labors of those sent forth from her doors. There is not a single Diocese in the United States, nor a

THE RIGHT REVEREND DOCTOR ARTHUR C. THOMSON

Bishop Coadjutor of Southern Virginia

THE RIGHT REVEREND DOCTOR ROBERT C. JETT

Bishop of Southwestern Virginia

Missionary District at home or abroad, with the exception of the Canal Zone and Haiti, which has not been enriched by their ministry. In the clergy lists of the older Dioceses of the east their names are to be found by scores and hundreds, while in newer fields they are never long absent. In the fullest measure this Seminary has contributed men for the whole work of the whole Church, and in every department of that work they are bearing an honorable part today.

Moreover, the worth and ability of our Alumni have been freely recognized by the Church. Forty-six of their number have been called and consecrated to the Episcopate; being more than one in seven of the Bishops consecrated during the one hundred years of the Seminary's life, and more than one in twenty-nine of the whole number of her Alumni. In the American Church the proportion of Bishops to the other clergy is now as one to forty-two. Among our living Alumni the proportion is about as one to twenty-nine.

Ninety-five of the Alumni, or more than one in fifteen, and those among the best, have gone overseas or to Alaska and Mexico to make disciples among the nations. Twenty-five of these are in foreign fields at this writing. Their signal services in planting and prosecuting the missionary work of the Church is the proudest chaplet upon the brow of our Alma Mater.

In educational work our Alumni have been more largely employed than is usually known or than the appended notes will indicate. The writer has been struck with the large number who have been engaged in teaching, especially in secondary schools of their own planting and frequently in connection with regular pastoral work; but his sources of information have been too indefinite for him to indicate more than a few such instances. Probably more than fifty have been professors in Schools of Divinity. The General Seminary, Gambier and Sewanee, Philadelphia and Cambridge, Faribault and the Pacific, and others of lesser note, have given our Alumni honored places in their faculties; while at Cape Palmas and Shanghai, Tokio, Hankow and Porto Alegre the stores of sacred knowledge gathered here have been imparted in strange tongues to students of theology of other races. Among our Church Colleges they have pre-

sided over or taught in the University of the South, St. Paul's, Tokio, Japan, Trinity and Hobart, Kenyon and Griswold, Bristol, Jubilee and St. John's; and they have filled chairs in the University of Oxford, the Universities of North Carolina and Maryland, the College of William and Mary and others besides.

In the General Conventions of the Church the Alumni of this Seminary have again filled a place out of proportion to their numbers. Over two hundred and twenty-five, or more than one in six of the whole number, have sat as deputies in from one to fifteen Conventions. The proportion of clerical deputies in any General Convention to the whole body of the clergy is approximately as one to nineteen and a half; but in every recent Convention about one in every thirteen of our living Alumni have been deputies. Or to put it somewhat differently; one in eleven of our clergy, but one in seven of the clerical deputies to General Convention, is an Alumnus of the Seminary. The length of service of some of the Alumni is also noteworthy. The Rev. Dr. J. J. Scott, of Alabama and Florida, sat in fifteen Conventions, or continuously for forty-five years; a record, it is believed, not equalled by any other presbyter of the Church. Dr. Henshaw of Rhode Island attained to nearly the same record, sitting in fourteen consecutive Conventions. Dr. Bannister of Alabama and Dr. Henry L. Jones of Bethlehem sat in twelve Conventions; Dr. Beatty of Kansas, Dr. Perkins of Kentucky and Dr. Pinckney of South Carolina sat in eleven, Dr. Norton of Virginia in nine, Doctors McKim, S. S. Moore and W. C. Williams in eight, Doctors H. Stringfellow, Jr., Smeade and E. A. Penick, Sr. in seven, Doctors Brittingham, Buckner, Carmichael, W. M. Clark, John H. Elliott, F. R. Hanson, Niver and R. D. Roller in six; while seventeen Alumni have sat in five Conventions, and ninety-six in from four to two Conventions each.

But in all such tabulation of unusual or even of distinguished service the true glory of the Seminary in her sons eludes our grasp. The more conspicuous are not on that account the more worthy, and many of the brightest jewels in the crown of our Alma Mater have not been widely known. The most useful attainments, the most patient, self-forget-

ful labors, the finest graces of character and saintliness of life cannot be catalogued and lend themselves indifferently to formal classification. If in the following list there be found names to which there was little to add—of men who dedicated their whole ministry to a single diocese or even parish, and whose faithful work and simple lives present no salient features to be noted, it must not be supposed that these were therefore lacking in ability or failed of success. The large majority of those taught in this Seminary have been men who were great in their constancy of purpose, their humility of mind and singleness of heart; men who were content to do their day's work in quiet ways, refusing to seek great things for themselves. Their record is On High. They sought not praise of men nor would they ask it now. But to the old Seminary belongs some reflection of the glory which attaches to the holy lives and consecrated service of these men who in unbroken succession gathered in little groups about her knee to learn the lessons which, to a greater or less extent, moulded their thought and guided their purpose through life.

In some instances where such appropriate notices were discovered the writer has added to their names a few words from the pen of their Bishops or other brethren indicative of their character or worth. He has hesitated to do this lest it be thought that these were supposed by him to be honorable above their fellows. Let such words of appreciation be taken rather as applying, not to the individual alone but essentially to the whole company of those who have gone to their rest and whose works do follow them.

The compiler would apologize for the crude and incomplete character of these notes. The work was not seriously undertaken until after the earlier sections of this history had been sent to the printer, and he was warned that his manuscript must be ready when called for. Under these circumstances he had to depend upon the limited sources of information supplied by his own library. There were gaps in the old clergy lists and other data at his command which he was unable to fill; nor had he time to seek help from his better-informed brethren, save, indeed, the Rev. Dr. Kensey J. Hammond, whose ready and valuable assistance he thank-

fully acknowledges. He is aware, therefore, that there are many omissions in his notes, and doubtless many positive errors, which he hopes will be kindly pardoned. He would be happy to think that the work here so imperfectly begun, regarding our departed Alumni, might be taken up by an abler hand and carried on to a worthier completion. It has been impossible to even make note of all the Churches served by the Alumni by reason of lack of information at hand.

Thirteen hundred and eighteen names are here listed, from the first graduate in 1823 through the graduating class of 1923. Not all of these, however, entered the ranks of the ministry. About ten matriculates died during their Seminary course, and forty or fifty more failed to reach ordination from various causes. A number of young men studied in the old Preparatory Department who never entered the Seminary proper and are not here included.

After each name is given the class-year of the Alumnus; the dioceses or mission fields in which he has served, so far as known to the writer; some of the special forms of service, beyond those of the parish priest, in which he has engaged, and occasionally the church with which his name has been particularly identified; his present charge if living, or, if departed, the year of his death, when possible. Contractions are those ordinarily used and will readily explain themselves.

Those who have gone as Missionaries are marked with a cross, the names of those elevated to the Episcopate are printed in large letters, and, to quote Dr. Packard again: "Our dead we mark with a star, to indicate that they shine in a higher firmament."

An Alphabetical List of the Alumni

1823—1923

With Notes

Compiled by Rev. E. L. Goodwin, D. D.

✠ Abe, Paul Norborn; 1916. Missionary, Wakayama, Japan.

*Adams, Ephraim; 1830. Virginia, Accomac Co. d. 1839 or 1840.

*Adams, John A. 1829. Maryland. d. 1875 or 1876.

*Addison, Thomas G., D. D., 1855. Virginia; Maryland. R. Trinity, Washington, for many years. d. 1895 or 1896.

*Adie, George; 1832. Virginia. St. James, Leesburg, his only charge. Trustee d. 1855.

*Aisquith, Henry; 1826. Anne Arundel and St. Mary's Cos. Maryland. d. 1855.

Aitkins, James F. 1896. Long Island; Newark, Chap. Convent St. John Bapt. Mendham, N. J.

*Alberger, John; 1834. Virginia; Maryland. d. 186–.

Alfriend, John Shadrack; 1896. West Virginia, R. St. Paul's, Weston, W. Va. Deputy to three Gen. Convs.

*Alfriend, Theophilus S. 1882.

Alfriend, William J. 1915. So. Virginia, R. Christ Ch. Pulaski, Va.

*Allen, Mervin; 1828. Maryland. His ministry was short.

*Aldrich, William A. 1867. Virginia; Delaware; Maryland. d. 1903.

*Ambler, Charles E. 1848. Virginia. d. 1875.

✠ Ambler, John Cary; 1888. Missionary to Japan for about thirty years. West Virginia, R. St. Matthias, Grafton, West Va.

*Ambler, Thomas M. 1853. War-Time Rector, Bruton Parish, Virginia. Maryland; and for a short time in North Carolina. Chaplain C. S. A., d. 1907.

✠ Ancell, Benjamin L., D. D., 1899. Missionary to China, principal, Mahan School, Yangchow, China.

Anderson, Benjamin M., 1900.

*Anderson, Richard W. 1882. Virginia; So. Carolina; No. Carolina, d. 1912.

*Anthon, Edward; 1854. New York. d. 1903.

*Appleton, Edward W., D. D., 1857. Pennsylvania. A generous friend of the Seminary and professors. d. 1901.

✠ Appleton, George H., 1882. Missionary to China, where after several years he joined the Baptist communion.

*Appleton, Samuel E., D. D., 1857. Pennsylvania. Twin brother of Edward W. above. R. of Church of the Mediator, Philadelphia, during his whole ministry. d. 1909.

*Arnold, Francis E., 1860. Pennsylvania; Delaware. d. 1903.

Arthur, Samuel E., 1891. Missouri, R. St. Albans, St. Louis, Mo.

*Arthur, Thomas S.; 1845. South Carolina, Christ Church, Greenville.

✠ = Missionary
* = Deceased

*Ash, Robert; 1830. Kentucky, Indiana, and Kentucky again; a pioneer in those states. d. about 1845.

Ashby, Charles Aylett, B. L.; 1911. East Carolina; North Carolina; Florida. R. Good Shepherd, Jacksonville, Fla. Deputy two Gen. Convs.

*Ashfield, Edward; 1861.

Aspinwall, Woolsey; 1891.

*Assheton, W. Herbert; 1881. Virginia; Missouri.

*Atkins, Addison B., D. D., 1852. Pennsylvania; Maryland, Georgetown, D. C.

Atwater, Charles L., 1906. Maryland; Easton, R. Emmanuel, Chestertown, Md.

*Baker, Edward F., 1857. New York; Wisconsin; Long Island. d. 1814, aet. 83.

*Baker, Francis M., 1845. Alabama; Virginia. Grace, Richmond. Secretary, Dio. Miss. Soc. d. 1879.

Baker, Richard H., B. D., 1923.

*Baker, Robert M., 1861. Virginia; Kentucky. Chaplain, C. S. A. d. 1883 or 1884.

Baker, Thomas P., 1893. South Carolina; Maryland; Virginia, R. Washington par. Westmoreland Co., Va.

Bakewell, John, D. D., 1861. Pennsylvania; Kansas; California. R. Emer. Trinity, Oakland, Cal.

*Bancroft, Lucius W., D. D., 1856. Rhode Island; Ohio. Professor, Gambier Theological Seminary, O; Long Island. d. 1898.

*Bannister, J. Monroe, D. D., 1846. Virginia; Alabama, Ch. of Nativity, Huntsville for forty years. Deputy to twelve Gen. Convs.; d. 1907, aet. 89.

Barber, Robert Young; 1905. Virginia; Texas; Kansas. R. Grace, Chanute, Kans.

Barnes, Morton A., 1902. Connecticut; West Virginia; Newark, R. St. James, Long Branch, N. J.

Barnwell, Carleton, B. D., 1913. Maryland; Alabama; South Virginia, R. Grace, Lynchburg, Va.

Barnwell, Middleton Stuart, B. D., 1908. Kentucky; Maryland; Alabama, R. Advent, Birmingham, Ala. Deputy to one Gen. Conv.

Barnwell, William H., 1875. Kentucky, South Carolina, retired; Wilmington, N. C.

*Barr, David; 1870. Virginia; Pennsylvania; Maryland; Washington. d. 1922.

*Barrett, Charles; 1857.

*Barrett, Robert S., D. D., 1876. Virginia; Kentucky; Georgia. General Parochial Missioner; Deputy to two Gen. Convs. Author; d. 1896.

Barth, Theodore N., 1922. Maryland, Min. Deer Creek par. Darlington, Md.

*Bartow, Henry B., 1843. New York; Western New York; Pennsylvania.

Batcheller, Henry Erving; 1911. West Missouri; New York. Middletown, N. Y.

*Baugher, Clarence A., 1906.

Beagen, Henry J., 1887. Pennsylvania, R. St. Luke's, Chester, Pa.

*Beall, Upton; 1837. Maryland; Virginia, Christ Ch. Norfolk. d. 1847.

*Bean, Henry H., 1833. Maryland; Pennsylvania. d. 1875 or 1876.

*Beatty, Archibald, D. D., 1848. Pennsylvania; Kansas, after 1866. Chap. U. S. A.; Dean and professor, Kansas Theological School; Deputy to eleven Gen. Convs. d. 1904, aet. 81.

*BEDELL, GREGORY THURSTON, D. D., 1840. Pennsylvania; New York; Third Bishop of Ohio. Author; d. 1892.

Bell, George Victor; 1912. Virginia; Maine, missionary, Brownville Junction, Me.

Bell, Wilbur Cosby, D. D., 1905. So. Virginia; Kentucky. Professor, Theological Seminary in Va., Chap. A. E. F., 1918.

Belsey, George, 1902. Missionary in District of Salina; West Texas; R. St. Helena's, Boerne, Tex.

Bennett, Edmund C., 1887. New York; Minnesota; Connecticut; Rhode Island; R. St. Albans', Centerdale, R. I.

✠ Bentley, John Boyd; 1921. Asst. Min. Christ Ch. Anvik, Alaska.

*Berger, Alexander J., 1843. Virginia; Maryland.

Berkeley, Alfred R., B. D., 1904. North Carolina; Pennsylvania; Louisiana, R. St. Paul's, New Orleans, La. Deputy to three Gen. Convs.

*Berkeley, Alexander S., 1871. Virginia. Disabled and retired after a few years.

*Berkeley, Parke F., 1831. Virginia, Amelia Co. for over half a century. d. 1888, aet. 80.

Bernard, William Stanley: 1895.

✠ Binsted, Norman Spencer; 1915. Missionary to Japan.

*Birckhead, John Hoffman, 1884. West Texas. d. 1907.

*Bird, Gustavus C., 1861. Maryland; Pennsylvania. d. 1899.

*Bird, S. Moylan, D. D., 1861. Virginia; Alabama; Texas. Deputy to five Gen. Convs. d. 1894.

Blackford, Ambler Mason; 1915. South Carolina; East Carolina; Florida. Asst. Min. St. John's, Jacksonville, Fla.

Blackford, Randolph Fairfax; 1915. North Dakota; South Carolina; R. St. Peter's-by-the-Sea, Charleston, S. C. Hospital Chaplain, 1918.

*Blake, John; 1837. Maine; Chap. U. S. N. Left legacy to the Seminary.

Block, Karl Morgan, B. D., 1910. Woodberry Forest School; Civilian chaplain, 1918; Pennsylvania; So. Virginia, R. St. John's, Roanoke, Va. Deputy to one Gen. Conv.

Boardman, William S., 1860. Albany; Connecticut; retired, New York, N. Y.

Boate, George; 1917. East Carolina; Chap. U. S. N. 1918. New Jersey, R. St. Thomas, Glassboro, New Jersey.

*Bolton, Cornelius Winter, 1847. New York. d. 1906, after an active ministry of nearly sixty years.

*Bolton, James, M. D., 1845. Virginia, and elsewhere. d. about 1869.

Bomberger, John H. A., II, B. D., 1923. Missouri.

Boogher, Archer; 1895. Kentucky; So. Virginia; East Carolina, R. St. John's, Fayetteville, N. C. Deputy one Gen. Conv.

Boogher, Dudley; 1901. So. Virginia; West Virginia, R. Trinity, Martinsburg, W. Va.

*Boone, Thomas; 1871. Son and brother respectively of the Bishops Boone below. Georgia; Albany; Deputy to four Gen. Convs. d. 1905.

✠*BOONE, WILLIAM JONES, D. D., 1835. Our first missionary to gain a permanent foothold in China. "If I can grease one of the hinges of that closed door, so that it will open easier to those who come after, I will gladly lay down my life." He labored for seven years before he baptized his first convert. First Missionary Bishop of China. Translator of Bible. d. 1864.

✠*BOONE, WILLIAM JONES, Jr., D. D., 1868. Missionary to China, and fourth Missionary Bishop. d. 1891.

Booth, Samuel Babcock; 1911. Idaho; Pennsylvania; County Center Mission, Wrightstown, Pa.

*Bosley, J. H., 1843.

*Bosworth, Henry M., 1861.

Bouldin, Flournoy; 1898. So. Virginia; Professor, Bishop Payne Divinity School, Petersburg, Va.

Bouldin, Henry Wood, 1902.

Bowden, Paul Delafield; 1919. Virginia, R. St. James, Warrenton, Va.

*Bowers, William V., 1834. Virginia; Pennsylvania. d. 1879 or '80.

Bowie, Walter Russell, D. D., 1908. Virginia; New York, R. Grace, New York City. Author; Editor, Southern Churchman; Chap. Base hospital, A. E. F., 1918. Deputy to three Gen. Convs.

*Boyd, Melville; 1874. Virginia; Long Island.

*Boyden, D. Hanson; 1870. Son of E. below. Virginia. "His mission was short and emphatic." d. 1871.

*Boyden, Ebenezer; 1828. Ohio; Virginia, for forty years in Walker's par. d. 1891, aet. 88. Gave two sons to the Seminary.

Boyden, Peter Meriwether; 1877. Son of above. Virginia; Maryland. R. Lingamore par. Newmarket, Md.

Boykin, Richard Elliott: 1898. So. Virginia; Mississippi; Georgia; Florida, R. St. John's, Tallahassee, Fla. Deputy to one Gen. Conv.

*Boyle, John; 1861. New York.

Braddock, William L., 1872. West Virginia; Maryland. Retired, Mechanicsville, Md.

*Bragg, Seneca G., 1831. Missionary to Florida; Mississippi; Georgia. Deputy to five Gen. Convs. d. 1860 or '61.

Brander, William Walke; 1891. Maryland; Chap. U. S. A. New Mexico; Virginia, R. St. James Northam par. Goochland, Va.

Brayshaw, Robert A., 1923.

Brennan, Jesse K., 1891. Missouri; No. Indiana, R. Trinity, Michigan City, Ind.

Brittingham, Jacob, D. D., 1881. West Virginia; R. St. Luke's, Wheeling, W. Va. Deputy to six Gen. Convs.

*Broadnax, William, M. A., 1857. Illinois; Indiana; Pennsylvania.

*Brooke, John T., D. D., 1825. Virginia; Maryland; Ohio; Deputy to four Gen. Convs. d. about 1861. A noted preacher.

*Brooke, Pendleton; 1869. Son of above. Virginia; Kansas. d. about 1898.

*Brooke, Robert D., D. D., 1849. Virginia; Missionary, Iowa; Professor, Griswold Coll. Davenport; Deputy to three Gen. Convs. Michigan. d. 1898.

Brooking, Robert Upsher; 1890. Kentucky; West Virginia; Virginia, R. St. Stephen's par., Heathsville, Va.

BROOKS, PHILLIPS, D. D., 1859. Pennsylvania; Massachusetts, Trinity, Boston; Noted preacher, author, poet; Deputy to three Gen. Convs. Sixth Bishop of Massachusetts. d. 1893.

*Brooks, William H., S. T. D., 1852. Western New York; Massachusetts. d. 1900.

Brosius, Everett H., 1899. West Virginia; Washington; Ret. Baltimore, Md.

Brown, Bertram Ervin; 1894. Alabama; North Carolina; R. Calvary, Tarboro, N. C. Deputy, one Gen. Conv.

Brown, Clyde; 1923.

*Brown, George W., 1852. Rhode Island; Pennsylvania.

BROWN, HENRY JUSTUS, D. D., 1873. Michigan; Nebraska; Missouri; Illinois; Texas. Retired, Houston, Texas.

BROWN, HORACE M., JR., B. D., 1923.

BROWN, ROBERT ALEXANDER, JR., 1919. Maryland, R. Ch. of Our Saviour, Baltimore, Md.

BROWN, J. E., 1861.

*BROWN, RICHARD TEMPLETON, 1838. Virginia; So. Carolina; Maryland. d. 1899.

BROWN, WILLIAM AMBROSE, D. D., 1901. So. Virginia. R. St. John's, Portsmouth, Va. Secretary of Council; Deputy, two Gen. Convs.

*BROWN, W. COLVIN; 1854. New Jersey.

✣ **BROWN, WILLIAM CABELL, D. D.**, 1891. Missionary to Brazil; teacher Theological School; translator Prayer Book and Bible; deputy to two Gen. Convs. Seventh Bishop of Virginia; Chairman, House of Bishops; member Nat. Council; President, Bd. of Trustees. Richmond, Va.

BROWNE, THOMAS MOORE, 1917. Virginia; Southwestern Virginia, R. St. John's, Lynchburg, Va.

✣ BROWNING, ROBERT EVANS, B. D., 1907. Missionary teacher in China; Oregon; New Mexico; Washington; Maryland, R. Ascension, Baltimore, Md.

*BRUSH, ABNER P., 1860. Ohio; Pennsylvania.

*BRYAN, CORBIN BRAXTON, D. D., 1878. Virginia; So. Virginia, Grace, Petersburg; Dean, Bp. Payne Divinity School; Historiographer; Trustee. Deputy, five Gen. Convs. d. 1922.

*BRYANT, WILLIAM; 1837. Maryland; Pennsylvania; Virginia.

*BRYANT, WILLIAM F., 1847. Pennsylvania; Kentucky. d. 1856.

BRYDON, GEORGE MACLAREN, B. D., 1899. So. Virginia; Maryland; West Virginia; Virginia; Ex. Secretary. D. M. S.; Treasurer of the Diocese, Richmond, Va.

*BUCHANAN, ANSELAN; 1870. Kentucky; West Virginia; Deputy, one Gen. Conv. d. 1901.

*BUCK, CHARLES E., D. D., 1878. Maryland; Washington. d. 1918.

*BUCK, JAMES A., D. D., 1839. Maryland; Washington; Rock Creek par. d. 1897, after ministry of fifty-eight years.

*BUCKNER, WALTER DAVENPORT, LL. D., 1896. So. Virginia; Arkansas; Tennessee; Deputy, six Gen. Convs. d. 1920.

*BUEL, SAMUEL, S. T. D., 1835. Pennsylvania; Maryland; New York; Minnesota; Professor, Seabury Divinity School, Faribault. d. about 1892.

*BULKLEY, OLCOTT; 1837. Virginia; Maryland; Missouri. d. 1890.

*BULL, EDWARD C., 1834. Connecticut; New York.

*BUNTING, OSCAR S., D. D., 1877. Virginia; New Jersey; So. Virginia. St. Paul's, Petersburg, and Principal, Bp. Payne Divinity School. Deputy to one Gen. Conv. d. 1905.

*Burch, Francis Murphy; 1881. Virginia; Pennsylvania; City mission, Philadelphia. d. 1909.

*BURGER, DAVID J., 1836. New York; Michigan.

BURGESS, EDWARD ELLIOTT; 1913. So. Virginia; Maryland, R. St. Mark's par. Brunswick, Md.

BURK, EDMUND J., 1899. New Jersey; Pennsylvania; Easton, R. St. Paul's-by-the-Sea, Ocean City, Md.

*BURKE, JOHN M., 1863. Virginia.

Burkhardt, William Hullihen, D. D., 1890. West Virginia; New Jersey; Virginia, R. Grace, Richmond, Va. Deputy, one Gen. Conv.

Burks, John Frank; 1898. Virginia; Maryland, R. Queen Caroline par. Jessups, Md.

Burnz, Edgar C., 1922. So. Virginia, Min. Christ Ch. Big Stone Gap, Va., Saltville, Va.

Burwell, Edward Bouldin; 1884. Virginia. R. Meade par. Upperville, Va.

Buskie, James Gilmer; 1907. So. Virginia; No. Carolina; Deputy to one Gen. Conv.; Louisiana; Chap. A. E. F., 1918. New York, R. St. Paul's, Newburg, N. Y.

*Butler, William C., 1857. Virginia; Easton. d. 1913, aet. 80.

Buxton, Clarence Edward, B. D., 1916. Kentucky; Southwestern Virginia, R. Emmanuel, Covington, Va.

*Byllesby, Faber; 1857. Kansas; Iowa; Pennsylvania.

*Byllesby, Marison; 1856. Pennsylvania; Pittsburgh.

Bynum, James Nicholas; 1916. East Carolina, R. St. James, Bellhaven, N. C.

*Cairns, William D., 1825. Virginia; No. Carolina; Georgia. Deputy, two Gen. Convs. d. about 1848.

*Callaway, Charles M., 1850. Kansas; Maryland; Virginia; Delaware. Deputy to one Gen. Conv. d. 1876.

✠ Campbell, Bowyer, B. D., 1913. Missionary to China; Newark, Asst. Min. House of Prayer, Newark, N. J.

Campbell, Charles M., 1886. West Virginia. Retired; Charleston, W. Va.

*Campbell, William Stevens; 1881. West Virginia.

*Camps, Eliodora; 1856.

*Canfield, Charles H., 1856. Massachusetts; New York. d. 1903, aet. 84.

*Canfield, Eli H., D. D., 1844. Ohio; New York; Massachusetts. d. 1898, aet. 81.

Canfield, Isaac A., 1897. Texas; East Carolina.

Capers, Walter Branham, D. D., 1898. Tennessee; Mississippi, R. St. Andrew's, Jackson, Miss. Author; Deputy to two Gen. Convs.

CAPERS, WILLIAM THEODOTUS, D. D., 1894. So. Carolina; Mississippi; Asheville; Kentucky; Pennsylvania. Third Bishop of West Texas. San Antonio, Tex. Deputy to two Gen. Convs.

*Carmichael, James, D. D., 1861. Kentucky; Virginia; Chap. C. S. A.; Tennessee; East Carolina. Deputy to six Gen. Convs. d. 1911, aet. 76.

Carpenter, Edgar; 1896. Virginia, R. Grace, Alexandria, Va.

*Carpenter, Samuel T., 1837. Connecticut; Delaware; Illinois.

*Carraway, G. S., 1845. Virginia. d. 1867.

✠ Carroll, Francis de Sales; 1906.

Carter, Edwin Royal, D. D., 1899. So. Virginia, R. Grace, Petersburg, Va.

*Carter, Hill; 1857.

Carter, Josiah Tidball; 1912. West Virginia; Sec'y. of the Diocese. Chap. U. S. A., 1918. R. Christ Ch. Clarksburg, W. Va.

*Carter, Lucius; 1824. Maryland; Pennsylvania; Missionary in Western New York for many years. d. 1880.

*Carter, Robert Smith; 1891. So. Virginia; Kentucky; Virginia. d. 1918.

*Carter, William H., D. D., LL. D., 1851. Indiana; New Jersey; Florida, Archdeacon, Deputy to three Gen. Convs. d. 1907, aet. 78.

Cartwright, Floyd S., 1915. No. Carolina; So. Virginia, R. Christ Ch. Smithfield, Va.

*Cassell, Mortimer Garnett; 1895. Alabama. d. about 1920.

*Castleman, Robert A., 1852. Virginia; Pennsylvania; No. Carolina.

Castleman, Robert Allen, Jr., 1886. Virginia; Maryland. R. The Falls Ch. Falls Church, Virginia. Son of above.

*Castleman, Thomas T., 1838. Virginia; Louisiana. Author; d. about 1861.

Chamberlayne, Churchill Gibson, Ph. D., 1904. Virginia. Headmaster St. Christopher's School, Westhampton, Richmond, Va.

Chambers, Benjamin Duvall; 1908. Maryland; New York; Virginia, R. Christ Ch. Millwood, Va.

Chapman, John Henry, 1903. New Jersey; New York; Pennsylvania; Connecticut. R. St. Paul's, Chestnut Hill, Philadelphia, Pa.

✠ Chapman, James Jeffries; 1899. Missionary to Japan. Otsu, Japan. Deputy to two Gen. Convs.

*Cheney, Charles Edward, D. D., 1859. Western New York; Illinois. Joined the Reformed Episcopal Church and was made bishop. d. 1916. "Of singular sweetness of disposition and gentleness of character."

*Cheney, George N., 1852. Western New York.

Chesley, John Henry; 1878. Virginia; Maryland; Delaware; So. Carolina; Easton; Georgia. R. Christ Ch. Cordele, Ga.

*Chesley, John W., 1852. Father of above. Virginia; Maryland; Washington. d. 1917, aet 92. Was for several years before his death the senior living alumnus.

*Chevers, John Mark; 1852. Virginia. d. 1858.

*Chevers, Samuel S., 1861. New York; Ohio.

*Chevrier, Charles N., 1861. Pennsylvania; New York; New Jersey.

Chinn, Austin Brockenbrough, 1894. Chicago; Kentucky. California. Ret. San Francisco, Cal. Deputy to two Gen. Convs.

*Chisholm, James; 1840. Virginia. Martyr to yellow fever, Portsmouth, Va. 1855.

*Chittenden, Richard L., 1856. Illinois; Ohio; Chap. U. S. A. Pennsylvania. d. 1913, aet. 84.

Chockley, David Powell; 1887. So. Virginia. Ret. Powhatan, Va.

Chrisman, Clayton Alexander; 1895. West Virginia; Tennessee; Kentucky; Colorado; Maryland, R. St. Margaret's, Baltimore, Md.

Chrisman, Wilson Page; 1894. Virginia; West Virginia. R. St. Paul's, Williamson, W. Va. Deputy to three Gen. Convs.

*Christian, Edmund; 1834. Virginia; Ohio; Maryland. d. about 1890.

✠ Christian, Guy Douglas; 1906. Alaska. Archdeacon and General Missioner, Manhattan, Kansas. Deputy to one Gen. Conv.

Christian, George Palmer; 1911. Newark, Asst. Min. All Saints, Orange, N.J.

*Claiborne, Robert Roane; 1879. Virginia; Michigan; New York. d. 1918.

Claiborne, Randolph Royall, B. D., 1901. So. Virginia; Louisiana; Alabama; Atlanta. R. St. James, Marietta, Ga.

*Clark, Frank Pinckney; 1889. Pennsylvania; Virginia. d. 1910.

*Clark, George H., D. D., 1846. Massachusetts; Georgia; Connecticut. d. 1906, aet. 87.

*Clark, Samuel A., D. D., 1847. Pennsylvania; New Jersey. Author; d. 1875.

*Clark, William J., 1837. Delaware; Maryland; Ohio; Pennsylvania; New Jersey. d. 1892.

*Clark, William Meade, D. D., 1880. No. Carolina; Virginia. St. James, Richmond; Editor, Southern Churchman; acting professor at Theological Seminary in Va. Deputy to six Gen. Convs. d. 1914.

Clarkson, Charles Ervine; 1918. No. Texas, Quanah, Tex.

Clattenburg, Albert Edwin, B. D., 1905. Massachusetts; No. Dakota; Delaware; Bethlehem. Author; R. St. Peter's, Hazleton, Pa.

Claybrook, Willoughby Newton, B. D., 1898. Virginia; Alabama; Texas, R. Christ Ch. Tyler, Texas. Deputy to one Gen. Conv.

*Claxton, J. W., D. D., 1855. Ohio; Pennsylvania.

*Claxton, R. Bethel, D. D., 1840. Pennsylvania; Indiana; Ohio; Western New York. Professor, Philadelphia Divinity School. d. 1880 or '81. Deputy to three Gen. Convs.

Cleaveland, George Julius; 1920. West Virginia, R. Incarnation, Ronceverte, W. Va.

*Clemens, Julien J., 1870. Texas. Deputy to two Gen. Convs.

*Clements, Francis C., 1849. Pennsylvania. d. early.

*Clements, Samuel, D. D., 1850. New Jersey; Ohio; Pennsylvania. Deputy to two Gen. Convs.

*Clemson, John B., D. D., 1825. Pennsylvania; Delaware. Deputy to four Gen. Convs. d. 1890 or '91.

*Clemson, Thomas G., 1859. Pennsylvania; New Jersey.

*Cleveland, Charles; 1829. Vermont; Massachusetts; New York. d. about 1865.

Clingman, Charles; 1908. Lexington; Dallas; Texas, R. Trinity, Houston, Texas. Deputy to one Gen. Conv.

Clopton, John Jones; 1882. Virginia; West Virginia; Maryland; Missouri; Lexington, General Missionary, Lexington, Ky.

*Clute, Robert F., D. D., 1853. Mississippi; Louisiana. d. 1892 or '93.

Cobb, Joseph Manley, B. D., 1923.

*Cobbs, R. Addison, 1847. Alabama; Tennessee; West Virginia. Sec'y. Dio. West Va. Deputy to three Gen. Convs. d. 1887. Son of Bishop Cobbs.

Cocke, Henry Teller; 1900. So. Virginia; Missouri; Maryland; No. Carolina; New Jersey, R. St. Andrew's, Mount Holly, N. J.

Cody, Robert Cortez; 1919. North Carolina, R. St. Paul's, Monroe, N. C.

*Cofer, James M., 1835. Virginia.

*Cole, John; 1828. Virginia, Culpeper Co. Trustee; obtained charter for the Seminary and large contributions for endowment. Chap. C. S. A. d. 1869.

✣*Cole, John Thompson; 1883. Son of the above. Missionary to Japan; Secretary to Am. Ch. Missionary Society; West Virginia; New York; Pennsylvania. d. 1917.

Cole, Thomas Lafayette; 1884. New York; Oregon; Massachusetts; Albany. R. Christ Ch., Hudson, N. Y.

Coleman, John Francis; 1905. So. Virginia; Virginia, R. Greenway Court par. White Post, Va.

✣ Collins, Henry Clinton; M. D., 1890. Missionary to Japan; Idaho; Oregon; California; Easton; R. Shrewsbury Par. Kennedyville, Md. Deputy to one Gen. Conv.

Combs, Laurence Rousseau; 1883. Delaware; Virginia, R. Christ Church par. Lancaster, Va.

*Conrad, Henry Tucker; 1861. Undergraduate; C. S. A., killed in battle.
*Cook, Thomas A., 1834. Alabama.
*Cooke, John; 1824. Virginia; missionary in several counties. d. 1861.
Cooke, Thomas Worthington; 1897. Kentucky; Ohio; Washington, R. Ascension, Washington, D. C.
Cooley, Frank Earl; 1892. Kentucky; So. Ohio; R. St. Mark's, Cincinnati, O.
Cornick, John Cason; 1890. Virginia; So. Virginia; Ret. Oceana, Va.
*Cosby, John; 1858. Virginia.
Coupland, Robert Saunders, D. D., 1894. So. Virginia; Kentucky; Maryland Louisiana, R. Trinity, New Orleans, La. Deputy to three Gen. Convs. Chap. Base Hospital, A. E. F., 1918.
*Cowley, Edward; 1857. New York. d. 1890 or '91.
Cowling, Edward William; 1894. Virginia; Ohio; So. Virginia; R. Hungars par. Eastville, Va.
Cowling, Rozier Cleon; 1897. Virginia; So. Carolina; Maryland, R. St. Margaret's, Anne Arundel Co., Md.
Covington, Henry Harris, D. D., 1900. So. Carolina; So. Virginia, R. St. Paul's, Norfolk, Va. Deputy to four Gen. Convs. Seminary Trustee.
Cox, Frank; 1922. Virginia, Min. Bromfield par. Washington, Va.
✢ Cox, Francis Augustine; 1921. Missionary to China. Soochow, China.
*Cox, James Henry; 1899. Idaho. d. 1904.
*Craft, Milton Arthur; 1892. So. Virginia; New Jersey, R. Grace, Trenton, N. J.
*Craighill, F. N., 1838.
Craighill, George Peyton; 1905. So. Virginia; Virginia, R. St. James, Leesburg, Va.
*Craighill, James B., 1868. Maryland; Washington. d. 1913.
✢ Craighill, Lloyd Rutherford; 1915. Missionary to China. Nanchang, China.
*Crampton, Savington W., 1840. Maryland. d. 1898, aet. 87.
*Crawford, G. E., 1856.
Creasey, Sidney William; 1905. Idaho; Nevada; So. Dakota, R. Emmanuel, Rapid City, S. D.
*Cromlish, John; 1857. Pennsylvania; New York.
Crook, Guy Hamilton; 1901. West Virginia. R. Christ Mem'l, Williamstown, W. Va.
Crosson, James Cope; 1920. Pennsylvania, R. St. Jude and the Nativity, Philadelphia, Pa.
*Crosswell, Andrew; 1847. Massachusetts.
*Cullen, Thomas H., 1860. Pennsylvania. d. 1910.
Cumpston, William Hudson; 1910. Virginia; West Virginia, Lundale, W. Va.
*Currie, Armistead H., 1861. Virginia. d. 1879.
Curtis, Richard Ashton; 1904. Idaho; Washington.
*Cutherell, Henry Edward; 1882.

*Dale, James McG., 1833. Maryland; Michigan.
Dales, Philip Ayres; 1920. Washington, Asst. Min. St. Stephen's, Washington, D. C.

*Dalrymple, Edwin A., S. T. D., 1843. Virginia; missionary; Principal, E. H. S.; Maryland; parish priest; President, School of Letters, University of Maryland; Sec'y. of Diocese and historiographer; Deputy to two Gen. Convs. d. 1881.

*Dalrymple, Samuel B., 1856. Pennsylvania. d. about 1864.

Dame, George W., Jr. D. D., 1878. Virginia; Delaware; Maryland; R. Ascension, Westminster, Md.

Dame, Nelson Page; 1877. New York; Virginia, General Missioner, Richmond, Va.

*Dame, William Meade, D. D., 1869. Virginia; Maryland. R. Memorial, Baltimore. Deputy to two Gen. Convs. d. 1923. "Of singular strength, simplicity and wholesome humanness." (The above are sons, and Dame, W. P., and Brydon, G. M., are grandsons, of the late Rev. G. W. Dame, D. D. of Danville, Va.)

Dame, William Page, D. D., 1901. Son of above. Maryland. R. Memorial, Baltimore, Md.

Dandridge, Edmund Pendleton, D. D., 1906. West Virginia; So. Virginia. R. Christ Ch., Nashville, Tenn. Chap. U. S. A., 1918. Deputy, one Gen. Conv.

Darbie, William Henry; 1904. Virginia; Easton; Bethlehem; Delaware, R. St. Luke's, Seaford, Del.

Darneille, Benjamin Johnson; 1899. Nevada; Arizona; Los Angeles, Asst. Min. St. John's, Los Angeles, Cal.

DARST, THOMAS CAMPBELL, D. D., 1902. West Virginia; So. Virginia; Virginia; Third Bishop of East Carolina. Wilmington, N. C.

*Dashiell, Thomas Grayson, D. D., 1854. Virginia, St. Mark's, Richmond. Sec'y. of Diocese. d. 1893. "Of Godly character and great and varied abilities."

Daughtry, Mills Colgate; 1908. E. Carolina; So. Virginia, R. Grace, Newport News, Va.

Daup, William Wesley; 1907. Texas, R. St. John's, Marlin, Tex.

Davidson, Charles Steel; 1895.

Davidson, Hunter; 1890. Easton; Ohio; Georgia; So. Virginia; West Virginia, R. Grace, Middleway, W. Va.

*Davies, John B., 1863. Undergraduate, killed in service, C. S. A.

*Davis, B. F., 1867.

Davis, Franklin; 1903. New Mexico; Arizona; Kentucky; Kansas; Oklahoma, Archdeacon, Oklahoma City, Okla.

*Davis, George S., 1841. Indiana; Ohio. d. about 1880.

*Davis, Richard T., D. D., 1855. Virginia. Chap. C. S. A.; Trustee; St. James, Leesburg. d. 1892. "A man of ability and eminent saintliness."

Dean, Frank DeVinne, M. D., 1918. East Carolina, City missionary, Wilmington, N. C.

*Delaplane, John; 1834. Maryland.

DeMiller, Edward A., D. D.; 1915. Mississippi; R. Redeemer, Biloxi, Miss.

*Denison, Henry M., 1844. Pennsylvania; Virginia; New York; Kentucky; So. Carolina. d. 1858 or '59, martyr to yellow fever.

*Dennison, George B., 1843. Ohio. Parish priest; professor, Kenyon College.

Dennis, Benjamin; 1883. Virginia; So. Virginia; West Texas. Chap. U. S. A. Retired, Richmond, Va.

*De Pui, James; 1825. Missionary in Pennsylvania; Illinois; Iowa; Wisconsin, and Fort Kearney, Nebraska; Pennsylvania. d. 1869.

DERN, WILLIAM BEEKS; 1918. Lexington. R. St. Andrew's, Fort Thomas, Ky.

*DICKENSON, LEGH R.; 1855. Rhode Island; New Jersey; New York. d. 1913, aet. 83.

*DICKERSON, EDGAR HARRISON; 1902. So. Virginia; Virginia; Kentucky; d. 1914.

DICKINSON, JOHN HALLOWELL; 1897. So. Virginia; Virginia; No. Carolina; Bethlehem. R. St. Barnabas, Reading, Pa.

*DIEHL, WILLIAM N., 1835. Pennsylvania. d. 1875.

DOGGETT, LUTHER WESLEY; 1889. West Virginia; Mississippi; Alabama.

DONOVAN, HERBERT A.; 1923.

*DORSEY, J. OWEN; 1871. Nebraska. Missionary to the Indians.

DOSWELL, MENARD, JR., 1915. Louisiana, R. St. George's, New Orleans, La. Deputy to one Gen. Conv.

*DOUGHEN, JAMES; 1829. Virginia. d. 1867.

DOUGLAS, JOHN SMALLWOOD; 1894. Virginia; West Virginia; Kentucky, R. St. Andrew's, Louisville, Ky. Deputy to four Gen. Convs.

DOWNMAN, JOHN YATES, D. D., 1882. So. Carolina; Virginia, R. All Saints, Richmond, Va.

*DOWNMAN, WILLIAM S. S.; 1894. d. an undergraduate.

✠*DOYEN, JAMES T., 1859. Missionary to China.

*DRESSER, CHARLES, D. D., 1828. Virginia; Illinois. R. at Springfield, and professor in Jubilee College. d. 1865. Deputy to two Gen. Convs.

*DREW, EDWARD C., 1849.

*DUANE, CHARLES W., 1861. New Jersey; Pennsylvania; Massachusetts. d. 1915.

*DUANE, JOHN K., 1859.

*DUANE, RICHARD B., D. D., 1850. Pennsylvania; New Jersey; Rhode Island; Long Island. d. 1876. Deputy to one Gen. Conv.

DUBRAY, JOSEPH; 1916. So. Dakota, Missionary to the Indians, Lower Brule, S. D.

*DUDLEY, THOMAS UNDERWOOD, LL. D., D. D., 1867. Virginia; Maryland, Christ Ch. Baltimore, Second Bishop of Kentucky; Chairman of House of Bishops; Chancellor of University of the South; Author; Deputy to one Gen. Conv.; d. 1904.

DUE, PAUL; 1922. So. Carolina, Min. Christ Ch. Adams Run, S. C.

*DUHRING, HERMAN L., D. D., 1861. Pennsylvania. Editor; Supt. City Mission; Prominent in Sunday-School work. d. 1917.

*DUNCAN, THOMAS, D. D., 1855. Virginia; Maryland; Washington. Chap. C. S. A. d. 1918.

DUNN, JOSEPH BRAGG, D. D., 1894. So. Virginia; Southwestern Virginia. Deputy to five Gen. Convs. Author; Richmond, Va.

*DURBOROW, SAMUEL; 1847. Maine; Pennsylvania.

DURKEE, CHARLES CLARENCE; 1910. Virginia; West Virginia; Pittsburgh, R. St. Thomas, Oakmont, Pa.

*DURRELL, GEORGE W., 1852. Maine; Massachusetts. d. 1895 or '96.

*DUVAL, WILLIAM; 1845. Virginia, missionary, Richmond city. d. 1849 or '50.

*DUY, ALBERT W., 1845. Author; New York. "A man of wonderful genius, whose early death was a great loss."

✠ DYER, EDWARD RYANT; 1911. Missionary to China. Wusih, China.

Dysart, John, D. C. L., 1901. Washington; New York; Iowa, R. St. John's, Dubuque, Ia.

Eagle, Morris Stockwell; 1901. So. Virginia; Virginia, R. Berkeley, St. Margaret's and St. Asaph's pars. Bowling Green, Virginia.

*Earnest, Joseph; 1841. Virginia; Maryland. d. 1874.

*Eastburn, Benjamin; 1861.

*Easter, George W., 1861. Georgia; Chaplain, C. S. A.; Virginia; Missouri; West Virginia. d. 1911.

*Eastman, Walter Maynard; 1916.

Edwards, George Henry, D. D.; 1881. So. Ohio, Archdeacon. Retired, Cincinnati, O.

*Ellerby, Richard; 1874. Iowa. Deputy to two Gen. Convs. d. 1913.

*Elliott, John H., S. T. D., 1858. So. Carolina; New Jersey; Maryland; Ascension, Washington. Deputy to six Gen. Convs. d. 1906.

Ellis, Josiah Richard; 1892. Virginia; So. Virginia. R. Amherst par. Pedlar Mills, Southwestern Virginia.

*Ellis, William J., 1845. Georgia; Alabama; Florida; Tennessee; Kansas.

Elwyn, Alfred L., 1856. Pennsylvania. Senior living Alumnus, 1922. New York.

*Estill, Reverdy, Ph. D., D. D., 1870. Kentucky; So. Virginia. d. 1911. Deputy to three Gen. Convs.

Everett, William Bowers, Jr., 1918. Virginia, R. Piedmont par, Marshall, Va.

*Everett, Charles Edward; 1858.

Ewald, Lewis H., 1910. Maryland; Harrisburg, R. St. Stephen's, Mount Carmel, Pa.

Ewell, John Edward; 1903. Pennsylvania.

*Ewing, Charles Henry; 1891.

Faber, Franklin George; 1916. Newark. R. St. Thomas, Lyndhurst, N. J.

*Fackler, David M.; 1837. Virginia; Western New York; New Jersey.

*Fackler, St. Michael; 1840. Virginia; Indiana; Missouri; Chap. U. S. A. at Fort Laramie; Pioneer in Oregon and later in Idaho. d. 1866. "His name will ever be held in high honor."

Fair, John Charles; 1885. Missionary in Oregon and Washington; Pennsylvania; Newark. Retired, New York City.

✝*Fair, William A., 1874. Missionary to Africa; for many years the only white Missionary in the field. Arkansas. d. 1903. "A man of deep earnestness and piety."

Fairfax, Henry M., 1871.

*Faulkner, John Blake, D. D., 1861. Connecticut; Pennsylvania. d. 1916, aet. 84. "A ministry of great usefulness."

Farland, Zebulon Skinner; 1894. So. Virginia; Georgia; Virginia; Western New York. Retired, Richmond, Va.

Faulkner, Thomas Green; 1903. Maryland; No. Carolina; Virginia; Southwestern Virginia; So. Virginia, R. Emmanuel, Chatham, Va.

Field, John Fleming Wren; 1919. Virginia, R. Trinity, Fredericksburg, Va.

*Fenton, Arthur Kirby; 1893. New York. d. 1906.

*Fielding, John; 1843. So. Carolina. Teacher.

FIGG, JAMES ALFRED; 1917. Southwestern Virginia, R. St. Thomas, Christiansburg, Va.

*FISHER, ANDREW,; 1844. Virginia. d. 1873 or '74.

*FITCH, CHAUNCEY W., D. D., 1829. Ohio; Professor in Kenyon College, O., Michigan; Indiana; Chap. U. S. A. Deputy to two Gen. Convs. Author; d. 1878 or '79.

*FITCHETT, CHARLES LEE; 1883.

FLETCHER, CUSTIS, B. D., 1904. So. Virginia; Texas; Kentucky, R. Grace, Paducah, Ky.

FLETCHER, JOSEPH; 1881. Maryland; Washington, R. Rock Creek par. Washington, D. C.

FLICK, GEORGE FREDERICK; 1907. Missionary to Deaf Mutes. R. All Angels, Chicago, Illinois.

*FLOWER, THOMAS B., 1840. Maryland; Virginia; Pennsylvania; Massachusetts. d. 186–.

*FLOWERS, GEORGE W., 1876. Arkansas. d. 1913.

FORD, ROY JOSLYN; 1921. Harrisburg. R. Christ Ch. Berwick, Pa.

FORQUERAN, LYNNWOOD OSCAR; 1921. West Virginia, R. St. Stephen's, Romney, W. Va.

*FORREST, DOUGLAS FRENCH; D. D., 1873. Virginia; Maryland; California; Florida; Washington. d. 1902.

*FORSYTH, ROBERT WRIGHT, D. D., 1883. Maryland; Pennsylvania; New Jersey; Virginia, St. Paul's, Richmond. d. 1911.

FORSYTHE, JAMES ERNEST; 1902. Oregon; Colorado. Retired, Pacific Grove, Cal.

FOSTER, JOHN THOMAS; 1889. West Virginia; Ohio; Louisiana; Dallas; Arkansas, R. Trinity, Van Buren, Ark. Deputy to one Gen. Conv.

*FOX, CHARLES J., 1848.

FRANCK, LUTHER BISMARK; 1911. Idaho; Virginia; Texas, R. St. George's, Port Arthur, Tex.

✠*FRANKLIN, THOMAS L.; 1844. Missionary to China; New York; Western New York. d. 1899.

*FRIEND, WILLIAM; 1832. Virginia, Caroline Co. his only par. d. 1870.

*FRITZ, JOHN H., 1857.

*FUGETTE, JAMES P., 1853. Maryland; Pennsylvania. d. 1899.

FULFORD, JOSEPH WALTER; 1909. East Carolina; No. Carolina; Alabama; Atlanta, R. Good Shepherd, LaGrange, Ga.

*FULLER, NATHANIEL B.; 1870. d. 1910. So. Carolina; Texas; Florida, d. 1910.

*FUNSTEN, GEORGE MEADE; 1883. Virginia; Georgia. d. 1890 or '91.

*FUNSTEN, JAMES BOWEN, D. D., 1882. Virginia; So. Virginia; Diocesan Evangelist; Trinity, Portsmouth. Third Missionary Bishop of Idaho. d. 1918. "The genius of a statesman and the heart of a saint."

*FUREY, JOHN G.; 1850. Pennsylvania; City missionary in Philadelphia. d. 1904, aet. 81.

GAGE, WALKER MILLER; 1905. New York; Sacramento, Asst. Min. St. John the Evangelist, Chico, Cal.

*GALLAGHER, PEYTON; 1851. No. Carolina; Western New York. d. 1903.

GALT, ALEXANDER; 1887. Maryland; Virginia, R. Upper Truro par. Herndon, Va.

*GALUSHA, MYRON H.; 1858. Virginia. d. 1863 or '64.

GAMBLE, CARY; 1897. Virginia; Alabama, R. Nativity, Huntsville, Ala.

GAMBLE, EDWARD WATTS; 1895. Virginia; No. Carolina; Alabama, R. St. Paul's, Selma, Ala. Deputy to five Gen. Convs.

*GANTT, CHESLEY; 1906. Easton. d. 1908.

GANTT, JOHN GIBSON; 1875. Father of above. Maryland; New Jersey; West Virginia; Easton; R. St. Peter's, Solomons, Maryland. Deputy to five Gen. Convs.

*GARDNER, WILLIAM F., 1864. Virginia; Chap. C. S. A.; Principal E. H. S.; Maryland, Howard Co. d. 1907.

*GARLAND, DAVID S.; 1861.

GARNER, JAMES HARRY; 1912. West Virginia; Easton, R. St. Stephen's par. East Newmarket, Md.

GAUSS, CHARLES; 1888. Maryland. Norristown, Pa.

*GEHAGEN, WESLEY P.; 1850. Georgia. d. 1856 or '57.

GEIGER, HENRY JOUETTE; 1906. So. Virginia; Kentucky; Alabama, Chap. U. S. A.

GETTIER, EDMUND LEE, JR., 1921. Maryland, R. St. Thomas, Hancock, Md.

GIBBLE, JOHN BENNERS; 1892. So. Virginia; Texas; Montana; No. Carolina; East Carolina, R. Good Shepherd, Wilmington, N. C. Deputy to two Gen. Convs.

GIBBONEY, JACOB HALLER; 1910. Georgia; So. Carolina; East Carolina; Virginia, R. Epiphany, Richmond, Va. Deputy to one Gen. Conv.

*GIBBONS, GEORGE A., 1873. Virginia; West Virginia. Deputy to two Gen. Convs. d. 1917. "A living example of the love of the Master."

GIBBONS, JOSEPH HOWARD; 1896. Virginia; West Virginia; Lexington, R. Ascension, Frankfort, Ky. Deputy to four Gen. Convs.

*GIBBS, GEORGE S.; 1876. Virginia; Arkansas; Mississippi; Texas; Louisiana. d. 1914.

GIBBS, JOHN LEWIS TRACY; 1912. So. Virginia, R. Emmanuel, Staunton, Va.

GIBSON, ALEXANDER STUART; 1907. Son of Bishop Gibson. No. Carolina; Virginia, R. Trinity, Manassas, Va.

GIBSON, ARTHUR F.; 1923.

*GIBSON, CHURCHILL JONES, D. D., 1841. Virginia; founder of Grace, Petersburg, and rector for over fifty years. Trustee. Deputy to two Gen. Convs. Father of Bishop Gibson, and grandfather of three other Alumni. d. 1892.

GIBSON, CHURCHILL JONES; 1913. Son of Bishop Gibson. Virginia; Southwestern Virginia; Chap. A. E. F., 1918. R., R. E. Lee Memorial, Lexington, Va. Deputy to one Gen. Conv.

GIBSON, JAMES DAVIS; 1908. West Virginia; So. Virginia; Virginia; Pennsylvania; Lexington, R. Trinity, Covington, Ky.

*GIBSON, JOHN S., D. D.; 1875. Father of above. Virginia; West Virginia; Deputy to three Gen. Convs. d. 1913.

*GIBSON, ROBERT ATKINSON, D. D., 1870. Virginia; West Virginia; So. Ohio; Deputy to five Gen. Convs. Sixth Bishop of Virginia. Trustee and President. d. 1919. "Of strong mind, broad sympathies and serene soul."

GIBSON, ROBERT FISHER, D. D.; 1903. Harrisburg; Georgia; Sec'y. Dept. Publicity, Nat. Council. New York City; Author; Deputy to four Gen. Convs.

*GILES, WILLIAM MASON; 1846. Mississippi.

✠ GILL, JOHN MONROE BANNISTER; 1906. Missionary to China. Nanking, China.

*GILLETTE, CHARLES, D. D.; 1843. Virginia; Texas, pioneer missionary, Rector, St. Paul's College; Deputy to four Gen. Convs. d. 1868 or '69.

GILMAN, PHILLIPS STANDISH; 1915. Massachusetts; No. Carolina; Tennessee, R. St. Ann's, Nashville, Tenn.

GLAZEBROOK, OTIS A., D. D.; 1869. Virginia; Chap. Univ. Va.; New Jersey; Deputy to four Gen. Convs. U. S. Consul at Jerusalem; Retired, Nice, France.

GLOVER, MORTIMER W., JR; 1920. So. Carolina, R. St. Bartholomew's, Hartsville, S. C.

*GOLDSMITH, ZACHARIAH; 1828. Virginia; Iowa, pioneer missionary.

*GOOD, CALEB J.; 1824. Virginia; Pennsylvania; Professor, Bristol College; Connecticut; Professor, Washington, afterwards Trinity College. d. about 1852.

*GOOD, WILLIAM H.; 1843. Virginia; Tennessee.

*GOODRICH, CHARLES, D. D.; 1837. Louisiana, St. Paul's, New Orleans. Arrested in his church and sent north as a prisoner of war, 1862. Deputy to three Gen. Convs. Virginia.

✠ GOODWIN, CONRAD HARRISON, B. D.; 1913. Son of Robert A. first. Missionary to China; Wyoming; Virginia; Chap. A. E. F., 1918; East Carolina; West Virginia, R. Zion, Charles Town, W. Va. Author.

GOODWIN, EDWARD LEWIS, D. D.; 1880. Son of Frederick D. first. So. Virginia; Principal and professor, Bishop Payne Divinity School; So. Carolina; Virginia, R. Emer. St. James, Ashland, Secretary of the Diocese and historiographer; editor, Southern Churchman. Deputy to five Gen. Convs.

*GOODWIN, FREDERICK DEANE; 1831. Maryland; Virginia, parish priest or missionary for forty years. d. 1881. Brother of Henry B., father of Robert A. senior and Edward L., grandfather of William A. R., Robert A. junior, Conrad H. and Frederick D. second, and of Frederick G., J. Francis and G. Wallace Ribble, among our Alumni. In addition he had or has two brothers, two nephews and one great nephew in the ministry of the Church.

GOODWIN, FREDERICK DEANE, second, B. D.; 1917. Son of Edward L. Virginia, R. Cople, No. Farnham and Lunenburg pars. Warsaw, Va.

*GOODWIN, HENRY BRIGGS; 1829. Maryland. d. 1859. Brother of Frederick D. first.

*GOODWIN, ROBERT ARCHER, D. D.; 1875. Son of Frederick D. first. So. Virginia, missionary to negroes, R. St. John's, Petersburg, Principal and professor, Bishop Payne Divinity School; Virginia, R. St. John's, Richmond. d. 1914. "A preacher and pastor of marked distinction."

✠ GOODWIN, ROBERT ARCHER, JR., B. D.; 1910. Son of Robert A. first. Missionary to China; Virginia; Y. M. C. A. war work among Chinese in France, 1918; Southwestern Virginia, Chaplain, Virginia Episcopal School, Lynchburg, Va.

GOODWIN, WILLIAM ARCHER RUTHERFOORD, D. D.; 1893. Grandson of Frederick D. first. Rector and Restorer of Bruton Parish; So. Virginia; Professor, Bishop Payne Divinity School; Seminary Trustee; Western New York; Author; Deputy to three Gen. Convs. Professor, William and Mary College, Williamsburg, Va. R. Grace, Yorktown.

✣*Graham, Richardson; 1844. Missionary to China; Pennsylvania. d. 1900.

Grammer, Carl Eckhardt, S. T. D.; 1884. Son of Dr. J. E., below. Maryland; Ohio; So. Virginia; Professor in Va. Theological Seminary; Pennsylvania, R. St. Stephen's, Philadelphia, Pa. Deputy to four Gen. Convs. Author.

*Grammer, James, D. D.; 1861. Virginia. Son of Dr. John, below. Trustee. d. 1913.

*Grammer, John, D. D.; 1826. Virginia. Trustee. Deputy to two Gen. Convs. "One of the fathers of the Church in Virginia." d. 1870 or '71.

*Grammer, Julius E., D. D.; 1855. Virginia; Delaware; Ohio; Maryland, St. Peter's, Baltimore. Deputy to one Gen. Conv. d. 1902.

Gravatt, John James, D. D.; 1876. So. Virginia; Virginia; R. Holy Trinity, Richmond, Va. Deputy to five Gen. Convs.

Gravatt, John James, Jr.; 1908. Son of above. Student Sec'y. Board of Missions; Virginia; Lexington; Southwestern Virginia, R. Trinity, Staunton, Va. Deputy to one Gen. Conv.

GRAVATT, WILLIAM LOYALL, D. D.; 1884. Brother of Dr. J. J. senior. Virginia; So. Virginia; West Virginia. Second Bishop of West Virginia. Trustee. Charleston, W. Va.

*Gray, Arthur Powell; 1878. Virginia; West Virginia; So. Virginia. d. 1921.

Gray, Arthur Powell, Jr.; 1910. So. Virginia, R. Good Shepherd, Forest Hill, Richmond, Va.

*Gray, E. W.; 1837.

*Gray, George Zabriskie, D. D.; 1861. New York; New Jersey; Massachusetts, Dean, Episcopal Theological School, Cambridge. Author.

*Gray, Horatio; 1852. Massachusetts; Pennsylvania; Western New York; New York. Author.

*Gray, John B.; 1860. Alabama; California; Easton. d. 1889 or '90.

Gray, Wallace F.; 1869.

Green, Berryman, D. D., LL. D.; 1890. Virginia; Dean and Professor, Theological Seminary in Virginia, Alexandria, Va. Deputy to two Gen. Convs. Author.

Green, Edwin Heathfield; 1887. Virginia; Retired, Saxe, Va.

*Green, Ivan Marshall; 1907. So. Virginia; d. 1911.

*Green, Lewis; 1846. Massachusetts.

*Greene, Jonas; 1861. Illinois.

✣ Griesser, Robert Albert, B. D.; 1907. Missionary to China; San Juaquin, R. St. Paul's, Visalia, Cal.

*Griffin, Thomas W.; 1857.

Griffith, George Berkeley; 1898. Pennsylvania; Washington, R. St. Peter's, Poolesville, Md.

Griffith, John Hammond; 1896. No. Carolina; Western No. Carolina, Archdeacon, Asheville, N. C. Deputy to two Gen. Convs.

Griggs, Walter Porter; 1887. Virginia; Washington; Easton, Retired, Poolesville, Md.

*Grinnan, Andrew Glassell; 1894. West Virginia; Virginia. d. 1917.

Gross, Charles Henry; 1902. Maryland; Ohio, R. St. Paul's, Norwalk, O.

Groves, George Charles; 1894. New York; Montana; Long Island, R. Christ Ch., Brooklyn, N. Y.

✠ Grubb, Curtis; 1878. Missionary to Africa; Virginia; West Virginia; Florida, Archdeacon, Live Oak, Fla.

✠ Guerry, Sumner; 1921. Missionary to China, St. John's Univ., Shanghai, China.

Guignard, Sanders Richardson; 1897. So. Carolina; No. Carolina; Western No. Carolina, R. St. Luke's, Lincolnton, N. C.

Gwathmey, Devall Langhorne; 1913. East Carolina; So. Virginia; Southwestern Virginia, R. St. John's, Wytheville, Va.

*Hains, Claudius R., D. D.; 1858. Maryland; Virginia; St. Paul's, Petersburg. d. 1901.

*Hall, Emile Julian; 1877. West Virginia; Louisiana; Indiana; Arkansas. d. 1916.

*Hall, George; 1848. Pennsylvania; Delaware.

*Hall, John; 1861. Ohio.

Hall, James Jefferson Davis; 1895. Alabama; Pennsylvania, Gen. Missioner, Birmingham, Ala.

Hall, Reginald F.; 1923.

*Hallam, Frank; 1872. Alabama; Indiana; Mississippi; Lexington. Author; d. 1918.

*Hallam, Isaac W., D. D., 1832. Illinois; Massachusetts; New Jersey; Connecticut. Deputy to one Gen. Conv.

Halleck, Edgar William; 1910. West Virginia; Kentucky; Georgia, R. Grace, Waycross, Ga.

*Halstead, Benjamin; 1841. Indiana; Mississippi. Deputy to two Gen. Convs.

Hamilton, John Mathias; 1902. Kentucky; Washington, Asst. Min. St. Thomas, Washington, D. C.

*Hamilton, Richard; 1874.

*Hammond, James E.; 1869. Virginia; Oregon and Washington. d. 1899.

*Hammond, J. Pinckney, D. D.; 1847. Maryland; New York; Pennsylvania. d. 1884 or '85.

Hammond, Kensey Johns, D. D.; 1882. West Virginia; Delaware; Virginia, R. St. Stephen's, Culpeper, Va. Deputy to six Gen. Convs.

*Hansbrough, John Strother; 1855. Virginia. St. Thomas, Orange. d. 1921, aet. 90.

✠*Hanson, Francis R.; 1833. First missionary of this Church to China, with Lockwood, but was barred from entering further than Canton, the British treaty port. Maryland; Alabama. Deputy to six Gen. Convs. d. 1873. "He served with unusual unselfishness, purity and devotion."

*Hanson, William D.; 1849. Virginia; Chap. Univ. Va.; New Jersey; Ohio; Delaware. d. 1885 or '86.

Harari, Tewfik David; 1918. Virginia, R. Christ Ch. Lucketts, Va.

*Hard, Anson B.; 1829. Vermont; Ohio; Pennsylvania. d. 1879 or '80.

*Harding, J. McAlpin; 1858. Pennsylvania; New York; New Jersey. d. 1912, aet. 83.

Hardy, Frank Whittle; 1904. Kentucky, Canon Christ Ch. Cath. Louisville, Ky.

*Harlow, Edward H.; 1856. Massachusetts; Maryland; Illinois.

*Harris, William A.; 1837. Maryland, Washington, D. C. d. 1889 or '90.

Harrison, Charles Sylvester; 1891. Virginia; Retired on account of deafness. Richmond, Va.

*Harrison, Hugh T.; 1832. Maryland. d. 1872.

*Harrison, John H.; 1843.

Harrison, Lewis Carter; 1907. Virginia; Western New York; Texas, R. St. David's, Austin, Tex. Deputy to one Gen. Conv.

Harter, Walter Griffith; 1911. Chicago; Pennsylvania; So. Dakota; Western Massachusetts, R. St. Paul's, Gardner, Mass.

Hartzell, Howard S.; 1916. No. Carolina, R. Messiah, Rockingham, N. C.

*Hatton, William H. D.; 1856. Delaware; Pennsylvania; Kansas; Missouri.

*Hawkins, William G.; 1851. Massachusetts; Pennsylvania. Author.

*Hayden, Horace Edwin; 1867. Virginia; Bethlehem. Historian and genealogist. d. 1917, aet. 81.

*Hays, Robert G.; 1836. Tennessee; Alabama. Teacher.

✢*Hazelhurst, Samuel; 1842. Missionary to Africa; Delaware; Pennsylvania. d. 1881 or '82.

*Hedges, Chaplin S., D. D.; 1831. Virginia; Mississippi; Texas; Louisiana; Missouri. d. 1891. Deputy to two Gen. Convs.

*Heister, Henry T.; 1843. Pennsylvania; Ohio; Illinois. d. 1906, aet. 87.

Helfenstein, Edward Trail, D. D.; 1889. Maryland, Archdeacon, Baltimore, Md. Deputy to three Gen. Convs.

*Henderson, William Andrew; 1894. Maryland; Pennsylvania; Kentucky; Michigan; Ohio. d. 1916.

✢*Hening, Edmund W.; 1844. Missionary to Africa, where he became blind. d. 1884.

*Henshaw, Daniel, S. T. D.; 1845. Rhode Island. Son of Bp. Henshaw. All Saints, Providence. Deputy to Fourteen Gen. Convs. d. 1908, aet. 86.

Hensley, Alexander Culberson; 1886. Chicago; Chap. U. S. N.; Kentucky; Retired, Lambertsville, N. J.

Hepburn, Sewall S., D. D.; 1869. Virginia; Hanover Co.; Easton, R. I. U. par. Betterton, Md. Deputy to four Gen. Convs.

*Herrick, James B.; 1860. New York.

Hiatt, George Robinson; 1918. New York City.

Hibbert, Robert W.; 1922. Virginia; University missions, Charlottesville, Va.

Hill, George Franklin; 1916. East Carolina, R. Christ Ch., Elizabeth City, N. C.

✢*Hill, John H., D. D., LL. D.; 1830. Missionary to Greece, and the Seminary's first foreign missionary, and the first of the American Church. Founder of modern education in Greece.

Hill, Thomas Getz; 1905. Maryland; Delaware, R. St. Peter's, Smyrna, Del.

Hinks, Edwin S.; 1890. Virginia; Idaho; Maryland, R. Grace, Elkridge Landing, Md.

*Hobson, John Cannon; 1885. Virginia. d. 1890. "A noble young man, admired for his talents and beloved for his character."

Hobson, Jennings Wise; 1913. So. Virginia; West Virginia, R. Christ Ch. Bluefield, W. Va.

*Hodges, William, D. D.; 1837. Virginia; Kentucky; No. Carolina; Maryland. d. 1880 or '81. Deputy to one Gen. Conv. Author.

*Hodgson, Telfair, D. D.; 1863. Chap. C. S. A.; New Jersey; Georgia; Vice-Chancellor, University of the South. d. 1893 or '94.

*Hoff, John F., D. D.; 1835. Pennsylvania; Virginia; Maryland. d. 1881 or '82.

✠*Hoffman, C. Colden; 1848. Missionary to Africa for many years. "Tell them; in the name of the Crucified One, hold not back your hands." died there, 186–.

✠*Holcomb, H. H. 1855. Missionary to Africa, and died there, 1857 or '58.

Holmead, Charles Henry, B. D.; 1906. Washington; Delaware; New Jersey; So. Virginia, R. Trinity, Portsmouth, Va.

*Holt, Charles J., D. D.; 1874. Maryland; So. Virginia; New York; Virginia. d. 1906.

*Homans, James E.; 1860. Ohio; New York; Long Island. d. 1882 or '83.

*Hood, J. Leason; 1861.

Hooff, Douglass; 1881. Virginia; Michigan; Maryland, R. All Saints, Frederick, Md.

*Hooker, Herman, D. D.; 1832. New York; Pennsylvania. Writer and editor. d. 186–.

*Horton, Sanford J., D. D.; 1846. Connecticut, Principal of Episcopal Academy, Cheshire, for many years.

*Hoskins, Francis D.; 1861. Pennsylvania.

Hotaling, Paul Albert; 1889.

✠ Houlder, Kenneth Leigh; 1910. Idaho; Missionary to Cuba, Havana, Cuba.

*Howard, Charles R.; 1854. Maryland.

*Hoxton, William; 1869. Virginia. d. 1876.

*Hubard, Edmund W.; 1868. Kentucky; Virginia; So. Virginia. d. 1915.

*Hubbard, John P., D. D.; 1851. Massachusetts; Rhode Island; West Virginia. d. 1899. Deputy to one Gen. Conv.

Hubbs, Wallace Lyon; 1885.

*Huckel, William; 1852. Pennsylvania; New York. d. 1914, aet. 86.

✠*Huhn, John Edward; 1902. Alaska.

*Hull, John G.; 1840. Lived but a few months after ordination.

*Hullihen, Walter Q., D. D.; 1867. Kentucky; Virginia, Trinity, Staunton. d. 1923.

*Hulme, James C.; 1836.

*Hundley, Alexander C.; 1872. Virginia, and elsewhere. d. 1889 or '90.

HUNTING, GEORGE COOLIDGE, D. D.; 1895. Nevada; Wyoming; Utah; Fourth Missionary Bishop of Nevada. Deputy to four Gen. Convs.

*Hutcheson, James T., D. D.; 1854. Louisiana; So. Carolina; Easton; West Texas. d. 1917, aet. 85. Author; "Of strong mind and ripe scholarship."

*Hutchinson, T. C.; 1864. Died before ordination.

*Hyde, Charles K.; 1839.

*Hyland, William D., D. D.; 1849. Virginia; West Virginia. d. 1892 or '93.

*Ingle, Edward H.; 1864. Virginia; Georgia; Maryland; Washington. d. 1920, aet. 82.

✠*INGLE, JAMES ADDISON, D. D.; 1891. Missionary to China. First Missionary Bishop of Hankow. Author; d. 1903. "He ran his race with exultation."

*Ingle, Osborne, D. D.; 1861. Father of above. Maryland; All Saints, Frederick. d. 1909.

Insley, Levin Irving; 1908. Maryland, So. Florida; Easton, R. St. Luke's, Church Hill, Md.

*Irish, William N.; 1849. Virginia; Ohio; Missouri; Western New York; Connecticut. d. 1897 or '98. Deputy to one Gen. Conv.

Irwin, William R. Geiger, B. D.; 1916. Maryland; Virginia, Asst. Min, St. Andrew's, Richmond, Va.

*JACKSON, HENRY MELVILLE, D. D.; 1873. So. Carolina; Virginia; Alabama, Bishop Coadjutor. d. 1900.

*Jackson, James; 1844. died early.

Jackson, John Long; 1908. Maryland; Virginia; No. Carolina, R. St. Martin's, Charlotte, N. C.

*Jackson, Robert F.; 1876. West Virginia; Virginia. d. 1882.

*Jackson, William G., D. D.; 1833. Virginia; Chap. U. S. N.; Maryland. d. 1876.

*Jackson, William M.; 1831. Virginia. Author; Martyr to yellow fever, Norfolk in 1855.

*Jacobs, Cyrus H.; 1831. Pennsylvania.

*Jacobs, William F. M.; 1858. Virginia. d. 1867.

Jamison, Hugh Burns McCready; 1910. Newark; Texas, R. Trinity, Marshall, Tex.

*Jarrett, Thomas B.; 1860.

*Jaudon, F. Duncan; 1876. Washington. d. 1905.

Jenkins, William, B. D.; 1901. Massachusetts; Long Island, R. Grace, Whitestone, N. Y.

Jensen, Philip J.; 1922. So. Dakota, Min. St. Luke's, Hot Springs, S. D.

*Jennings, Joseph B., M. D.; 1880. New Jersey. d. 1898.

*Jerome, John Adams; 1851. Pennsylvania; Chaplain, U. S. A. hospital service, stationed at the Seminary, 1862 to '65. d. 1901.

JETT, ROBERT CARTER, D. D.; 1889. So. Virginia; founder, Virginia Episcopal School. First Bishop of Southwestern Virginia. Trustee. Roanoke, Va. Deputy to two Gen. Convs.

*Johns, Arthur S., D. D.; 1873. Virginia; Washington; Sec'y. of the Diocese. Deputy to four Gen. Convs. d. 1921, aet. 80. Son of Bp. Johns.

*Johns, Leonard H.; 1826. Maryland; par. priest and college professor. d. 186–.

*Johnson, Edward Deall; 1841.

Johnson, John Arthur; 1890.

*Johnson, Ludwell Lee; 1879.

*Johnson, Martin; 1883. So. Virginia, Powhatan and adjacent Cos. d. 1915. "Of marked individuality; by choice a country parson."

*Johnson, Myron A., D. D.; 1861. Connecticut, Vermont; So. Ohio. d. 1921, aet. 84.

*Johnson, Philip A.; 1855. Iowa; Illinois.

*Johnson, Richard; 1834. So. Carolina; Georgia; Chap. C. S. A.; Louisiana. Deputy to one Gen. Conv.

*Johnson, William; 1834. So. Carolina; Alabama; Georgia; Louisiana. Deputy to one Gen. Conv.

Johnson, Walter de Forest; 1894. Bethlehem; Long Island, R. Christ Ch. Brooklyn, N. Y.

Johnson, William H.; 1872. Virginia; Pennsylvania.

*Johnson, William P. C.; 1831. Virginia; Maryland; Mississippi.

*Johnston, Robert P.; 1848. Virginia; So. Carolina. d. 1882.

Jones, Edmund Ruffin; 1903. Idaho; So. Virginia, R. Bruton parish, Williamsburg, Va.

*Jones, Edward Valentine; 1872. Father of above. West Virginia; Virginia, d. 1923.

*Jones, Henry Lawrence, D. D.; 1861. New York; Massachusetts; Pennsylvania-Bethlehem, Wilkes Barre for forty years. Deputy to twelve Gen. Convs. d. 1914.

Jones, Joseph Courtney; 1885. Virginia; Georgia; Maryland; Missouri, R. Emmanuel, Webster Groves, Mo. Deputy to three Gen. Convs.

*Jones, Joseph R.; 1857. Virginia. d. 1894.

*Jones, L.; 1855.

Jones, Robert Ellis, D. D.; 1882. Massachusetts; Michigan; Ohio; New York; President, Hobart College; Canon, Cath. St. John the Divine, New York City.

*Jones, Thomas Walker, D. D.,; 1884. Virginia; Iowa; Illinois; Mississippi. Deputy to one Gen. Conv. d. 1916.

*Jones, William Strother, D. D.; 1876. Virginia; Maryland; Connecticut; New Jersey; Erie; New York. Deputy to three Gen. Convs. d. 1919.

*Jope, Robert; 1856. Virginia; Iowa; Texas. d. 1875 or 76.

*Joyner, James; 1907. Asheville. d. 1915.

Jukes, Herbert; 1908. Idaho; West Virginia; Pittsburgh, R. Incarnation Knoxville, Pa.

Kagey, Guy Edison; 1914. Wyoming; Washington, R. St. Bartholomew's, Olney, Md.

*Keech, Frederick J., D. D.; 1887. Wisconsin; Colorado; Long Island. d. 1916.

*Keeling, Robert J., D. D.; 1858. Delaware; Maryland; Pennsylvania. d. 1909 aet. 81.

✣*Keith, Cleveland; 1850. Missionary to China. Son of Professor Keith. Lost when vessel burned at sea.

Kell, Robert, B. D.; 1892. Ohio; Maryland, R. Epiphany, Baltimore, Md.

*Kellogg, D. Otis, D. D.; 1860. Pennsylvania.

Kelso, George Richardson; 1894.

*Kennedy, Edward H.; 1853. Western New York.

Kennedy, Paca, D. D. 1902. West Virginia, Professor in Theological Seminary of Virginia. Alexandria, Va.

*Kershaw, Henry L.; 1856. Maryland. d. 1878.

*Kidder, Joseph; 1859. Western New York; Massachusetts; Central New York.

*Kimball, William Ware; 1880. Virginia; Maryland. d. 1908.

*Kinckle, William H.; 1839. Virginia. St. Paul's, Lynchburg. d. 1867, "in the midst of extraordinary usefulness."

Kinney, Henry C., M. D.; 1860. Iowa; Chicago; Retired, Chicago, Ill.

Kinsolving, Arthur Barksdale, D. D.; 1886. Virginia; Long Island; Maryland, R. St. Paul's, Baltimore, Md. Deputy to five Gen. Convs. Author.

KINSOLVING, GEORGE HERBERT, D. D., 1874. Maryland; Ohio; Pennsylvania. Second Bishop of Texas, Austin, Tex.

✠ KINSOLVING, LUCIEN LEE, D. D., 1889. Missionary to Brazil. First Missionary Bishop of So. Brazil. Rio de Janeiro, Brazil.

*Kinsolving, Ovid A., D. D.; 1845. Virginia; Gave the four sons named in this list to the ministry. d. 1894.

Kinsolving, Wythe Leigh, B. D.; 1905. Virginia; Maryland; Missouri; Tennessee; New York, Asst. Min. St. George's, New York City. Y. M. C. A. war service, 1918.

*KIP, WILLIAM I., D. D., LL. D.; 1833. New Jersey; New York; First Bishop of California. Author; d. 1893.

*Kirke, George; 1827. Pennsylvania.

Kirkland, Robert MacDonald; 1921. Virginia; Tennessee, Professor in Univ. of the South, Sewanee, Tenn.

Kloman, Henry Felix; 1895. Virginia; Maryland; Maine; No. Dakota. Deputy to one Gen. Conv. Red Cross Chaplain, A. E. F. 1918; Dean, Gethsemane Cath., Fargo, N. D.

Knollmeyer, George Everett, 1902. Washington; Western New York; Connecticut, R. St. Peter's, Milford, Conn.

✠ Kobayashi, Jacob Kikogoro; 1894. Missionary to Japan, Tokyo, Japan.

*Koon, Jabez Card; 1884. Maryland; Maine. d. 1912.

Kraft, Frank Fenton; 1903. Pennsylvania; Michigan; Texas, R. St. Philip's, Palestine, Tex.

Lackey, Boston McGee; 1918. No. Carolina, Asst. Min. Christ Ch. Raleigh, N. C.

Lacy, Thomas Hugo, D. D.; 1872. West Virginia; So. Virginia; Virginia, missionary, Richmond, Va. Deputy to one Gen. Conv.

*Laird, William H.; 1869. Virginia; Maryland. d. 1896.

*Laird, William Henry, D. D., 1897. Son of above. Virginia; Tennessee; Delaware. Deputy to one Gen. Conv. d. 1919.

Lamb, Addison Atkins; 1898. Pennsylvania, R. Trinity, Coatesville, Pa.

Lamb, James Hart, Jr.; 1913. Pennsylvania, Germantown, Philadelphia, Pa.

Lamsa, George M.; 1921. New York.

*Lamon, Archibald H.; 1832. Virginia; Indiana; Louisiana. Deputy to one Gen. Conv. d. of yellow fever, 1853.

✠ LAMOTHE, JOHN DOMINIQUE, D. D., 1894. Virginia; Missouri; Washington; Louisiana; Maryland. Second Missionary Bishop of Honolulu. Deputy to one Gen. Conv.

Lane, Henry Gardiner; 1906. Virginia; So. Virginia; No. Carolina, R. Good Shepherd, Raleigh, N. C.

*Latané, James Allen, D. D.; 1856. Virginia. Trustee. Joined Reformed Epis. Ch. and became a bishop in that body. d. 1902.

*Latané, William Catesby; 1875. Virginia; Westmoreland Co. d. 1906.

Lawrence, Edward Turner; 1884. Maryland, Retired, Pikesville, Md.

*Lawrence, J. P.; 1875. Virginia; So. Virginia. d. 1901.

Lawrence, Thomas Nevitt; 1908. Son of above. So. Virginia; Virginia; No. Carolina, R. All Saints, Concord, N. C.

*LAY, HENRY CHAMPLIN, S.T.D., LL.D., 1846. Alabama. Deputy to four Gen. Convs. Third Missionary Bishop of Arkansas. First Bishop of Easton. Author; d. 1885.

*Lea, John W.; 1872. West Virginia.

*Leacock, Benjamin B.; 1851. Alabama; Pennsylvania. Joined Reformed Epis. Church. d. 1896.

*Leaf, Edmund; 1844. Pennsylvania.

*Leakin, George Armistead, D. D.; 1843. Maryland, Trinity, Baltimore. Was for fourteen years the senior living Alumnus. d. 1912, aet. 94.

*Leavell, Francis Keyes; 1882. West Virginia.

*Leavell, William T.; 1839. Father of above. Virginia; West Virginia. d. 1899, after a ministry of over sixty years, aet 85.

Le Blanc, Edgar L.; 1915. No. Carolina,; Texas, R. Trinity, Longview, Texas.

Leckonby, George B.; 1914. Kentucky; Albany, R. Ascension, Troy, N. Y.

Lee, Baker P.; 1896. So. Virginia; Lexington; Los Angeles, Retired, Los Angeles, Cal. Deputy to three Gen. Convs.

Lee, Charles Henry; 1893. West Virginia; Ohio; Tennessee; Atlanta, R. St. Paul's, Macon, Ga.

*Lee, David J.; M. D.; 1860. Maryland; California.

✠Lee, Edmund Jennings, B. D., 1900. Missionary to China; Anking, China. Deputy to one Gen. Conv.

*Lee, Francis Dupont; 1879. Virginia. d. 1891.

Lee, Francis Robert; 1906. So. Virginia; So. Ohio, R. St. Paul's, Chillicothe, O.

*Lee, Henry Bedinger, D. D.; 1875. Virginia; Christ, Charlottesville. d. 1921. Father of the two following.

Lee, Henry Bedinger, Jr.; 1902. Virginia; West Virginia; Maryland, R. Trinity, Towson, Md.

Lee, James Keith Marshall; 1919. Virginia; So. Virginia, R. St. Paul's, Newport News, Va.

*Lee, John R.; 1843. No. Carolina; Virginia. d. 1882. Founder of three Parishes.

Lee, Lenoir Valentine; 1916. Virginia; Texas, R. Redeemer, Houston, Tex.

Lee, William Byrd; 1878. Virginia, Gloucester Co. R. Emer. Gloucester, Va.

Lee, William Byrd, Jr. 1915. Virginia; Chap. A. E. F. 1918. So. Virginia, R. St. Brides, Berkeley, Norfolk, Va.

*Lee, William Fitzhugh; 1825. Virginia; missionary in four counties in James River valley, St. John's, Richmond, Founder of Southern Churchman. Deputy to one Gen. Conv. d. 1837.

Leete, Wilbur Scranton; 1898. Kansas; Iowa; Nebraska, R. St. Luke's, Plattsmouth, Neb.

Leland, Henry Delos; 1917. Waddington, New York.

*Le Mosy, Frederick Littleton; 1896. So. Virginia. d. 1900.

Lewis, Arthur Machen; 1901. West Virginia; Iowa, R. St. James, Oskaloosa, Iowa.

Lewis, David Henry; 1907. Virginia; So. Virginia; War service, Y. M. C. A. 1918, Southwestern Virginia, R. St. Paul's, Salem, Va.

Lewis, Hunter; 1904. Texas; So. Virginia; New Mexico, R. St. James, Mesilla Park, N. M.

*Lewis, Nicholas H.; 1867. Virginia. d. 1868.

Lewis, Robert Lee; 1916. East Carolina; Bethlehem, R. St. Paul's, Troy, Pa.

*Lewis, Robert W.; 1857. Pennsylvania; Kentucky; Vermont; New York.

Lewis, Robert William; 1918. Virginia, Missionary in charge Mission District number 2, Mission Home, Va.

Lewis, Thomas Deane, B. D., D. D.; 1893. Virginia; Texas; New Mexico; Washington; Southwestern Virginia, R. Ascension, Amherst, Va.

✠*Liggins, John; 1855. Missionary to China, and first missionary of this Church in Japan. Pennsylvania; New York. Author; Editor, Spirit of Missions. d. 1912.

Lightbourne, John Smith; 1893. West Virginia; Pittsburg; Georgia Ohio; Tennessee; Kentucky; Indiana; So. Carolina, R. St. George Winyah Par. Georgetown, S. C.

*Lindsay, John Summerfield, D. D.; 1869. Virginia; Chap. Univ. of Virginia; Maryland; Connecticut; Massachusetts. Chap. House of Representatives; Deputy to four Gen. Convs. and President of House of Deputies for one term. d. 1903.

Lindsay, William Calvin; 1891.

LLOYD, ARTHUR SELDEN, D. D.; 1880. Virginia; So. Virginia; Secretary, Board of Missions; Bishop Coadjutor of Virginia; Resigned to serve as President, Board of Missions; Trustee; Suffragan Bishop of New York, New York City. Author.

✠Lloyd, James Hubard, 1908. Missionary to Japan, Wakayama, Japan.

Lloyd, John; 1917. Son of Bishop Lloyd. Virginia; Ambulance Corps, A. E. F. and disabled in service. 571 Park Avenue, New York City.

*Locke, Thomas E.; 1837. Virginia. d. 1897, aet. 84. "Zealous and diligent, remarkable for his buoyancy and hopefulness of spirit."

*Lockwood, William F.; 1842. Virginia; Maryland. d. 1882.

Lodge, James Thornton; 1906. Dallas; Newark, Camp Chaplain, 1918. R. St. John's, Montclair, N. J.

Loflin, Walter Lee; 1912. Florida; Tennessee; Dallas, R. St. Luke's, Denison, Tex.

Logan, Mercer Patton, D. D.; 1880. Virginia; Tennessee; So. Carolina; Warden, Du Bose Training School, Monteagle, Tennessee. Deputy to three Gen. Convs.

*Lounsbury, Edward; 1841. Ohio; New York; Pennsylvania; Iowa. d. 1878 or '79.

Lounsbury, Harold Van Olinda; 1922. Washington, Asst. Min. Holy Trinity par. Collington, Md.

*Ludwig, William Charles; 1890. d. before graduation. "A very lovely character."

Mabley, Thomas; 1922. Newark, Curate, Trinity Cathedral, Newark, N. J.

Macdona, G. Victor; 1861. Hythe, Kent, England.

*Macfarland, Malcomb; 1841. Virginia; Maryland. d. 186-.

*Mackenheimer, George L.; 1827. Maryland. d. 1868.

Mackie, Arthur J.; 1923.

*Magill, John W.; 1874. Virginia; d. 1876.

✠ Magill, Robert Alexander; 1921. Missionary to China. Yangchow, China

Magruder, James Mitchell, D. D.; 1893. Mississippi; So. Carolina; Lexington; Maryland; Retired, Baltimore, Md. Camp Chap. U. S. A. 1918. Deputy to two Gen. Convs.

*Mahan, Milo, D. D.; 1842. New York; New Jersey; Pennsylvania; Professor in the General Theological Seminary; Maryland, St. Paul's, Baltimore. Deputy to five Gen. Convs. Author; d. 1870.

*Maitland, Samuel Seaton; 1877. Maryland. Died early.

*Major, Henry; 1838. Maryland; Pennsylvania.

Malone, Edmund Lucien; 1910. East Carolina; No. Carolina; Mississippi, R. Trinity, Hattiesburg, Miss.

Manning, Henry Pindell; 1910. Maryland; Kentucky; Missouri, R. Grace, Jefferson City, Mo.

Manson, George E.; 1922. Min. St. Thomas, Windsor, East Carolina.

*Marbury, Alexander M., M. D.; 1836. Maryland. d. 1873.

*Marbury, J. S.; 1840. Virginia; Alabama. Deputy to one Gen. Conv. d. about 1852. "The fragrance of his honored name will long dwell with his fellow laborers."

*Marbury, Ogle; 1870. Easton.

*Marple, Alonzo Augustus; 1846. Pennsylvania. Deputy to four Gen. Convs. d. 1909, aet. 86.

Marsden, Henry Howard; 1910. Oregon; Maryland; Chap. A. E. F. 1918. Missouri, R. St. Mary's, St. Louis, Mo.

*Marsden, John H.; 1828. Maryland; Pennsylvania.

*Marshall, Charles Edward Ambler; 1898. West Virginia; So. Virginia. d. 1919.

*Marshall, Edward C.; 1855. New York.

✠ Marshall, Myron Barraud; 1907. Missionary to Philippine Islands; So. Virginia, R. St. Andrew's, Norfolk, Va.

Marshall, Norman Fitzhugh; 1883. Virginia; West Virginia; Ohio; New Mexico; No. Texas; So. Virginia, R. Meherrin par. Emporia, Va.

Marshall, William Clarkson Jr.; 1915. Virginia; Easton, R. St. Paul's Centerville, Md. Deputy to one Gen. Conv.

Martin, Horace Dwight; 1911. Kentucky; Lexington. Berea, Ky.

Martin, Hugh McDonald; 1895. Maryland; Mississippi, R. St. Paul's, Columbus, Miss.

*Martin, John; 1834. Virginia; Maryland; Easton. d. 1893.

Martin, James Luther; 1904. No. Carolina; Maryland; So. Ohio, R. Holy Trinity, Cincinnati, O.

*Martin, Thomas Ferdinand; 1852. Virginia; Trustee; Tennessee, St. Ann's Nashville. d. 1904, aet. 78. Deputy to one Gen. Conv.

*Martin, Thomas M.; 1857. Pennsylvania; Indiana.

*Mason, John K., D. D.; 1876. Virginia; No. Carolina; Kentucky. Deputy to four Gen. Convs. d. 1910.

*Mason, Landon Randolph, D. D.; 1873. West Virginia; Virginia; Deputy to four Gen. Convs. d. 1923.

*Mason, Richard R., D. D.; 1857. Virginia; Maryland. d. 1886.

Mason, Wiley Roy; 1907. Virginia, R. Christ Ch. Charlottesville, Va.

*Massey, J. Albert, D. D.; 1841. Virginia; Alabama. Deputy to four Gen. Convs.

✠ Massie, Robert Kinloch, D. D.; 1891. Missionary to China; Virginia; Professor in Theological Seminary in Va.; Lexington, Dean, Christ Ch. Cathedral, Lexington, Ky. Deputy to four Gen. Convs.

*Matlack, Robert C., D. D.; 1857. Pennsylvania. Secty. Evangelical Education Soc. d. 1898.

✠Matthews, Nathan; 1900. Missionary to Africa; Massachusetts, R. Calvary Danvers, Mass.

*Maury, Macgruder; 1861. Virginia; Chap. U. S. A.; Kansas.

*Maury, Thompson B.; 1861. Virginia; Mississippi.

*Maxcy, Eaton W., D. D. 1856. Massachusetts; Rhode Island; New York; Pennsylvania; Connecticut. d. 1903.

*Maxwell, John G.; 1838. Pennsylvania.

*Maxwell, Samuel; 1861. New York; Ohio.

May, David; 1882. Virginia; Ohio; Maryland, R. Western Run par. Glyndon, Md.

*May, James, D. D.; 1827. Pennsylvania; Virginia; Professor in Theological Seminary in Virginia. Appointed to Professorship in Philadelphia Divinity School. Editor. d. 1863. "Few such Christians have gone to heaven in recent years."

*Maybin, D. C., D. D.; 1850. Ohio; Kentucky.

*Mayer, Gustavus W.; 1859. Virginia; Maryland; Western New York; Newark. d. 1905.

Mayers, David Campbell; 1900. Idaho; So. Virginia; Virginia, Y. M. C. A. Service in France 1918. R. Johns par. Middleburg, Va.

Maynard, Malcomb DePui; 1913. Harrisburg, R. St. John's, Bellefonte, Pa.

*Mayo, Charles J. S.; 1880. Virginia; Maryland; Washington. d. 1909.

Mayo, George Pickett; 1902. Virginia, Founder and Superintendent, Blue Ridge Industrial School; R. Monumental, Richmond, Va.

Mayo, Robert Atkinson; 1885. Pennsylvania; Maryland, R. Christ Ch. West River, Md.

McAffee, L. Carroll; 1869.

McAllister, James Rowan; 1917. So. Virginia, R. St. John's, Petersburg, Va.

McBryde, David Caldwell; 1899.

*McBryde, Robert J., D. D., 1869. Virginia; So. Virginia. Chaplain. Univ. Va. Deputy to four Gen. Convs. d. 1916.

McClellan, Henry L.; 1905. Ohio; Pittsburgh, R. St. Paul's, Monongahela, Pa.

*McConnell, William James.; 1918. Brotherhood St. Andrew worker, Marine Camp, Paris Island, S. C. Died of influenza.

*McCormac, Johnston; 1855. Oregon. Joined Reformed Epis. Church.

*McCormick, M. T.; 1873. Joined Reformed Epis. Church.

*McCready, William George; D. D.; 1880. Kentucky, Archdeacon. Easton; Asheville; Long Island; Lexington. d. 1922. Deputy to one Gen. Conv.

McCulloh, Duncan; 1881. Virginia; New York; Maryland; R. Emer. Immanuel, Glencoe, Md.

McDonald, Pierce Naylor, B. D.; 1905. West Virginia; Kentucky; Alabama, R. Ascension, Montgomery, Ala.

*McDonough, Anthony A.; 1872. Virginia.

Mc DOWELL, WILLIAM GEORGE, Jr., B. D., D. D.; 1909. So. Virginia Chaplain A. E. F. 1918. Alabama; Bishop Coadjutor of Alabama. Birmingham, Ala.

McElhinney, Robert A. 1870.

*McElwee, Samuel; 1871. Delaware.

*McGill, Ernest; 1882. Nebraska; Tennessee; Florida, Archdeacon; Easton, Maryland. d. 1906.

McGill, John, D. D.; 1861. Virginia, Chaplain, C. S. A. Retired, after nearly sixty years work in rural parishes. Cumberland, Md.

McGowan, William Knight; 1887. New York, R. Grace-Emmanuel, New York City.

*McGuire, Edward B.; 1842. Virginia. d. 1881.

*McGuire, Francis H.; 1836. Virginia. d. 1865.

*McGuire, John P.; 1825. Virginia; Essex Co. and throughout Rappahannock valley; Principal, E. H. S.; Chaplain, C. S. A.; Deputy to one Gen. Conv. d. 1869. Trustee.

McGuire, William; 1847. Virginia; Massachusetts; Maryland. Joined Reformed Epis. Church. d. 1887.

*McKee, Francis; 1827.

*McKim, Haslett, D. D.; 1869. New Jersey; New York. Instructor, Training School for Deaconesses. d. 1908.

*McKim, Randolph Harrison, D. D., LL. D.; 1864. Virginia; New York; Louisiana; Washington, Epiphany Ch.; Chaplain C. S. A.; Deputy to eight Gen. Convs. and President of House of Deputies for three sessions; Author. Trustee. d. 1920.

McKinley, Benjamin Walter Blaine; 1909. West Virginia; Maryland, R. Antietam par. Breathedsville, Md.

*McLeod, W. B.; 1859.

McManus, Francis Edward; 1889. Missouri; Arizona; Ohio; Washington, R. Trinity, Upper Marlboro, Md.

*McMurphy, Albert T.; 1843. Ohio; Pennsylvania. d. 1878.

✠*McNabb, John; 1876. Missionary to Africa. Virginia. d. 1914. "He left a splendid record of loyal service."

McQueary, Howard; 1886.

*McRae, Cameron F.; 1835. No. Carolina; Pennsylvania; Georgia; Chaplain, C. S. A.; Maryland, d. about 1872.

✠McRae, Cameron Farquhar, B. D.; 1899. Missionary to China. Shanghai, China.

*Meachan, John H.; 1856.

Mead, George Otis; 1895. Virginia; So. Virginia; Southwestern Virginia, R. Christ Ch. Roanoke, Va. Deputy to one Gen. Conv. Seminary Trustee.

*Mead, Zachariah; 1830. Grandfather of above. Virginia. Editor, Southern Churchman.

*Meade, Everard, D. D; 1872. Tennessee; Virginia; Evangelist; Sect'y of Diocese; Pohick Ch. d. 1913. "A ministry of marked usefulness."

*Meade, Philip Nelson; 1871. Missouri; Central New York. Author; d. 1899.

*Meade, Richard Kidder; 1835. Virginia, Christ Ch. Charlottesville. d. 1892.

Meade, Robert Nelson; 1902. West Virginia; Pittsburgh, R. Redeemer, Pittsburgh, Pa.

Meade, William; 1917. Virginia; West Virginia, R. Trinity, Moundsville, W. Va.

*Meade, William H., D. D.; 1863. Son of Richard K., Va.; West Virginia; Trustee; Pennsylvania; No. Carolina; So. Virginia. d. 1917. Deputy to one Gen. Conv. "Gentle, strong, scholarly, loyal."

*Meade, William Nelson; 1885. So. Virginia; So. Carolina; Virginia; d. 1921. (Of the above Meades, Richard K. was a son, William H., Everard, Philip N. and William N. were grandsons, and Robert N. and William are great-grandsons, of Bishop William Meade.)

*Mee, Charles Brassington; 1871. Pennsylvania; Illinois; Missouri; New York. d. 1915.

✠ Meem, John Gaw, D. D.; 1891. Missionary to Brazil. Rio de Janeiro, Brazil. Deputy to one Gen. Conv.

✠ Mellen, Arthur Hallett; 1892. Missionary to Cuba; New York; Missionary in Mexico; Agent, Am. Bible Society, Mexico City.

Mellichampe, Edward Winborne; 1916. Virginia; So. Virginia, R. St. John's, Halifax, Va.

*Mendenhall, Edwin; 1844. Pennsylvania.

Meredith, Elliott Benger; 1901. Nevada; So. Virginia; Virginia, R. St. Anne's par. Scottsville, Va.

*Meredith, Jacquelin M.; 1860. Georgia; Chaplain C. S. A.; Virginia. d. 1920, aet. 85. Gave three sons to ministry.

Meredith, John Scott; 1893. Kentucky; So. Virginia, R. Ascension, Norfolk, Va.

Meredith, Reuben; 1894. So. Virginia; No. Carolina, R. Trinity, Scotland Neck, N. C.

*Meredith, William C., D. D.; 1845. Virginia; Chaplain, C. S. A. Trustee. d. 1875. "As noble and manly a Christian as one meets in this world."

Merryman, Richard L.; 1914. West Virginia; So. Carolina.

✠*Messenger, Erasmus J. P.; 1845. Missionary to Africa and died there.

*Messenger, Thomas H., D. D.; 1861.

Meyers, Walter Howard; 1904. West Virginia; Texas; Dallas, R. St. Mary's, Hillsboro, Tex.

MEZICK, FRANK; 1899. So. Virginia, Southwestern Virginia, R. Nelson par. Arrington, Va.

*MICOU, GRANVILLE R.; 1899. Virginia. d. 1902.

MICOU, PAUL, B. D.; 1913. Secretary, Commission on Student Work; New York City. Author. These two are sons of Prof. R. W. Micou.

*MILES, GEORGE D.; 1846. Pennsylvania; Massachusetts. Deputy to one Gen. Conv. d. 1874 or '75.

MILLER, ALEXANDER; 1918. East Carolina, R. St. Paul's, Wilmington, N. C.

*MILLER, E. H.; 1857.

MILLER, JAMES DANIEL, B. D.; 1893. No. Carolina; West Virginia; Maryland; Georgia, R. St. Michael & All Angels, Savannah, Ga.

*MILLS, LAWRENCE H., D. D.; 1861. New York; Connecticut; England, Professor, Oriental Literature, Oxford University. Author; d. 1919.

MILTON, WILLIAM HAMMOND, D. D.; 1892. Maryland; So. Virginia; East Carolina, R. St. James, Wilmington, N. C. Secretary, Field Dept., Nat. Council. Deputy to five Gen. Convs. Author.

MINER, EDWARD PATTON; 1901. So. Virginia, Asst. Min. St. Luke's, Norfolk, Va.

MINNIGERODE, JAMES GIBBON, D. D.; 1871. Virginia; Kentucky, R. Emer. Calvary, Louisville, Ky. Deputy to five Gen. Convs.

✠*MINOR, LAUNCELOT B.; 1836. Missionary to Africa; and died there the first martyr of our African mission.

*MINTZNER, GEORGE; 1826. Pennsylvania.

MITCHELL, AUSTIN BROCKENBROUGH; 1900. West Virginia, Min. St. John's, Harpers Ferry, W. Va.

*MITCHELL, JAMES A.; 1864. Virginia; Maryland; Easton. d. 1911. "Of unfaltering fidelity."

*MITCHELL, ROBERT H.; 1861.

*MONCURE, JOHN, D. D.; 1881. Pennsylvania; Virginia. Archdeacon of Colored Work and City Missionary. Died in trying to save the life of a colored servant, 1912.

MONCURE, ROLAND J., B. D.; 1923.

MONROE, CHARLES LEROY; 1921. Virginia, Min. Trinity par. Mineral, Va.

MOORE, FRANCIS VAN RENSSAELER; 1903. Maryland; New Jersey. New Orleans, La.

*MOORE, RICHARD CHANNING; 1832. Son of Bishop Moore. New Jersey; Pennsylvania. d. about 1866.

MOORE, SAMUEL SCOLLAY, D. D.; 1884. West Virginia, R. Trinity, Parkersburg, W. Va. Deputy to eight Gen. Convs. Trustee, secretary of the Board.

MORGAN, RICHARD; 1906. Dallas, R. Trinity, Bonham, Tex.

✠*MORRIS, ARTHUR R.; 1870. Missionary to Japan. Died there, 1912.

*MORRIS, CHARLES; 1876. Virginia; Kentucky; Indiana. Deputy to one Gen. Conv.

*MORRIS, JOHN H.; 1857.

✠ MORRIS, JAMES WATSON, D. D.; 1889. Brazil; Virginia; Brazil; Dean and professor, Theological School, Porto Alegre, Brazil.

*MORRISON, ARCHIBALD M.; 1852. Massachusetts; New York; Ohio; Pennsylvania. Joined Reformed Epis. Church. d. 1888.

*Morrison, George F.; 1844. Maryland. d. 1870.

*Morrison, James H., D. D.; 1838. Alabama; Kentucky; Virginia. d. 1884. Deputy to two Gen. Convs.

Morrison, Lewis Chester; 1915. Pennsylvania; No. Carolina; Maine, R. St. John's, Southwest Harbor, Me.

*Morsell, Joshua, D. D.; 1842. Maryland; Delaware; New York. Deputy to one Gen. Conv.

*Mortimer, George D. E.; 1861. Virginia; Kentucky.

Morton, William Jackson, D. D.; 1891. Tennessee; Virginia, R. Christ Ch. Alexandria, Va.

*Mower, Benjamin Franklin; 1845. Georgia; Virginia; Louisiana; Alabama.

*Mulchahey, James, D. D.; 1845. Rhode Island; Vermont; New York; Massachusetts. Deputy to one Gen. Conv. Author; d. 1897.

Mullikin, Clarence Stuart; 1903. Alaska; Colorado.

Mundy, Thomas Gustave; 1916. Alabama, R. St. John's, Albany, Ala.

*Munroe, William H.; 1855. Massachusetts; New Jersey; Pennsylvania. d. 1893.

*Murdaugh, Edward C., D. D.; 1845. Alabama; Maryland; Virginia. d. 1886.

*Murray, Edwin W.; 1848. Virginia; Maine. d. 1894.

*Murray, Gustavus M., Jr.; 1861. Massachusetts; Pennsylvania; New Jersey. Deputy to one Gen. Conv. d. 1898.

Murray, Robert, Jr.; 1861. Rhode Island. Retired, Waltham, Mass.

Myer, Walden; 1893. Washington, Canon, Cath. Sts. Peter and Paul, Washington, D. C.

✠ Naide, Takeshi; 1922. Missionary to Japan.

✠ NAIDE, YASUTARO; 1905. Bishop-elect, Osaka, Japan.

*Nash, Samuel P.; 1843. Pennsylvania.

Neff, Douglass Williams; 1921. Virginia, R. Abingdon and Ware pars. Gloucester, Va.

Neilson, William H., D. D.; 1861. Massachusetts; Long Island; Pennsylvania; West Virginia; New Jersey, Acting professor, Theological Seminary in Virginia. Retired, Plainfield, N. J.

*Nelson, Cleland K., D. D.; 1839. Virginia; Maryland. President, St. John's College. Deputy to one Gen. Conv. d. 1890.

*Nelson, George Archie; 1887. d. 1885 while a student.

*Nelson, George Washington; 1834. Virginia. d. 1839 or '40.

*Nelson, George Washington; 1874. Virginia. Son of above. Deputy to three Gen. Convs. d. 1903. "Indomitable, generous and largehearted."

*Nelson, Kinloch, D. D.; 1868. Virginia. Professor, Theological Seminary in Virginia. Deputy to three Gen. Convs. d. 1894. "Eminent Christian and scholar."

*Nelson, Keating Simmons; 1885. Virginia. Son of Dr. Cleland K.

✠*Nelson, Robert, D. D.; 1845. Missionary to China; Virginia. Author.

Nelson, Robert Burwell; 1897. Maryland; Ohio; Kentucky; So. Virginia; Virginia, R. Christ Ch. Winchester, Va. Deputy to two Gen. Convs.

✠ Nelson, Thomas Kinloch, D. D.; 1910. Missionary to China; Professor, St. John's Univ.; So. Virginia; Professor, Theological Seminary in Virginia. (The last two are sons of Rev. Professor K. Nelson.)

Nes, William Hamilton; 1921. Washington, R. Holy Trinity par. Collington, Md.

Nesbit, Charles; 1893.

*Newcomb, Charles K.; 1838.

*Newell, Chester; 1834. Tennessee; Chaplain, U. S. N., New York.

*Newman, Lewis C.; 1854. Virginia; Pennsylvania; Missionary to the Jews in Philadelphia. d. 1880 or '81.

*NICHOLSON, ISAAC LEA, D. D.; 1871. Maryland; Pennsylvania; Fifth Bishop of Milwaukee. d. 1906.

Niver, Edwin Barnes, D. D.; 1892. Maryland, Christ Ch. Baltimore; Chaplain U. S. Marines, Quantico, Va. Deputy to six Gen. Convs.

*Noblitt, James B.; 1839.

Noe, Walter Raleigh; 1908. East Carolina, Executive Secretary, and Secretary of Diocese, Wilmington, N. C. Deputy to one Gen. Conv.

*Noell, John K.; 1842. Virginia.

*Noland, Robert Grattan; 1884. West Virginia; Kentucky; Mississippi; Missouri; Lexington; So. Ohio. Deputy to three Gen. Convs. d. 1916.

*Norris, Alexander; 1833. Virginia. d. 1839 or '40.

*Norris, William Herbert; 1842. Pennsylvania; New Jersey. d. 1879.

*Northam, Robert M.; 1836. Virginia.

*Norton, George Hatley, D. D.; 1846. Ohio; Virginia; Chaplain C. S. A.; St. Paul's, Alexandria. Trustee. Deputy to nine Gen. Convs. d. 1893. "Of unusually clear and sound judgment and great ability."

*Norwood, John J.; 1871. Virginia. Evangelist. d. 1919.

*Nott, John C.; 1860.

Nugent, Perry Remsden; 1887. Virginia. Withdrew from ministry. Richmond, Va.

*Okeson, Nicholas A., D. D.; 1846. Virginia. St. Paul's, Norfolk. d. 1882.

O'Meara, John Alexander, D. D. 1894. California; England; Retired, New York City.

✠ Osborne, Franklin Thorpe; 1916. Missionary to Brazil, Rio de Janeiro, Brazil.

Osburne, Herbert Stabler; 1910. So. Virginia; No. Carolina; Virginia, R. St. John's, Tappahannock, Va.

*Osgood, Ernest Earle; 1903. Virginia, R. Emmanuel, Brook Hill, Va. Archdeacon, Colored Work. Author; d. 1923.

Osmond, William Henry; 1897. Maryland; Massachusetts, R. Christ Ch. Plymouth, Mass.

*Overby, Alexander; 1873. Virginia; So. Virginia. d. 1903.

Owens, James Marshall; 1900. So. Virginia; Kentucky; Louisiana, R. St. Mark's, Shreveport.

*Packard, George, M. D.; 1843. Massachusetts. d. 1876. Brother of Professor Packard.

*Packard, Thomas Jones, D. D.; 1880. Virginia; Maryland. Son of Professor Packard. Asst. Secretary, House of Bishops. Member of Commission to prepare Marginal Readings for Standard Bible. Acting professor, Theological Seminary in Virginia. d. 1912.

*Paddock, Wilbur F., D. D.; 1859. Ohio; Pennsylvania. d. 1903.

*Page, Carter; 1843. Maryland; Kentucky. d. 1893.

*Page, Carter; 1884. Virginia. d. 1910.

*Page, Coupland R.; 1872. Virginia; Maryland. d. 1921.

*Page, Frank, D. D.; 1878. Texas; Long Island; Virginia. Deputy to two Gen. Convs. d. 1918.

✠ Page, Henry Deane; 1882. Missionary to Japan. Joined Irvingites. Long Beach, Cal.

*Page, James J.; 1847. Virginia; Kentucky; Maryland. Father of H. D. above. d. 1898.

Page, Thomas Carter; 1886. Virginia; Easton; So. Virginia; Southwestern Virginia, R. St. Peter's, Altavista, Va. Deputy to two Gen. Convs. Camp Service, Y. M. C. A., 1918.

Page, Wiley Jones; 1884. Georgia; Missouri; Maryland, R. Christ Ch., Rock Springs, Md.

Palmer, Giles Buckner; 1910. Virginia, R. St. Stephen's, Westhampton, Richmond, Va.

Palmer, Herbert Noble; 1903.

*Panetti, John Michael; 1890. Died while an undergraduate.

*Pannil, David H.; 1860.

*Parker, Calvin C.; 1861. Pennsylvania. d. 1920., aet. 84.

✠*Parker, Henry M.; 1859. Missionary to China, and martyred there. "He offered himself and his possessions to Christ."

✠*Parker, Henry M.; 1877. Son of above. Missionary to Africa. Afterwards joined Presbyterian Church.

*Parker, Walter G.; 1915. Arkansas. d. 1916.

Parshley, Anthony Robert; 1918. East Carolina, R. St. Paul's, Clinton, N.C.

Parsons, Francis Alan; 1915. West Virginia; Delaware, R. St. Philip's, Laurel, Del.

Partrick, Theodore; 1920. East Carolina, R. Grace, Plymouth, N. C.

*Parvin, Robert J.; 1847. Pennsylvania; Western New York. d. 1868.

*Passmore, William; 1844. No. Carolina; Texas, New Jersey.

Pastorius, Henry C.; 1870. Pennsylvania; Bethlehem, Retired, Lamsford, Pa.

*Pate, Otho K.; 1870. Kentucky, d. 1870.

✠*Patton, James Lindsay; 1890. Missionary to Japan. West Texas; Florida. Deputy to three Gev. Convs. d. 1915.

Patton, Robert Williams, D. D.; 1895. So. Virginia; Pittsburgh; Atlanta. Director, Field Dept., Nat. Council; New York City.

Paugh, Earnest Leroy; 1914. Harrisburg; Chaplain U. S. N., Brooklyn, N. Y.

✠*PAYNE, JOHN, D. D.; 1836. Missionary to Africa, and First Missionary Bishop of Cape Palmas. Author; After thirty years of labor there he retired, in broken health, and spent the few years remaining to him as a country pastor in Virginia his native state. d. 1874.

*Payne, Thomas Alexander; 1892. d. a few months after ordination.

Pearce, Eugene Sebastian; 1908. Albany; Central New York, R. Zion, Rome, N. Y.

✠ Peatross, Louis Ashby; 1913. Missionary to Japan; So. Carolina; So. Ohio, R. St. Andrew's, Columbus, Ohio.

*Peck, Francis; 1833. Maryland; Rhode Island; New York; Long Island.

Pedrick, Elmer Churnside; 1918. Virginia, R. St. Thomas, Richmond, Va.

*Peers, Benjamin O.; 1826. Kentucky; New York.

*Peet, Robert B.; 1856. Pennsylvania; Ohio; Rhode Island; California. d. 1897.

*Pendleton, William H.; 1843. Virginia. d. 1872 or '73. "His exemplary life and pulpit power were felt wherever his ministry was exercised."

Pendleton, William H. K.; 1896. Son of above. Virginia; So. Ohio; So. Virginia; So. Carolina; Upper So. Carolina, R. Advent, Spartanburg, S. C. Deputy to two Gen. Convs.

Pendleton, William Gibson, D. D.; 1907. So. Virginia; Virginia; Southwestern Virginia, Principal, Virginia Epis. School, Lynchburg, Va.

✠*PENICK, CHARLES CLIFTON, D. D.; 1869. Virginia; Maryland; Third Missionary Bishop of Liberia. Author; After being compelled to return, Kentucky; Virginia; West Virginia. d. 1914.

*Penick, Edwin Anderson; 1877. Brother of above. Virginia; Kentucky; New Jersey; Arizona; Alabama. d. 1922. Deputy to seven Gen. Convs.

PENICK, EDWIN ANDERSON, D. D.; 1912. Son of above. So. Carolina; No. Carolina; Bishop Coadjutor of North Carolina. Charlotte, N. C.

Perkins, Charles Edwin, B. D.; 1899. Colorado; Utah; Maryland, R. St. Thomas, Homestead, Baltimore, Md. Deputy to one Gen. Conv.

*Perkins, Edmund T., D. D.; 1847. Virginia; Chaplain, C. S. A.; Kentucky, St. Paul's, Louisville. Deputy to eleven Gen. Convs. d. 1901.

*Perkins, William S.; 1829. Vermont; Virginia; Pennsylvania. Joined Reformed Epis. Church. d. 1890, aet. 87.

Perry-Ayscough, Lionel Blight; 1908. Southsea, Portsmouth, England.

*Perry, George Plitt; 1874.

*Perry, Josiah Bedon, D. D.; 1875. Maryland; Washington; Mississippi. Deputy to one Gen. Conv. d. 1908.

*Perry, Joseph H.; 1850.

*Perry, Marvil L.; 1835.

*PERRY, WILLIAM STEVENS, D. D., LL. D.; 1855. New Hampshire; Maine; Connecticut; Western New York; President, Hobart College; Historian; Deputy to three Gen. Convs.; Secretary, House of Deputies; Second Bishop of Iowa. Author; d. 1898.

*Perryman, Edward G.; 1858. Maryland; Easton.

Persons, Frank Stanford; 1916. Virginia, Min. Lynnwood par. Yancey, Va.

*PETERKIN, GEORGE WILLIAM, D.D., LL.D.; 1868. Virginia; Maryland; First Bishop of West Virginia. Trustee. Author; d. 1916. "A man of great energy, strong intellect and loving heart. A tower of strength to his Diocese."

*Peterkin, Joshua, D. D.; 1837. Father of above. Maryland; New Jersey. Virginia, St. James, Richmond. Trustee. Deputy to five Gen. Convs. d. 1892. "A character of rare and remarkable Christian graces, with an exceptional combination of gentleness and power, of strength and love."

Peters, Minor Julius; 1909. Asheville.

Pettus, William Henry; 1911. So. Virginia; Massachusetts; Washington, R. St. Mark's, Washington, D. C. Chaplain, U. S. A., 1918.

Peyton, William Preston; 1916. So. Virginia; Y. M. C. A. war service in France, 1918. Upper So. Carolina, R. St. John's, Winnsboro, S. C.

Pfeiffer, George B.; 1901.

*Phelps, Alanson; 1841. Indiana; Ohio.

Phelps, Richard Roscoe, B. D.; 1906. No. Carolina; Virginia; So. Virginia, Norfolk, Va.

Phillips, Peter Parker, D. D.; 1878. Virginia, St. Paul's, Alexandria; Secretary, Education Society; Trustee. Retired, Washington, D. C.

*Phillips, Richard H.; 1834. Maryland; Virginia, Principal, Virginia Female Institute for over thirty years. d. 1890, aet. 80. "It is impossible to estimate his work for Christ and the Church."

Phillips, Robert Theodore; 1911. Atlanta; So. Florida; R. Trinity, Miami, Fla.

Pielow, Edward Leeson Bell; 1921. Maryland, R. St. Bartholomew's, Baltimore, Md.

Pierson, Wallace Nelson; 1908. Western New York; Los Angeles, R. St. Augustine's, Santa Monica, Cal.

*Pinckney, Charles Cotesworth, D. D.; 1834. So. Carolina, Grace, Charleston for about half a century. President, Society of the Cincinnati; Deputy to eleven Gen. Convs.; President of House of Deputies of last Gen. Council of Church in C. S. A.; For several years Senior living Alumnus. d. 1898, aet. 86.

*Pleasants, Charles E.; 1835. Maryland.

Plummer, James Fitts; 1894. So. Virginia; No. Carolina; Maryland; West Virginia; Alabama, R. St. Mark's, Toulminville, Ala.

*Poindexter, James Edward; 1861. Easton; Maryland; Virginia; North Carolina. d. 1912. "A man brave and true, an able minister."

*POLK, LEONIDAS, D. D.; 1830. Virginia; Tennessee. First Missionary Bishop of the Southwest; First Bishop of Louisiana. Being a graduate of West Point and accomplished in military science, he entered the Confederate army that he might better serve the untrained youth of his state, and was compelled by military necessity to remain therein. As Lieutenant General was killed in battle, June 14, 1864. Deputy to one Gen. Conv.

*POTTER, HENRY CODMAN, D.D., LL. D.; 1857. Massachusetts; New York, Grace Church, N. Y. City; Secretary, House of Bishops; Seventh Bishop of New York. Author; Contributed improvements to the Seminary Chapel. d. 1908.

Powell, Herbert Henry, Ph. D., S. T. D.; 1900. Bethlehem; California; Professor, University of the Pacific; Dean and Professor, Church Divinity School of the Pacific. Deputy to four Gen. Convs. San Francisco, Cal. Author.

*Powell, John Dalrymple; 1854. Virginia; So. Virginia. Chaplain, C. S. A.; St. John's, Portsmouth, d. 1898.

Powell, Noble Cilley, B. D.; 1920. Virginia, R. St. Paul's, University, Va.

Powers, Hugh White Sheffey; 1905. Maryland, R. Holy Nativity, Baltimore, Md.

*Powers, William Henry Harrison; D. D.; 1872. Father of above. Virginia; West Virginia; Maryland, Trinity, Towson. d. 1917.

Powles, Paul Lambkin, B. D.; 1919. Virginia, R. St. George's, Ballston, Va.

*Pratt, James, D. D.; 1834. Maine; Illinois; Pennsylvania. d. about 1873.

Pratt, James C.; 1873. Joined Reformed Epis. Church.

*Preston, William, D. D.; 1828. Ohio; Connecticut; Pennsylvania, St.

Andrew's, Pittsburgh.

PRICE, CASSIUS LEE; 1896. Virginia; Kentucky; Alabama, R. Trinity, Florence, Ala.

*PRINCE, EDMUND HOWARD; 1918. Lieut. A. E. F. Killed in battle, before graduation, 1918.

PRUDEN, ALFRED ADINO; 1894. No. Carolina; Washington, Chaplain, U. S. A. Anniston, Ala.

*PRUDEN, CLEVIUS ORLANDO, D. D.; 1884. So. Virginia, Pittsylvania Co. Founder and Principal, Chatham Episcopal Institute. Deputy to two Gen. Convs. d. 1921.

PULVER, HENRY J.; 1922.. Missionary to deaf mutes, Washington, D. C.

✠*PURDON, HENRY, D. D.; 1859. Missionary to China; Pittsburgh. Deputy to two Gen. Convs. d. 1898.

*PUTNAM, C. S.; 1846. Connecticut; New York. d. 1860.

*PUTNAM, EDWARD F.; 1844. Vermont; New Hampshire.

*QUICK, CHARLES W.; 1848. Pennsylvania. Joined Reformed Epis. Church; d. 1894.

QUIN, CLINTON S., B. L., D. D.; 1908. Kentucky; Texas; Deputy to one Gen. Conv.; Bishop Coadjutor of Texas. Houston, Tex.

✠*RAMBO, JACOB; 1848. Missionary to Africa. Delaware; Iowa. d. 1889 or '90.

RANDOLPH, ALFRED MAGILL, D. D., LL. D., D. C. L.; 1858. Virginia; Chaplain, C. S. A.; Maryland; Bishop Coadjutor of Virginia; First Bishop of So. Virginia. Trustee. Author; d. 1918, aet. 81. "One of the princes of the Church. A scholar, a thinker, an orator, he was above all the devout disciple, the saintly Father-in-God; and, what abides in the memory of his friends, and is worthy to abide—the perfect Christian gentleman."—Bishop Faber.

*RANDOLPH, BUCKNER MAGILL,; 1882. Brother of above. Virginia. Emmanuel, Henrico. d. 1903.

RANDOLPH, CHARLES CARTER; 1876. Virginia; So. Virginia; Retired, Richmond, Va.

RANDOLPH, OSCAR DE WOLFE; 1910. Virginia; So. Virginia; Chaplain, U. S. A., 1918; Alabama, R. St. Mary's, Birmingham, Ala.

*REANY, WILLIAM LUCIEN; 1887. Washington. d. 1908.

REED, BENJAMIN E.; 1868. Virginia; Kentucky; Missouri, Retired, Webster Groves, Mo. Deputy to one Gen. Conv.

REED, PEMBROKE WALTER; 1904. Idaho; So. Virginia; Western New York, R. Holy Communion, Buffalo, N. Y.

*REED, THEODORE; 1874. Virginia; Georgia. d. 1890.

*REES, WILLIAM H., M. D.; 1826. Pennsylvania; Maryland; Connecticut; New York; New Jersey. d. 1869.

REESE, CLARENCE HERBERT, B. D.; 1911. Washington; Texas; Pennsylvania, R. St. Matthew's, Philadelphia, Pa.

*REESE, GEORGE B.; 1855. Pennsylvania; New York.

REESE, GORDON MERRIT; 1918. Texas; St. Louis, Mo.

*REESE, J. LIVINGSTON, D. D.; 1861. Pennsylvania; New York; Albany. d. 1899.

Reid, Walter White, Jr.; 1911. Vermont; New York, R. Christ Ch., Tarrytown, N. Y.

Reiland, Karl, D. D., LL. D.; 1901. Connecticut; New York, R. St. George's, New York City.

REMINGTON, WILLIAM PROCTOR, D. D.; 1905. Pennsylvania; Minnesota; Suffragan Bishop of So. Dakota; Chaplain A. E. F., 1918. Missionary Bishop of Eastern Oregon, Hood River, Ore.

*Reynolds, David Este; 1879.

Reynolds, F. H.; 1875. Joined Reformed Epis. Church.

Ribble, Frederick Goodwin, D. D.; 1893. Virginia; So. Virginia, Dean and Professor, Bishop Payne Divinity School, Petersburg, Va.

Ribble, John Francis, D. D.; 1892. So. Virginia; Professor in Bishop Payne Divinity School; Virginia, R. St. Andrew's, Richmond, Va.

✣ Ribble, George Wallace, B. D.; 1899. Missionary to Brazil; So. Virginia, Archdeacon, Halifax, Va.

Rice, Edwin B.; 1879. Long Island; New York, Librarian, Missions House, New York.

*Richards, Charles A. L., M. D., D. D.; 1858. Massachusetts; Pennsylvania; Ohio; Rhode Island. Deputy to five Gen. Convs. d. 1914, aet. 84.

*Richards, Edmund; 1849. New York. died early.

Richards, G. Sherman; 1893.

*Richards, Henry; 1842. Ohio.

Richardson, Cameron Gregg, Jr; 1915. So. Virginia; So. Carolina; Atlanta, R. Incarnation, Atlanta, Ga.

*Richmond, John B.; 1843. Virginia; Rhode Island; Illinois; Massachusetts. d. 1906, aet. 91.

Ridout, Franklin Anderson; 1896. Virginia; So. Virginia, Onancock, Va. Distinguished War Service.

Ridout, John; 1891. So. Virginia; Virginia; Texas; Deputy to one Gen. Conv.; So. Carolina; Massachusetts, Asst. Min. Trinity, Boston, Mass. Two sons, J. and T. L. in ministry.

Ridout, John, Jr.; 1922. So. Carolina, Min. St. Alban's, Kingstree, S. C.

*Ridout, Samuel, M. D.; 1845. Virginia; Maryland. d. 1885. He added his skill as a physician to the other elements of his able and useful ministry.

Ridout, Thomas Leadbeater; 1922. Upper So. Carolina, Min. Epiphany, Laurens, S. C.

Riker, Milward Wheeler; 1913. New York; Kentucky; Albany, R. Christ Ch. Walton, N. Y.

Roach, Wilfred Everard; 1913. Idaho; Virginia; Southwestern Virginia, R. Christ Ch., Martinsville, Va.

Roberts, Albert N., B. D.; 1923.

*Robert, Patrick Gibson, D. D.; 1850. Virginia; Chaplain, C. S. A.; Arkansas; Missouri, Holy Communion, St. Louis. Deputy to three Gen. Convs. d. 1904.

Roberts, William Thomas; 1883. Virginia; So. Virginia; Southwestern Virginia, Franklin Co. Retired, Roanoke, Va.

*Robertson, William H. C.; 1849. Massachusetts; Connecticut; Canada. d. 1873. His wife, carrying out his known intentions, gave $10,000 as an endowment fund for the Seminary Library.

ROBESON, JOHN MAXWELL, D. D.; 1902. So. Virginia; Virginia; East Carolina; Southwestern Virginia, R. St. Paul's, Lynchburg, Va. Chaplain, A. E. F., 1918.

ROBINSON, FRANK LESLIE; 1902. Virginia, R. Walker's Par. Cismont, Va.

*RODEFER, CHARLES P.; 1861. Chaplain, C. S. A.; Virginia; Alabama; Kentucky. d. 1910, aet. 80.

*RODMAN, ERSKINE M., D. D.; 1854. Virginia; Chaplain, C. S. A.; New York; Secretary, Board of Missions; New Jersey. d. 1908. Deputy to one Gen. Conv.

*RODERICK, RICHARD AUSTIN; 1889. New Jersey & Montana. d. 1915.

ROGERS, GEORGE FLOYD; 1904. Southwestern Virginia; Founder and President, Covington School and Home for Boys; No. Carolina, R. St. Peter's, Charlotte, N. C.

ROGERS, ROBERT, D. D.; 1891. Long Island, R. Good Shepherd, Brooklyn, N. Y. Deputy to one Gen. Conv.

ROLLER, BENJAMIN RICHARDSON; 1919. West Virginia, R. St. Luke's, Welch, W. Va.

ROLLER, ROBERT DOUGLAS, D. D.; 1876. Father of above. West Virginia, Secretary of Diocese, Deputy to six Gen. Convs. R. Emer. St. John's, Charleston, W. Va.

*ROOKER, WILLIAM Y.; 1841. Virginia; Kentucky; England. Distinguished as a preacher. d. about 1870. Deputy to one Gen. Conv.

ROSE, LYSANDER WALDO; 1884. Virginia; Alabama; No. Carolina; Kentucky; Mississippi, R. Nativity, Greenwood, Miss.

ROSS, VICTOR S.; 1922. Maryland, Min. Epiphany Chapel. Odenton, Md.

ROTTER, SANFORD LEWIS; 1918. Virginia, R. Whittle par. The Plains, Va.

RUCK, SIDNEY THOMAS; 1914. Harrisburg; Albany, R. St. Eustace, Lake Placid, N. Y.

RUDDEROW, BENJAMIN JANNEY; 1916. Pennsylvania; Virginia, R. McGill par. and Zion, Fairfax, Va.

*RUDDEROW, JOEL; 1848. Father of above. Pennsylvania. d. 1891 or '92.

*RUMNEY, GEORGE; 1852. New York; Connecticut. d. 1905.

*RUMNEY, THEODORE S., D. D.; 1849. Virginia; New York; Pennsylvania, St. Peter's, Germantown for thirty years. d. 1903, aet. 77.

*RUSSELL, JOSEPH ALEXANDER; 1852. Virginia; Minnesota, Missionary to Indians; Nebraska; Kansas; Iowa. d. 1911, aet. 89.

RUSSELL, THOMAS SIMPSON; 1900. So. Virginia; Tennessee; Virginia, R. St. Martin's par. and St. James, Ashland, Va.

*RUSSELL, WILLIAM C.; 1834. Delaware.

*SALTONSTALL, LINDALL WINTHROP; 1877. Massachusetts; Connecticut. d. 1904. Deputy to one Gen. Conv.

*SAMS, BARNWELL B.; 1857. So. Carolina.

*SAMS, J. JULIUS, D. D.; 1854. So. Carolina; Virginia; Maryland, Holy Trinity, Baltimore. d. 1918, aet. 93. Was for eighteen months the senior living Alumnus.

SAMS, WILLIAM B.; 1901. Texas; Alabama; Georgia; So. Carolina, R. Christ Ch., Mount Pleasant, S. C.

SANBORN, HENRY P.; 1921. Minnesota, Chaplain, U. S. N.

*SANFORD, ALVAH; 1826. Ohio. Deputy to one Gen. Conv. d. about 1874.

Sasscer, James Selwyn; 1906.

*Saul, James, D. D.; 1860. Virginia; Pennsylvania.

Saunders, Henry Vaughn; 1908. Maryland; Washington, R. All Saints, Oakley, Md.

Saunders, John Linken; 1919. East Carolina, R. St. John's, Winton, N. C.

✠*Savage, Thomas S., M. D., D. D.; 1836. Missionary to Africa. Naturalist. Mississippi; Deputy to three Gen. Convs. New York. d. 1880 or '81.

Savage, William Rutherford; 1884. So. Virginia; Western No. Carolina, Todd, N. C., son of above

*Saville, J. H.; 1861.

*Schepp, Augustus F., Ph. D., B. D.; 1902. Wisconsin; Michigan; Missouri; Iowa; Wyoming. d. 1919.

Schroeter, Herbert Frederick; 1910. Easton; So. Carolina; Upper So. Carolina, R. Good Shepherd, Columbia, S. C.

*Schubert, William A.; 1873. Maryland; Washington. d. 1892.

Scott, Frank G., D. D.; 1874. Virginia; So. Carolina; So. Virginia, Professor in Bishop Payne Divinity School, Petersburg, Va.

✠*Scott, Hugh Roy; 1852. Missionary to Africa. Virginia; Maryland. d. 1879.

Scott, John Garlick; 1895. Virginia; So. Virginia, R. Powhatan par. Richmond, Va.

*Scott, John Jackson, D. D. LL. D.; 1839. Alabama; Florida, Christ Ch. Pensacola. Chaplain, C. S. A.; Deputy to fifteen Gen. Convs.; the longest term of service of any presbyter of the Church. d. 1895.

Seabrook, P. F.; 1870.

✠ Seager, Warren Armstrong; 1921. Missionary to China, Nanking, China.

Semmes, Thomas; 1894. Virginia; So. Virginia, R. Meade Memorial, So. Richmond, Va.

Serent, A. F. Henry; 1918. New York, R. St. Andrew's, Brewster, N. Y.

*Sever, Winslow W.; 1856. Massachusetts; New York; Rhode Island.

*Shackelford, J. Green; 1881. Virginia; Ohio; So. Virginia. d. 1900.

*Shanklin Joseph A.; 1845. Georgia; So. Carolina. Deputy to one Gen. Conv. Died of yellow fever at his post in Charleston, 1856.

*Shannon, O. Evans; 1842. Pennsylvania; Connecticut. d. 1877 or '78.

Sharp, Henry T.; 1869. West Virginia; Kentucky; Virginia; Maryland Retired, Baltimore, Md.

Shearer, William Welton; 1913. Washington, Asst. Min. St. Alban's par, Washington, D. C.

Shears, George Charles; 1916. Virginia, R. Langley par. McLean, Va.

*Shields, Charles H., D. D.; 1849. Virginia; Maryland; Easton.

*Shields, James W.; 1874. Virginia. d. 1890. "True, faithful and beloved."

*Shiers, Winfield; 1917. Virginia; So. Virginia, R. Nottaway par. Franklin, Va.

*Shindler, Robert D.; 1836. So. Carolina; Maryland; Tennessee; Mississippi d. 1875.

*Shinn, George W., D. D.; 1861. Pennsylvania; Massachusetts. Author; d. 1910.

Showell, John Letcher; 1911. Easton, Washington; No. Carolina; Virginia; No. Texas, R. St. Paul's, Lubbock, Texas.

Silliman, William Warren; 1903. Albany, R. Christ Ch. Port Henry, N. Y.

*Simmerman, Hickman Spiller; 1894. So. Virginia; Lexington. d. 1899. Drowned, while trying to save the life of a boy.

✠ Sinclair, Thomas Lowrie; 1907. Missionary to China. Anking, China.

*Slack, Samuel R.; 1848. Virginia; Delaware; Maryland; Massachusetts. Deputy to one Gen. Conv.

*Slaughter, Philip, D. D.; 1834. Maryland; Virginia. Parish priest, historiographer, writer, orator. Deputy to one Gen. Council, d. 1890.

*Smallwood, William A., D. D.; 1829. Maryland; Ohio; Illinois; Minnesota. Deputy to four Gen. Convs. d. 186–.

*Smeade, George Gordon, LL. D.; 1887. Virginia; Arkansas; Mississippi, Archdeacon, Deputy to seven Gen. Convs. d. 1923.

*Smets, Alexander C. N.; 1852.

*Smith, Augustine Jaquelin, Jr.; 1882. Kentucky; Ohio; California; Washington, d. 1918.

*Smith, Barclay A.; 1846. Pennsylvania. died early.

Smith, Claudius Ferdinand; 1890. So. Virginia; Virginia; East Carolina; Southwestern Virginia, Diocesan Missioner, R. Big Stone Gap. Deputy to one Gen. Conv.

✠*Smith, Dudley D.; 1859. Missionary to China; New York; Pennsylvania; Delaware. Deputy to one Gen. Conv. d. 1902.

*Smith, Frederick La Grange; 1898. Western New York.

*Smith, George A.; 1823. Pennsylvania; Virginia. Parish priest, editor, teacher. The first Alumnus of the Seminary, and for many years President of the Society of the Alumni. d. 1889, aet. 87. "A man of deep piety, fine ability, wide sympathies and strong character."

✠*Smith, Joshua; 1840. Missionary to Africa; Virginia; Western New York; New Jersey.

*Smith, J. Brinton, D. D.; 1846. Alabama; Pennsylvania; New Jersey; No. Carolina, founder of St. Augustine's School, Raleigh.

*Smith, J. B. T.; 1846. Texas; Tennessee; Alabama.

*Smith, James Howard, D. D.; 1848. So. Carolina; Pennsylvania; New York. Joined Reformed Epis. Church. d. 1903.

Smith, James William; 1904. Oklahoma; Illinois; Washington, Hughesville, Md.

*Smith, Marshall B., D. D.; 1859. Delaware; New York. Joined Reformed Epis. Church, and afterwards the Reformed Church of America.

✠*Smith, Robert; 1853. Missionary to Africa, where he died within a short time.

*Smith, Thomas; 1835. Virginia.

*Smith, Thompson L.; 1846. Georgia; Virginia; Chaplain, C. S. A.; Maryland.

Smith, William Dickinson, D. D.; 1891. Long Island; So. Virginia; Virginia R. St Mark's, Richmond, Va. Deputy to four Gen. Convs. Chaplain, A. E. F. 1918.

*Smyser, Benjamin R.; 1853. Mississippi; Pennsylvania.

Smyth, Joseph Percy; 1898. Connecticut; Long Island, R. Christ Ch. Bellport, N. Y.

Snead, William Thomas; 1897. Nevada; Colorado; Virginia; Maryland; New Jersey, Beverley, N. J.

Sommerville, Grant Paul, D. D.; 1890. West Virginia; Missouri; Central New York; Western New York, R. St. James, Hammondsport, N. Y.

*Somerville, George Smith; 1885. So. Virginia; Virginia. d. 1908.

*Sothoron, Levin J.; 1872. Virginia; Maryland. d. 1920.

Southall, Stephen Osborne; 1889. Virginia; So. Virginia, R. Bath par. Dinwiddie, Va.

Sparks, Charles Byfield; 1893. Washington; Ohio; Maryland; Delaware; New York; Virginia, R. Grace, Cherrydale, Va.

Spathey, Stamo S., B. D.; 1923.

*Spencer, Thomas; 1876. So. Virginia. Principal and first professor, Bishop Payne Divinity School. Secretary of the Diocese. d. 1904.

*Spivey, John Franklin; 1882. No. Carolina. Died early.

*Sprigg, Daniel Francis, D. D.; 1846. Virginia. Parish priest; editor of the Southern Churchman for forty-four years. Trustee. d. 1908, aet. 83. "As a writer, clear, vigorous and pointed; as a man, faithful, fearless and steadfast."

*Stanton, Nathan William; 1895. Western New York; parish priest and Archdeacon. d. 1922.

*Stearns, John, M. D.; 1846. New York; Connecticut; Massachusetts.

*Steele, A. Floridus; 1861. Connecticut; Maryland. d. 1893 or '94.

*Steele, Reginald H.; 1854.

Stehl, Walter Byron, D. D.; 1897. West Virginia; Easton; Maryland, R. St. John's, Hagerstown, Md. Deputy to one Gen. Conv.

Steinmetz, Samuel; 1913. New Jersey, R. St. Michaels', Trenton, N. J.

*Stem, Nathan, D. D.; 1826. Ohio; Pennsylvania. Deputy to one Gen. Conv. d. 186–.

*Stephens, James Athey; 1909.

*Steptoe, Charles Yancey; 1869. Virginia. d. 1877.

Stetson, Caleb Rockford, D. D.; one year in Va. Sem. 1898. Washington; New York, R. Trinity, New York City.

Stewart, Charles E.; 1922. So. Virginia, Min. Genito par. Cumberland, Va.

*Stewart, Kensey Johns, D. D.; 1839. Maryland; Ohio; Rhode Island; Virginia; Chaplain, C. S. A.; Delaware. d. 1902.

Stires, Ernest Milmore, D. D., D. C. L., B. Lit., L. H. D.; 1891. Virginia; Georgia; Illinois; New York, R. St. Thomas, New York City. Author; Deputy to four Gen. Convs. Trustee. Member Nat. Council.

*Stone, J. Augustus; 1847. Pennsylvania. d. about 1885.

*Stoney, James, M. D.; 1852. So. Carolina; Georgia. d. 1869. "Loved and long lamented."

*Stout, William C.; 1847. Mississippi; Arkansas. Deputy to two Gen. Convs.

STRIDER, ROBERT EDWARD LEE, D.D.; 1911. West Virginia, R. St. Matthews, Wheeling, W. Va. Deputy to two Gen. Convs. Bishop Coadjutor, West Virginia.

*Stringfellow, Frank; 1876. So. Virginia; Virginia. Parish priest and Diocesan Missioner. d. 1913. Chaplain, U. S. A., in Spanish war.

*Stringfellow, Horace; 1835. Maryland; Virginia. d. 1883, aet. 85.

*Stringfellow, Horace, Jr., D. D.; 1850. Son of above. Virginia; Maryland; New York; Canada; Indiana; Alabama. Deputy to nine Gen. Convs. d. 1893.

*Stringfellow, Henry M.; 1861.

Stringfellow, Robert Stanton; 1898. Idaho, R. St. Paul's, Blackfoot, Ida.

*Strong, George Augustus, Litt. D.; 1859. Delaware; Pennsylvania; Ohio, Professor in Kenyon College; Massachusetts. d. 1912, aet. 80.

*Stroup, Theodore; 1917. No. Carolina; Pennsylvania. d. 1921, aet. 30.

*Stuart, Albert Rhett, D. D.; 1869. So. Carolina; Ohio; Washington, Christ Ch. Georgetown. d. 1902.

*Stuart, Henry M.; 1857. Pennsylvania; Connecticut; New Jersey.

*Suddards, William L.; 1847. Pennsylvania.

*Suter, Henderson, D. D.; 1857. Virginia, Christ Ch. Alexandria. Trustee. d. 1895. "Sincere, honest and brave, both as man and minister."

Suvoong, V. P.; 1870. From China.

*Swift, Job Sydney; 1831. Virginia; and in the west.

Sydnor, Charles William; 1908. Virginia; So. Virginia; Y. M. C. A. camp chaplain, 1918; Southwestern Virginia, R. St. Andrew's, Clifton Forge, Va.

Sykes, John Whitfield; 1884. Virginia; Kentucky; West Texas, R. Good Shepherd, Corpus Christi, Tex. Deputy to five Gen. Convs.

✠*Syle, Edward W., D. D.; 1844. Missionary to China. California, missionary to the Chinese. d. 1890 or '91.

*Taylor, Fitch W.; 1831. Maryland; Chaplain, U. S. N.

Taylor, John Hanckel; 1911. So. Carolina; Virginia; Missouri, R. Christ Ch. Cape Girardeau, Mo.

*Taylor, Jefferson Randolph; 1889. West Virginia; Maryland; Texas; Virginia; So. Virginia. d. 1919.

Tebeau, Albert C.; 1923.

TEMPLE, EDWARD ARTHUR, D. D.; 1895. Virginia; Texas; First Missionary Bishop of North Texas. Amarillo, Tex. Deputy to one Gen. Conv.

*Temple, Henry W. L.; 1841. Virginia, Essex Co. throughout his whole ministry. d. 1870. "A tender, faithful pastor, a wise counsellor."

Templeton, Rufus Benjamin; 1916. Arkansas; Florida, R. Holy Trinity, Gainesville, Fla.

*Tennant, John C., M. D.; 1857. Virginia; No. Carolina; Chaplain, C. S. A.; Kentucky; Washington. d. 1913, aet. 87.

✠*Thackara, Owen P.; 1845. Missionary to Africa; Georgia; Maryland; New York; Florida. Deputy to three Gen. Convs. d. 1887 or '88.

*Theobald, W. W.; 1845.

*Thomas, Henry; 1878. Maryland; West Virginia; Delaware; No. Carolina; So. Carolina; Washington. d. 1921.

Thomas, Harris Bush; 1899. West Virginia; Porto Rico; Georgia; Easton; Harrisburg, R. St. John's, Westfield, Pa.

Thomas, Upton Beall; 1897. So. Virginia; Maryland; West Virginia; So. Ohio, R. Trinity, Troy, O.

✠ Thomas, William Mathews Merrick, B. D.; 1904. Missionary to Brazil. Headmaster, Southern Cross School, Porto Alegre, Brazil. Deputy to one Gen. Conv.

*Thompson, Charles West; 1845. Virginia; Pennsylvania. d. 1879.

Thompson, Joseph Edmund; 1911. Lexington; Oklahoma, R. Trinity, Guthrie, Okla.

*Thompson, Philip Doddridge; 1863. No. Carolina; Maryland; Easton; Virginia. d. 1914.

✠ THOMPSON, STANLEY SEARING; 1913. Missionary to the Philippine Islands. Kansas; Wyoming.

THOMSON, ARTHUR CONOVER, D. D.; 1893. Virginia; Ohio; So. Virginia; Bishop Coadjutor of So. Virginia. Trustee. Deputy to two Gen. Convs. Portsmouth, Va.

✠*THOMSON, ELLIOT H., D. D.; 1859. Father of above. Missionary to China through his whole ministerial life of fifty-eight years. Archdeacon, teacher, evangelist. d. 1917, aet. 83.

*THRALL, GEORGE E.; 1854. New York.

TIDBALL, THOMAS ALLEN, D. D.; 1871. Virginia; Kentucky; New Jersey; Pennsylvania; Professor Emer. Univ. of South, Sewanee, Tenn. Author. Deputy to two Gen. Convs.

TILLINGHAST, JOHN H.; 1861. No. Carolina; Chaplain, C. S. A.; So. Carolina. Retired, Eastover, S. C.

*TILLINGHAST, NICHOLAS P.; 1842. So. Carolina; Maryland; Pennsylvania. d. 1869.

*TILLINGHAST, WILLIAM NORWOOD; 1897. Son of Rev. John H. above. So. Carolina; Virginia; Washington. d. 1914.

*TINSLEY, PETER, D. D.; 1860. Virginia; Chaplain, C. S. A.; Chaplain, Univ. of Virginia; Ohio. d. 1908.

*TODD, JOHN M.; 1842. Maryland-Easton. William and Mary par. Charles Co. throughout his ministry of over fifty years. d. 1903.

*TOLEFEE, ROBERT; 1838.

TOMLINSON, ROBERT; 1923.

*TOMPKINS, ELLIOTT D., D. D.; 1861. Maryland; Massachusetts. d. 1895 or '96.

TORRENCE, WILLIAM CLAYTON; 1919. Virginia, R. Calvary, Front Royal, Va.

TORREY, ARTHUR J.; 1915. Maryland; Washington, Vicar, Epiphany Chapel, Washington, D. C.

*TORTAT, A. EMILE, M. D.; 1861. Pennsylvania. d. 1906.

*TOWLES, JOHN; 1837. Virginia; Maryland.

*TOWNSEND, HALE; 1859. Pennsylvania; Iowa. d. 1897.

TRAPNELL, RICHARD WATKINS; 1906. West Virginia; Delaware, R. St. Andrew's Wilmington, Del. Deputy to one Gen. Conv.

*TRIMBLE, JOHN W.; 1861. New York.

TUCKER, A. CAMPBELL; 1923.

TUCKER, BEVERLEY DANDRIDGE, D. D., LL. D.; 1873. Virginia; So. Virginia, Deputy to three Gen. Convs. Second Bishop of Southern Virginia. Trustee. Author; Norfolk, Va. Father of the four following.

TUCKER, BEVERLEY DANDRIDGE, JR., D. D.; 1905. So. Virginia; Virginia, Professor in Theological Seminary in Virginia; Base Hospital Chaplain, A. E. F., 1918. R. St. Paul's, Richmond, Va.

TUCKER, FRANCIS BLAND; 1920. So. Virginia, R. St. Andrew's, Lawrenceville, Va.

✠ TUCKER, HENRY ST. GEORGE, D. D.; 1899. Missionary to Japan; St. Paul's College, Tokyo; Second Missionary Bishop of Kyoto. Author; Red Cross War Work in Siberia; Professor elect, Theological Seminary in Virginia.

TUCKER, HERBERT NASH; 1915. So. Virginia, R. St. James par. Boydton, Va.

*TURNER, BYRD THORNTON; 1878. Virginia. d. 1923.

*Turner, Mynn Thurston; 1880. Kentucky; West Virginia. d. 1900.

*Tyler, Joseph D. 1832. Connecticut; Virginia. Principal, Deaf and Dumb Institute, Staunton.

TYLER, JOHN POYNTZ, D. D.; 1888. Pennsylvania; Virginia, Archdeacon; Maryland; Fourth Missionary Bishop of No. Dakota. Fargo, N. D.

Tyler, Samuel Roger; 1904. Virginia; West Virginia, R. Trinity, Huntington, W. Va. Deputy to one Gen. Conv.

Tyndell, Charles Noyes, S. T. D. 1900; Central New York; Massachusetts; Georgia, Harrisburg. R. St. Luke's Ch., Memphis, Tenn. Deputy to three Gen. Convs.

*Tyng, Alexander G.; 1849.

*Tyng, Dudley A.; 1846. Ohio; Virginia; Pennsylvania. d. 1857 or '58. Deputy to one Gen. Conv.

*Tyng, Stephen H., Jr., D. D.; 1861. New York. d. 1898.

*Vanderbogart, Alvin Jonas; 1888. Easton. d. about 1907. Deputy to one Gen. Conv.

*Vandyne, Charles H.; 1861.

Vaughan, Lorenzo Davenport; 1907. Virginia; So. Virginia; So. Ohio; Lexington, R. Emmanuel, Winchester, Ky.

Vest, George Southall; 1895. So. Virginia; Virginia, R. Grace, Berryville, Va

Vincent, Zachary Taylor, Jr.; 1909. New Mexico; Chaplain, U. S. A.; Idaho, R. Redeemer, Salmon City, Ida.

Vogt, Edward Harold; 1918. Virginia; New Jersey, R. Trinity, Woodbridge, N. J.

*Walke, Lewis; 1844. Virginia.

✠ Walke, Roger Atkinson; 1904. Missionary to Japan; Maryland, R. St. Mark's-on-the-Hill, Pikesville, Md.

*Walker, Albert Rhett; 1860. So. Carolina; Kentucky; Virginia; Maryland. d. 1910.

*Walker, Cornelius, D. D.; 1845. Virginia. Professor in the Theological Seminary in Virginia. Deputy to one Gen. Conv. Writer. Trustee. "Intellectually and spiritually a strong man." d. 1907, aet. 88.

*Walker, C. Bruce; 1841. No. Carolina; So. Carolina. d. 1875.

*Walker, Charles D.; 1875. Son of Dr. C. Walker. Author; Virginia. d. 1877.

*Walker, Edward T.; 1842. Georgia; So. Carolina.

Walker, James Bentham; 1900. Pennsylvania; Bethlehem; So. Carolina, R. Holy Comforter, Sumpter, S. C.

*Walker, William Woodson; 1877. Son of Dr. C. Walker, Virginia; So. Virginia. d. 1901.

*Wall, Edward; 1874. Canada; Maryland; Virginia. d. 1917.

*Wall, Henry, D. D.; 1852. Father of above. So. Carolina; Canada; Virginia; Maryland. d. 1889.

Wallace, Jerry; 1918. Springfield, R. Christ Ch. Springfield, Ill.

*Wallace, John Singer; 1855. Kentucky; Indiana; Ohio; Chaplain, U. S. N.; Pennsylvania. d. 1906.

Wallis, Samuel Alfred, D. D.; 1881. Virginia; Professor in the Theological Seminary in Virginia; Author; R. Immanuel, Braddock Heights, Alexandria, Va.

*Ward, David Funsten; 1893. Easton; So. Virginia. d. 1908.

Ward, Edward Henry, D. D.; 1873. Virginia; Pittsburgh; Southwestern Virginia, R. St. Luke's, Hot Springs, Va. Deputy to two Gen. Convs.

Ward, Jeremiah; 1871. West Texas, R. Emer. Christ Ch. Laredo, Tex.

*Ward, William N.; 1834. Virginia; Georgia. d. 1880 or 81.

*Wardlaw, William; 1861. New York, Missionary to the Jews.

*Ware, Albert; 1876. Virginia; Easton. d. 1920.

Ware, Joseph Todhunter, B. D.; 1910. Maryland; New York; Alabama, R. St. Andrew's, Birmingham, Ala.

Ware, Josiah W.; 1878. So. Virginia; Virginia; West Virginia, Retired, Shepherdstown, W. Va. Brother of S. S. below.

Ware, Sigismund S.; 1878. Virginia, Retired, Berryville, Va.

Warfield, John Ogle, D. D.; 1896. Easton; Pennsylvania, Vicar, Holy Trinity Chapel, Philadelphia, Pa.

Warner, Charles Tinsley; 1910. Washington, R. St. Alban's par. Washington, D. C.

Warren, Frederick Albert Ernest; 1910. So. Virginia; Virginia, R. Christ Church par. and Christchurch School, Christchurch, Va.

*Waters, Cyrus; 1845. Maryland; No. Carolina.

*Waters, Richard H.; 1835. Maryland.

Watts, William Henderson; 1900. Virginia; Newark, R. St. Mary's, Haledon N. J. Y. M. C. A. war service in France, 1918.

*Webb, Benjamin C.; 1835. So. Carolina, missionary to negroes.

*Weddell, Alexander W., D. D.; 1870. Virginia. St. John's, Richmond. d. 1883. "Large hearted, large minded, a lover of truth and of manhood."

*Weed. J. Ambler; 1846. Virginia.

✣ Weigel, William Harold; 1922. Missionary to China, Shanghai, China.

✣ Welbourn, John Armistead, B. D.; 1899. Missionary to Japan, Tokyo, Japan.

*Wellman, Edwin H.; 1879. Virginia; Ohio; Long Island; Spokane; Connecticut. d. 1921.

*Wharton, Dabney M.; 1834. Virginia. d. 1887, after an "humble, gentle and earnest ministry of sixty-two years."

*Wharton, Lyman B., D. D.; 1856. Virginia; parish priest; Professor in William and Mary College. d. 1907, aet. 76.

*Wheat, John T., D. D.; 1825. Virginia; Ohio; No. Carolina, Professor in University of North Carolina; Arkansas; Tennessee. Deputy to three Gen. Convs. d. 1887.

*Wheeler, Charles H.; 1848. Pennsylvania; Massachusetts; Rhode Island.

*White, Jacob Morton, B. D.; 1901. So. Virginia; New Mexico; Colorado; Arizona. d. 1920.

White, Luke Matthews; 1905. So. Virginia; Louisiana; Deputy to one Gen. Conv. Newark, R. St. Luke's, Montclair, N. J.

*White, Robb; 1875. Virginia; Georgia, Christ Ch. Savannah. Deputy to one Gen. Conv. d. 1905.

✣ White, Robb, Jr.; 1902. Son of above. Missionary to Philippine Islands; Virginia; Chaplain, U. S. A., 1918 and after; Georgia, R. St. Thomas, Thomasville, Ga.

*White, Rufus M.; 1843. Georgia. d. about 1854.

Whittle, Dennis; 1922. Virginia, Min. Luray par. Luray, Va.

*WHITTLE, FRANCIS McNEECE, D. D., LL. D.; 1847. Virginia; Kentucky, St. Paul's, Louisville. Deputy to two Gen. Convs. Fifth Bishop of Virginia. Trustee and President. d. 1902, aet. 79. "A great man, a great preacher, a great Bishop."

Wicker, Norvell Elliott; 1922. So. Virginia, Min. Martins-Brandon par. Burrowsville, Va.

Wilcox, Cyprian Porter; 1913. Pennsylvania; No. Carolina; Atlanta, R. St. James, Cedartown, Ga.

*Wilcoxson, Hanson T.; 1846. Maryland; Pennsylvania. d. about 1858.

*Wildes, George D., D. D.; 1844. Massachusetts; New York. Secretary of the church Congress. d. 1898.

*Wiley, Frederick S.; 1848. New York. d. about 1864.

Will, Theodore St. Clair; 1913. Maryland, R. St. John's, Kingsville, Md.

Williams, Charles Edward; 1922. East Carolina, Min. St. David's, Creswell, N. C.

Williams, Carl H.; 1914. Idaho; Wyoming; Colorado; Oklahoma.

✣*WILLIAMS, CHANNING MOORE, D. D.; 1855. Missionary to China. Second Missionary Bishop of China; First Missionary Bishop of Japan. d. 1910, aet. 81. "He toiled alone for eleven years in Japan. His trials, his patience and his faith we can never know."

Williams, Charles Smith; 1887.

Williams, George Croft; 1900. Easton; Georgia; Upper So. Carolina, R. St. John's, Columbia, S. C.

*Williams, George W.; 1874.

*Williams, Henry; 1835. Virginia; Maryland. d. about 1852.

Williams, Joseph E.; 1909. Idaho; Maryland, R. St. Paul's par. Prince Frederick, Md.

*Williams, James H.; 1868. Virginia; Tennessee; Kentucky; No. Carolina. d. 1912.

*Williams, James M.; 1848.

Williams, Jesse M.; 1870.

*Williams, James W.; 1857.

Williams, Louis Llewellyn; 1887. East Carolina; West Texas; Easton; Delaware, R. All Saints, Delmar, Del. Deputy to one Gen. Conv.

Williams, Paul Frederick; 1916. Rector, Port Deposit, Md.

*Williams, Pelham, S. T. D.; 1857. Maine; Connecticut; Western New York; Albany; Colorado; Massachusetts. d. 1908.

✣*Williams, Philip Howard; 1913. Alaska. d. 1918.

Williams, Walter; 1908. Washington; Virginia, R. Emmanuel, Harrisonburg, Va.

*Williams, William C., D. D.; 1845. Georgia. His earlier ministry spent as a missionary to the negroes. Deputy to eight Gen. Convs. d. 1888.

Williams, Walter W., D. D.; 1858. Virginia; Maryland. Deputy to one Gen. Conv. d. 1892 or '93.

*Williamson, Henry Sherman; 1882.

*Williamson, Robert A.; 1857.

WILLIAMSON, THOMAS, JR.; 1921. Washington, R. Advent, Washington, D.C.

*WILLIS, ANDREW JOHNSON; 1883. Virginia; West Virginia. d. 1912. "Model country parson."

WILLIS, WILLIAM TAYLOR; 1913. Virginia; West Virginia, R. Christ Ch. Point Pleasant, W. Va. Chaplain, A. E. F., 1918.

*WILMER, GEORGE THORNTON, D. D.; 1843. Virginia; Alabama; No. Carolina; So. Virginia; Professor in William and Mary College. d. 1898, aet. 79. He was a son of Dr. W. H. Wilmer, one of the founders of the Seminary, brother of Bishop R. H. and cousin of Bishop Joseph P. B.

*WILMER, JOSEPH PERE BELL, D. D., LL. D.; 1834. Virginia; Chaplain, Univ. Va; Pennsylvania; Deputy to one Gen. Conv. Second Bishop of Louisiana. d. 1878.

*WILMER, PERE; 1846.

*WILMER, RICHARD HOOKER, D. D., LL. D.; 1839. Virginia; Deputy to one Gen. Conv. Second Bishop of Alabama. Author; d. 1900, aet. 84.

WILSON, FRANK POPE; 1880.

WINCHESTER, JAMES RIDOUT, PH. D., D. D.; 1877. Virginia; Alabama; Georgia; Missouri; Tennessee; Sixth Bishop of Arkansas, Little Rock, Ark. Deputy to five Gen. Convs.

*WINCHESTER, THOMAS W.; 1842. Virginia; Maryland; Pennsylvania. d. 1857 or '58.

WINDLEY, ROBERT RAYMOND; 1898. Easton; Pennsylvania, Asst. Min., Trinity, Philadelphia, Pa.

WING, JOHN DURHAM, D. D.; 1910. Atlanta; Alabama; Georgia, R. St. Paul's, Chattannooga, Tenn. Deputy to two Gen. Convs.

*WING, MARCUS T. C., D. D.; 1826. Ohio; Professor in Kenyon College and in Gambier Theological Seminary. Deputy to one Gen. Conv.

*WINGATE, HENRY; 1893. Virginia; East Carolina. d. 1903.

*WINGFIELD, JOHN HENRY DUCACHET, D. D., LL. D.; 1856. Virginia; Maryland for a short time. First Missionary Bishop of Northern California, having declined two other bishopricks. d. 1898.

WINN, DAVID WATSON; 1880. Virginia; Georgia, R. Christ Ch. Frederica, and missions, St. Simon's Island, Ga. Deputy to one Gen. Conv.

*WINSLOW, GEORGE E., M. D.; 1834. New York.

WINTER, HAYWOOD LEWIS; 1911. Texas, Chaplain, U. S. A.

WIRGMAN, HENRY THOMPSON; 1885. Joined Reformed Epis. Church.

*WISE, HENRY A., JR.; 1858. Pennsylvania; Virginia; Maryland. d. 1869.

*WISE, JAMES M.; 1860.

WISSENBACH, FREDERICK C.; 1916. Wyoming, R. St. Paul's, Dixon, Wyo.

*WITHERS, EDMUND; 1843. No. Carolina; Virginia. d. 1879.

*WOART, JOHN; 1834. Maryland; New Jersey; Massachusetts; Ohio; Pennsylvania; Chaplain, U. S. A.

*WOART, J. LORING; 1831. New Jersey; Florida. Lost at sea, 1838.

WOLFE, CLARENCE EDWARD; 1918. Maryland, R. St. John's, Havre de Grace, Md.

*WOLFE, JOSEPH; 1853.

*WOOD, DAVIS MILLER; 1881. Virginia. d. 1889.

WOOD, IRVIN QUARLES; 1922. Virginia, Ast. Min. Cople and Lunenburg pars. Warsaw, Va.

*Wood, James L.; 1860.

*Woodbridge, George, D. D.; 1833. Virginia. Christ and Monumental Ch. Richmond, for forty-five years. Trustee. d. 1878.

✝*Woods, Henry W.; 1844. Missionary to China; Maryland; Massachusetts; Pennsylvania; Illinois.

Woodson, Charles Edward; 1889. Virginia; So. Carolina; Mississippi, R. Christ Ch. Vicksburg, Miss.

✝ Woodward, Edmund Lee, M. D., B. D.; 1910. Missionary to China; Virginia, Dean of Diocesan Church Schools, Richmond, Va. Deputy to one Gen. Conv. Author.

*Woodward, J. A.; 1846. Pennsylvania; Illinois.

Woodward, Reginald Heber; 1894. New York; New Jersey.

Wootten, Edward; 1868. No. Carolina; Delaware; Tennessee; East Carolina, Retired, Wilmington, N. C.

*Worsham, Milton Rhorer; 1907. Kentucky; No. Texas; Florida. Deputy to one Gen. Conv. d. 1922.

✝*Wright, William; 1853. Missionary to Africa; Delaware; Pennsylvania; Massachusetts; Iowa. d. 1900, aet. 76.

Wroth, Edward Pinckney; 1917. Washington, R. St. Philip's, Laurel, Md.

Wroth, Edward Worrell; 1875. Father of above. Virginia; Maryland, R. All Saints, Baltimore, Md.

Wroth, Peregrine, D. D.; 1872. Virginia; Maryland, R. Ch. of Messiah, and Archdeacon, Baltimore, Md. Deputy to one Gen. Conv.

*Wylie, Anderson M.; 1858. Pennsylvania; Western New York; Massachusetts.

Yerger, Orville Michael; 1890. Virginia; Alabama; No. Texas; Arkansas, R. Holy Cross, Warren, Ark.

✝*Yocum, Thomas S., D. D.; 1859. Missionary to China; Richmond, Staten Island, New York, for twenty-eight years. d. 1904.

✝ Yokoyama, Isaac K.; 1877. A Japanese.

Young, Christian Martin; 1885. Kentucky; So. Ohio; Pittsburgh, Washington, R. Trinity, Takoma Park, Washington, D. C.

Young, Herbert Heldruf; 1916. So. Virginia, Southwestern, Va., Rector, Associate Missions, S. W. Va., Graham, Va.

*YOUNG, JOHN FREEMAN, D. D.; 1845. Florida; Louisiana; New York; Deputy to one Gen. Conv. Second Bishop of Florida. Author; d. 1885.

Zachary, George England; 1910. Alabama; So. Virginia; Harrisburg; Upper So. Carolina, R. Holy Trinity, Clemson College, S. C.

*Zimmer, William Isaac; 1847. Alabama; Georgia; Virginia; New Jersey. d. 1860 or '61.

SECTION VII

Chapter III—Part 2

The Alumni by Classes—The Alumni in 1856—The Alumni Missionaries—The Alumni Bishops—Alumni and Others upon whom Degrees have been Conferred by the Seminary

REVEREND W. A. R. GOODWIN, D. D.

The Alumni by Classes

The names of non-graduates are placed below the line. The star designates the Alumni who are deceased; the cross those who went into foreign missions. The foreign field is indicated by its initial: A. for Africa, B. for Brazil, C. for China, G. for Greece, J. for Japan, P. I. for Philippine Islands. The names of bishops are printed in small capitals. Abbreviation of titles: R., Rector; Min., Minister; Asst. M., Assistant Minister.

1823

*George A. Smith.

1824

*Lucius Carter,
*John Cooke,
*Caleb J. Good.

1825

*John T. Brooke, D. D.,
*William D. Cairns,
*John B. Clemson, D. D.,
*James DePui,
*William F. Lee,
*John P. McGuire,
*John T. Wheat, D. D.

1826

*Henry Aisquith,
*John Grammer, D. D.,
*Leonard H. Johns,
*George Mintzner,
*Benjamin O. Peers,
*William H. Rees, M. D.,
*Alvah Sanford,
*Nathan Stem, D. D.,
*M. T. C. Wing, D. D.

1827

*George Kirke,
*George L. Mackenheimer,
*James May, D. D.,
*Francis McKee.

1828

*Mervin Allen,
*Ebenezer Boyden,
*John Cole,
*Charles Dresser, D. D.,
*Zachariah Goldsmith,
*John H. Marsden,
*William Preston, D. D.

1829

*John A. Adams,
*Charles Cleveland,
*James Doughen,
*Chauncy W. Fitch, D. D.,
*Henry B. Goodwin,
*Anson B. Hard,
*William S. Perkins,
*William A. Smallwood, D. D.

1830

*Ephraim Adams,
*Robert Ash,
✣*John H. Hill, D.D., LL. D., (G),
*Zachariah Mead,
*Leonidas Polk, S. T. D.,
First Missionary Bishop of Arkansas, afterwards first Bishop of Louisiana.

1831

*Seneca G. Bragg,
*Frederick D. Goodwin,
*Chaplin S. Hedges, D. D.,
*William M. Jackson,
*William P. C. Johnson,
*Cyrus H. Jacobs,
*Job Sydney Swift,
*Fitch W. Taylor,
*J. Loring Woart.

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*Parke F. Berkeley.

1832

*George Adie,
*William Friend,
*Isaac W. Hallam, D. D.,
*Hugh T. Harrison,
*Herman Hooker, D. D.,
*Archibald H. Lamon,
*Richard C. Moore,
*Joseph D. Tyler.

1833

*Henry H. Bean,
*James McG. Dale,
✣*Francis R. Hanson (C.),
*William G. Jackson, D. D.,
*Alexander Norris,
*George Woodbridge, D. D.,
*William I. Kip, D. D., LL. D.,
First Bishop of California.

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*Francis Peck.

1834

*John Alberger,
*William V. Bowers,
*Edward C. Bull,
*Edmund Christian,
*Thomas A. Cook,
*John Delaplane,
*Richard Johnson,
*William Johnson,
*John Martin,
*George W. Nelson,
*Chester Newell,
*Richard H. Phillips,
*Charles C. Pinckney, D. D.,
*James Pratt, D. D.,
*William C. Russell,
*Philip Slaughter, D. D.,
*William N. Ward,
*Dabney M. Wharton,
*Jos. P. B. Wilmer, D. D., LL. D.,
Second Bishop of Louisiana.
*George E. Winslow, M. D.,
*John Woart,

1835

✣*William J. Boone, D. D. (C.),
First Missionary Bishop of China.
*James M. Cofer,
*William N. Diehl,
*Cameron F. McRae,
*Richard K. Meade,
*Charles E. Pleasants,
*Thomas Smith,
*Horace Stringfellow,
*Benjamin C. Webb,
*Henry Williams,
*Samuel Buel, S. T. D.,
*John F. Hoff, D. D.,
*Marvil L. Perry,
*Richard H. Waters.

1836

*David J. Burger,
*Francis H. McGuire,
*Alex. M. Marbury, M. D.,
✣*Launcelot B. Minor (A.),
*Robert M. Northam,
✣*John Payne, D. D. (A.),
First Missionary Bishop of Cape Palmas, Africa.
✣*Thomas S. Savage, M. D., D. D. (A.).

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*Robert G. Hayes,
*James C. Hulme,
*Robert D. Shindler.

1837

*Upton Beall,
*William Bryant,
*Olcott Bulkley,
*Samuel T. Carpenter,
*William J. Clark,
*David M. Fackler,
*Charles Goodrich, D. D.,

(*1837 Continued*)

*William A. Harris,
*William Hodges, D. D.,
*Thomas E. Locke,
*Joshua Peterkin, D. D.,
*John Towles.

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*John Blake,
*E. W. Gray.

1838

*Richard T. Brown,
*Thomas T. Castleman,
*Henry Major,
*John G. Maxwell,
*James H. Morrison, D. D.,
*F. M. Craighill,
*Charles K. Newcomb,
*Robert Tolefee.

1839

*James A. Buck,
*William H. Kinckle,
*William T. Leavell,
*Cleland K. Nelson, D. D.,
*James B. Noblitt,
*John J. Scott, D. D., LL. D..
*Kensey J. Stewart, D. D.,
*Richard H. Wilmer, D. D., LL. D.,
Second Bishop of Alabama.

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*Charles Keith Hyde.

1840

*Gregory T. Bedell, D. D.,
Third Bishop of Ohio,
*James Chisholm,
*R. Bethel Claxton, D. D.,
*Savington W. Crampton,
*St. Michael Fackler,
*Thomas B. Flower,
*John G. Hull,
*J. S. Marbury,
✠*Joshua Smith (A.).

1841

*George S. Davis,
*Joseph Earnest,
*Churchill J. Gibson, D. D.,
*Benjamin Halstead,
*Edward Lounsberry,
*Malcomb Macfarland,
*J. Albert Massey, D. D.,
*Alanson Phelps,
*William Y. Rooker,
*Henry W. L. Temple,
*C. Bruce Walker.

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*Edward Deall Johnson.

1842

✠*Samuel Hazelhurst (A.),
*William F. Lockwood,
*Edward C. McGuire,
*Joshua Morsell, D. D.,
*William Herbert Norris,
*O. Evans Shannon,
*Nicholas P. Tillinghast,
*John M. Todd,
*Edward T. Walker,
*Thomas W. Winchester.

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*Milo Mahan, D. D.,
*John K. Noell,
*Henry Richards.

1843

*Alexander J. Berger,
*Edwin A. Dalrymple, S. T. D.
*Charles Gillette, D. D.,
*William H. Good,
*Henry T. Heister,
*George A. Leakin,
*Albert T. McMurphy,
*Samuel P. Nash,
*Carter Page,
*William H. Pendleton,
*John B. Richmond,
*Rufus M. White,
*George T. Wilmer, D. D.,
*Edmund Withers,

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*Henry B. Bartow,
*J. H. Bosley,
*George B. Dennison,
*John Fielding,
*John H. Harrison,
*John R. Lee,
*George Packard, M. D.,

1844

*Eli H. Canfield, D. D.,
*Henry M. Denison,
*Andrew Fisher,
✠*Thomas L. Franklin (C.),
✠*Richardson Graham (C.),
✠*Edmund W. Hening (A.),
*James Jackson,
*Edmund Leaf,
*Edwin Mendenhall,
*Edward F. Putnam,
✠*Edward W. Syle, D. D. (C.)
*Lewis Walke,
*George D. Wildes, D. D.
✠*Henry W. Woods (C.),

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*George F. Morrison,
*William Passmore.

1845

*Francis M. Baker,
*James Bolton, M. D.,
*G. S. Carraway,
*William Duval,
*Albert W. Duy,
*William J. Ellis,
*Daniel Henshaw, S. T. D.,
*Ovid A. Kinsolving, D. D.,
*William C. Meredith, D. D.,
✝*Erasmus J. P. Messenger (A.),
*B. Franklin Mower,
*Edward C. Murdaugh, D. D.,
✝*Robert Nelson, D. D. (C.),
*Samuel Ridout, M. D ,
*Joseph A. Shanklin,
✝*Owen P. Thackara (A.),
*C. West Thompson,
*Cornelius Walker, D. D.

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*Thomas S. Arthur,
*James Mulchahey, D. D.,
*W. W.Theobald,
*Cyrus Waters,
*William C. Williams, D. D.,
*J. Freeman Young, S. T. D.,
Second Bishop of Florida.

1846

*J. Monroe Bannister, D. D.,
*George H. Clark, D. D.,
*Henry C. Lay, S. T. D., LL. D.,
Third Missionary Bishop of Arkansas, afterwards First Bishop of Easton.
*A. Augustus Marple, D. D.,
*George D. Miles,
*George H. Norton, D. D.,
*C. S. Putnam,
*Barclay A. Smith,
*Thompson L. Smith,
*D. Francis Sprigg, D. D.,
*John Stearns, M. D.,
*Dudley A. Tyng,
*J. Ambler Weed,
*Hanson T. Wilcoxson,
*J. A. Woodward.

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*William Mason Giles,
*Lewis Green,
*Sanford J. Horton, D. D.,
*N. A. Okeson, D. D.,
*J. Brinton Smith, D. D.,
*J. B. T. Smith,
*Pere Wilmer.

1847

*C. Winter Bolton,
*William F. Bryant,
*Samuel A. Clark, D. D.,
*R. Addison Cobbs,
*Andrew Crosswell,
*Samuel Durborow,
*J. Pinkney Hammond, D. D.,
*William McGuire,
*Robert J. Parvin,
*Edmund T. Perkins, D. D.,
*J. Augustus Stone,
*William C. Stout,
*William L. Suddards,
*Francis M. Whittle, D. D., LL.D.
Fifth Bishop of Virginia.
*William Isaac Zimmer.

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*James J. Page.

1848

*Charles E. Ambler,
*Archibald Beatty, D. D.,
*George Hall,
✝*C. Colden Hoffman (A.),
*Robert P. Johnston,
*Charles W. Quick,
✝*Jacob Rambo (A.),
*Samuel R. Slack,
*James H. Smith,
*Frederick S. Wiley,
*James M. Williams.

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*Charles J. Fox,
*Edwin W. Murray,
*Joel Rudderow,
*Charles H. Wheeler.

1849

*Robert D. Brooke,
*Francis C. Clements,
*William D. Hanson,
*William L. Hyland, D. D.,
*William N. Irish,
*Edmund Richards,
*William H. C. Robertson,
*Theodore S. Rumney, D. D.,
*Charles H. Shield, D. D.,

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*Edward C. Drew,
*Alexander G. Tyng.

1850

*Charles M. Callaway,
*Samuel Clements, D. D.,
*Richard B. Duane, D. D.,
*John G. Furey,
*Wesley P. Gehagen,
✝*Cleveland Keith (C.),
*P. G. Robert,
*Horace Stringfellow, Jr., D. D.

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*D. C. Maybin, D. D.,
*Joseph H. Perry.

1851

*Peyton Gallagher,
*William G. Hawkins,
*John P. Hubbard, D. D.,
*John A. Jerome,
*Benjamin B. Leacock, D. D.

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*William H. Carter, D. D., LL. D.,

1852

*Addison B. Atkins, D. D.,
*William H. Brooks, S. T. D.,
*Robert A. Castleman,
*George N. Cheney,
*John W. Chesley,
*J. Mark Chevers,
*Horatio Gray,
*William Huckel,
*T. Ferdinand Martin,
*Archibald M. Morrison,
*George Rumney,
*Joseph A. Russell,
✠*Hugh Roy Scott (A.),
*James Stoney, M. D.,
*Henry Wall, D. D.

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*George W. Brown,
*George W. Durrell,
*Alexander C. N. Smets.

1853

*Thomas M. Ambler,
*Robert F. Clute, D. D.,
*Edward H. Kennedy,
✠*Robert Smith (A.),
✠*William Wright (A.).

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*James P. Fugette,
*Benjamin R. Smyser,
*Joseph Wolfe.

1854

*Edward Anthon,
*W. Colvin Brown,
*T. Grayson Dashiell, D. D.,
*Charles R. Howard,
*James T. Hutcheson, D. D.,
*Lewis C. Newman,
*John D. Powell,
*Erskine M. Rodman, D. D.,
*J. Julius Sams, D. D.,
*George E. Thrall,

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*Reginald H. Steele.

1855

*Thomas G. Addison, D. D.,
*J. W. Claxton, D. D.,
*Richard T. Davis, D. D.,
*Legh R. Dickenson,
*Thomas Duncan, D. D.,
*Julius E. Grammer, D. D.,
✠*H. H. Holcomb (A.),
✠*John Liggins, (C. and J.),
*Philip A. Johnson,
*Edward C. Marshall,
*Johnston McCormac,
*William H. Munroe,
*George B. Reese,
*John Singer Wallace,
✠*Channing Moore Williams, D. D., (C. and J.),
Second Missionary Bishop of China, and first of Japan.

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*John S. Hansbrough,
*L. Jones,
*William Stevens Perry, D. D.,
Second Bishop of Iowa.

1856

*Lucius W. Bancroft, D. D.,
*Marison Byllesby,
*Richard L. Chittenden,
*Samuel B. Dalrymple,
Alfred L. Elwyn,
126 E. 35th St., New York City.
*William H. D. Hatton,
*Henry L. Kershaw,
*Eaton W. Maxcy, D. D.,
*Robert B. Peet,
*Winslow W. Sever.

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*Eliodora Camps,
*Charles H. Canfield,
*G. E. Crawford,
*Edward H. Harlow,
*Robert Jope,
*James A. Latané, D. D.,
*John H. Meachan,
*Lyman B. Wharton, D. D.,
*John H. D. Wingfield, D. D., LL. D.,
First Missionary Bishop, Northern California.

1857

*Edward W. Appleton, D. D.,
*Samuel E. Appleton, D. D.,
*W. M. A. Broadnax,
*William C. Butler,
*Faber Byllesby,
*Edward Cowley,
*John Cromlish,
*Joseph R. Jones,
*Robert W. Lewis,
*Richard R. Mason, D. D.,
*Henry C. Potter, D. D., LL. D.,
Seventh Bishop of New York.

(*1857 Cotinued*)

*Henry M. Stuart,
*John C. Tennant, M. D.

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*Edward Folsom Baker,
*Charles Barrett,
*Hill Carter,
*John H. Fritz,
*Thomas W. Griffin,
*Thomas M. Martin,
*Robert C. Matlack, D. D.,
*E. H. Miller,
*John H. Morris,
*Barnwell B. Sams,
*Henderson Suter, D. D.,
*James W. Williams,
*Pelham Williams, S. T. D.,
*Robert A. Williamson.

1858

*John Cosby,
*Myron H. Galusha,
*Claudius R. Hains, D. D.,
*J. McAlpin Harding,
*William F. M. Jacobs,
*Robert J. Keeling, D. D.,
*Edward G. Perryman,
*Alfred M. Randolph, D. D., LL.D., D. C. L.,
First Bishop of Southern Virginia.
*Charles A. L. Richards, M. D., D.D.
*Walter W. Williams, D. D.,
*Henry A. Wise,
*Anderson M. Wylie.

---

*John H. Elliott, S. T. D.,
*Charles Edward Everitt.

1859

*Phillips Brooks, D. D.,
Fifth Bishop of Massachusetts.
Charles E. Cheney, D. D.,
*Thomas G. Clemson,
*Joseph Kidder,
*Gustavus W. Mayer,
*Wilbur F. Paddock, D. D.,
*Marshall B. Smith, D. D.,
*George A. Strong, Litt. D.,
✢*Elliot H. Thomson, D. D. (C.),
*Hale Townsend,
✢*Thomas S. Yocum, D. D. (C.),

✢*James T. Doyen (C.),
*John K. Duane,
*W. B. McLeod,
✢ Henry M. Parker, (C.),
✢*Henry Purdon, D. D. (C.),
✢*Dudley D. Smith (C.).

1860

*Francis E. Arnold,
*Abner P. Brush,
*Thomas H. Cullen,
*James B. Herrick,
*James E. Homans,
*David J. Lee, M. D.,
*David H. Pannil.
William S. Boardman, Retired,
72 W. 45th St., New York City.
*John B. Gray,
*Thomas B. Jarrett,
*D. Otis Kellogg, D. D.,
Henry C. Kinney, M. D.,
711 W. 47th St., Chicago, Ill.
*Jacquelin M. Meredith,
*John C. Nott,
*James Saul, D. D.,
*Peter Tinsley, D. D.,
*Albert Rhett Walker,
*James M. Wise,
*James L. Wood.

1861

Note—The work of the Seminary was interrupted in May of this year by the Civil War. The students dispersed to their homes North and South. The Rev. Professor May went to Philadelphia, where he died in 1863. The Rev. Professors Packard and Sparrow withdrew to Staunton, Va., and afterwards to Halifax County, where the Seminary was temporarily located during the four years of the Civil War, and carried on by Dr. Sparrow alone after May, 1862. About a dozen students were taught during this time. Work was resumed at the Seminary in the year 1866.

At the request of certain members of the class of 1861 and other Alumni, the roster of the classes is given as they stood when the Seminary disbanded for the Civil War, so as definitely to distinguish them in the Alumni list. It is felt that all the Alumni will be interested in this as a matter of history. To keep the class lists complete so as to mark an unique event, three names appear twice in this Alumni record. Names of two members of the Preparatory Department of 1861, are also given, as circumstances compelled them to take their theological course elsewhere.

Senior Class.

*Robert M. Baker,
*Gustavus C. Bird,
*Charles W. Duane,

(1861 Continued)

*George W. Easter,
*J. Blake Falkner, D. D.,
*James Grammer, D. D.,
*Francis D. Hoskins,
*Myron A. Johnson, D. D.,
*Henry L. Jones, D. D.,
G. Victor Macdona,
5 Thornton Villas, Hythe, Kent, England.
*Samuel Maxwell,
*Lawrence H. Mills, D. D.,
*George D. E. Mortimer,
*Gustavus M. Murray, Jr.,
Robert Murray, Jr.,
85 Crescent St., Waltham, Mass.
*J. Livingstone Reese, D. D.,
*Charles P. Rodefer,
*A. Floridus Steele,
*Stephen H. Tyng, Jr., D. D.,
*William Wardlaw.

Middle Class.

*S. Moylan Bird, D. D.,
*James D. Carmichael, D. D.,
*Samuel S. Chevers,
*Henry Tucker Conrad,
*Benjamin Eastburn,
*George Zabriskie Gray, D. D.,
*Jonas Greene,
*John Hall,
*J. Leason Hood,
*Macgruder Maury,
John McGill, D. D., Retired,
7 S. Market St., Frederick, Md.
*Robert H. Mitchell,
*James E. Poindexter,
*Henry M. Stringfellow,
John H. Tillinghast, Retired,
Eastover, S. C.
*A. Emile Tortat, M. D.

Junior Class.

*Edward Ashfield,
John Bakewell, D. D., R. Emer.,
Trinity, 2831 Telegraph Ave.,
Oakland, Cal.
*Henry M. Bosworth,
*John Boyle,
J. E. Brown,
*Chas. N. Chevrier,
*James B. Craighill,
Returned to Seminary and graduated 1868.
*Armistead H. Currie,
*Herman L. Duhring, D. D.,
*David S. Garland,
*Osborne Ingle, D. D.,
Thompson B. Maury,
New York City.
*William H. Meade, D. D.,
Continued his course and graduated at Staunton in 1863.
William H. Neilson, D. D., Retired,
228 E. 9th St., Plainfield, N. J.
*Thomas H. Messenger, D. D.,
*Calvin C. Parker,
*J. H. Saville,
*George W. Shinn, D. D.,
*P. Doddridge Thompson,
Continued his course and graduated at Staunton, 1863.
*Elliott D. Tompkins,
*John W. Trimble,
*Charles H. Vandyne.

Members of the Preparatory Department who studied Theology elsewhere.

*James H. Barnard,
Thomas Burrows.

1863

*William H. Meade, D. D.,
*Philip D. Thompson,
*John M. Burke,
*John B. Davies,
*Telfair Hodgson, D. D.

1864

*William F. Gardner,
*Edward H. Ingle,
*Randolph H. McKim, D. D., LL.D.,
*James A .Mitchell, B. A.

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*T. C. Hutchinson.

1867

*William A. Alrich,
*Thomas U. Dudley, D.D., LL. D.,
Second Bishop of Kentucky.
*Horace Edwin Hayden, M. A.,
*Walter Q. Hullihen, D. D.,
*Nicholas H. Lewis.

---

*B. F. Davis.

1868

*James B. Craighill,
*Edmund W. Hubard,
*Kinloch Nelson, D. D.,
*George W. Peterkin, D. D., LL.D.,
First Bishop of West Virginia.
Benjamin E. Reed, Retired,
439 Belleview Ave., Webster Groves, Mo.
*James H. Williams.

✝*William J. Boone, D. D.,

(*1868 Continued*)

Fourth Missionary Bishop of China.
Edward Wootten, Evangelist, 11 S. 3rd St., Wilmington, N. C.

1869

*Pendleton Brooke,
*William Meade Dame, D. D.,
Otis A. Glazebrook, D. D., U. S. Consul, Nice, France.
*James E. Hammond,
Sewell S. Hepburn, D. D., R. Christ, Betterton, P. O., R. F. D. Chestertown, Kent Co., Md.
*William H. Laird,
*Robert J. McBryde, D. D.,
*Haslett McKim, D. D.,
✠*Charles Clifton Penick, D. D., (A.), Third Bishop of West Africa Mission.
Henry T. Sharp, 2815 Wallbrook Ave., Baltimore, Md.
*Charles Yancey Steptoe.

Wallace F. Gray,
*William Hoxton,
*John S. Lindsay, D. D.,
L. Carroll McAffee,
*Albert R. Stuart, D. D.

1870

*David Barr,
*D. Hanson Boyden,
*Anselan Buchanan,
*Julien J. Clemens,
*Nathaniel B. Fuller,
*Robert A. Gibson, B. A., D. D., Sixth Bishop of Virginia.
*Ogle Marbury,
✠*Arthur R. Morris,
V. P. Suvoong,
*Alexander W. Weddell, D. D.

---

*Reverdy Estill, Ph. D., D. D.,
Robert A. McElhinney,
Henry C. Pastorius, B. A., Retired, Lansford, Pa.
*Otho K. Pate,
P. F. Seabrook,
Jessie M. Williams.

1871

*Alexander S. Berkeley,
*Samuel McElwee,
*Philip Nelson Meade,
*Charles Brassington Mee, M. A.,
James G. Minnigerode, D. D., Pendennis Club, Louisville, Ky.
*John J. Norwood,
Thomas A. Tidball, D. D., Prof. Emeritus of Church History, Sewannee, Tenn.
Jeremiah Ward, Rec. Emeritus, Christ Church, Laredo, Tex.

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*Thomas Boone,
*J. Owen Dorsey,
Henry M. Fairfax,
*Isaac L. Nicholson, D. D., Fourth Bishop of Milwaukee.

1872

William L. Braddock, Mechanicsville, Md.
*Frank Hallam,
*Alexander C. Hundley,
William H. Johnson,
*Edward Valentine Jones, B. A.,
Thomas Hugo Lacy, D. D., R. Tillotson Parish, Buckingham Co., 108 N. Harrison St., Richmond, Va.
*John W. Lea,
*Everard Meade, D. D.,
*Coupland R. Page,
*William H. H. Powers, D. D.,
*Levin J. Sothoron,
Peregrine Wroth, D. D., R. Messiah, 215 E. Preston St., Baltimore, Md.

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*Anthony A. MacDonough.

1873

*Douglas F. Forrest, D. D.,
*George A. Gibbons,
*H. Melville Jackson, D. D., Bishop Coadjutor of Alabama.
*Arthur S. Johns, D. D.,
*Landon R. Mason, D. D.,
James C. Pratt,
Beverley D. Tucker, D. D., LL. D. Second Bishop Southern Virginia, 709 Stockley Gardens, Norfolk, Va.
Edward Henry Ward, D. D., R. St. Luke's Hot Springs, Va.

H. J. Brown, Retired, 212 W. 19th St., Houston, Texas.
M. T. McCormick,
*Alexander Overby,
*William A. Schubert.

1874

*Melville Boyd,
*Richard Ellerby,

(*1874 Continued*)

✠*William A. Fair (A.),
*Charles J. Holt,
George Herbert Kinsolving, D.D.
Second Bishop of Texas.
2607 Whitis Ave., Austin, Texas.
*John W. Magill,
*George W. Nelson,
*Theodore Reed,
Frank G. Scott, D. D.,
Prof. Bishop Payne Divinity School, 47 Corling St., Petersburg, Va.
*James W. Shields,
*Edward Wall,
*George W. Williams.

Richard Hamilton,
George Plitt Perry.

1875

William H. Barnwell, Retired,
1918 Market St., Wilmington, N. C.
*John S. Gibson, D. D.,
*Robert A. Goodwin, D. D.,
*William Catesby Latané,
*Henry B. Lee, D. D.,
*Charles D. Walker,
*Robb White,
Edward W. Wroth, R. All Saints',
1932 W. Fayette St., Baltimore, Md.

John G. Gantt, R. St. Peters, Solomon's, Md.
*J. P. Lawrence,
*Josiah B. Perry, D. D.,
Francis H. Reynolds.

1876

*Robert S. Barrett, D. D.,
*George W. Flowers,
*George S. Gibbs,
John J. Gravatt, D. D.,
R. Holy Trinity, 814 W. Grace St., Richmond, Va.
*Robert F. Jackson, Jr., A. M.,
*W. Strother Jones, D. D.,
*John K. Mason, D. D.,
✠*John McNabb (A.),
Charles Morris,
Charles C. Randolph, Retired,
2129 Hanover Ave., Richmond, Va.
Robert Douglas Roller, D. D.,
Retired, Charleston, W. Va.
*Thomas Spencer,
*Frank Stringfellow,
*Albert Ware.

---

*F. Duncan Jaudon.

1877

Peter M. Boyden, R. Lingamore Parish, P. O. Newmarket, Md.
*Oscar S. Bunting, D. D.,
Nelson Page Dame, Missioner, Diocese of Virginia, 2300A Park Ave., Richmond, Va.
*Emile Julian Hall,
*Samuel Seaton Maitland,
✠*Henry M. Parker (A.),
*Edwin A. Penick,
*William Woodson Walker,
James Ridout Winchester, Ph. D., D. D., Sixth Bishop of Arkansas, 1222 Scott St., Little Rock, Ark.
✠ Isaac K. Yokoyama (J.).

---

*Lindall W. Saltonstall.

1878

*Corbin Braxton Bryan, D. D.,
John Henry Chesley, R. Christ, Cordele, Ga.
George W. Dame, D. D., R. Ascension Parish, Westminster, Md.
*Arthur Powell Gray, Sr.,
✠ Curtis Grubb (A),
Archdeacon Middle Florida, Live Oak, Fla.
William Byrd Lee, Retired,
Gloucester C. H., Va.
*Frank Page, D. D.,
P. Parker Phillips, B. A., D. D.,
2131 Florida Ave., N. W., Washington, D. C.
*Henry Thomas, M. A.,
*Byrd T. Turner,
Sigismund S. Ware, Retired,
Berryville, Va.
Josiah W. Ware, Retired,
Shepherdstown, W. Va.

---

*Charles E. Buck, D. D.

1879

*Robert R. Claiborne,
*Francis Dupont Lee,
Edwin B. Rice, M. A.,
281 4th Ave., New York City.
*Edwin H. Wellman.

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*Ludwell Lee Johnson,
*David Este Reynolds,

1880

*William Meade Clark, D. D.,

(*1880 Continued*)

Edward Lewis Goodwin, D. D., R. Emeritus, St. James', Ashland, Va., and Secretary, Diocese of Virginia.
*William Ware Kimball,
Arthur Selden Lloyd, D. D., Suffragan Bishop of N. Y., 571 Park Ave., New York City.
Mercer Patton Logan, D. D., Principal, DuBose Training School, Monteagle, Tenn.
*Charles J. Stovin Mayo,
*William G. McCready, D. D.,
*Thomas Jones Packard, B.Litt., D.D.
*Mynn Thurston Turner,
David Watson Winn, R. Christ Church, Frederica, St. Simon's Island, Ga.

---

*Joseph Barnard Jennings, M. D.,
Frank Pope Wilson.

1881

*William Herbert Assheton,
Jacob Brittingham, D. D., R. St. Luke's, 202 S. Penn St., Wheeling, W. Va.
*Francis Murphy Burch,
*William Stevens Campbell,
George Henry Edwards, D. D., Retired, 223 W. 7th St., Cincinnati, Ohio.
Douglass Hooff, R. All Saints', Frederick, Md.
Duncan McCulloh, Retired, Glencoe, Md.
*John Moncure, D. D.,
*J. Green Shackleford,
Samuel Alfred Wallis, D. D., Prof. Emeritus Va. Theo. Seminary, Wilkes St., Alexandria, Va.
*Davis Miller Wood.

Joseph Fletcher, R. Rock Creek Parish, Washington, D. C.

1882

*Richard Warner Anderson,
✣*George Hough Appleton (C.),
John Jones Clopton, Diocesan Missionary, Lexington, Ky.
John Yates Downman, D. D., R. All Saints', 610 W. Grace St., Richmond, Va.
*James Bowen Funsten, B. L., D. D. Third Miss. Bishop of Idaho.
Kensey Johns Hammond, M. A., D. D., R. St. Mark's Parish, Culpeper, Va.
*Francis Keyes Leavell,
David May, R. Western Run Parish, Glyndon, Md.
*Ernest McGill,
✣ Henry Deane Page (J.),
*Buckner McGill Randolph,
*Augustine J. Smith, Jr.,
*Henry Sherman Williamson.

---

*Theophilus S. Alfriend,
*Henry Edward Cutherell,
Robert Ellis Jones, B. A., D. D., Canon, Cathedral St. John the Divine, 611 W. 112th St., New York City.
*John Franklin Spivey.

1883

✣*John Thompson Cole (J.),
Laurence Rousseau Combs, R. Christ Church Parish, Lancaster, Va.,
Benjamin Dennis, Jr., Retired, 318 N. Harrison St., Richmond, Va.
*Robert Wright Forsyth, D. D.,
*George Meade Funsten,
*Martin Johnson,
Norman Fitzhugh Marshall, R. Meherrin Parish, Emporia, Va.
William Thomas Roberts, Retired, 3 Carolina Ave., Roanoke, Va.
*Andrew Johnson Willis.

---

*Charles Lee Fitchett.

1884

Edward Bouldin Burwell, R. Meade Parish, Upperville, Va.
Thomas Lafayette Cole, R. Christ Church, 431 Union St., Hudson, N. Y.
Carl Eckhardt Grammer, B. A., S. T. D., R. St. Stephen's Church, 1024 Spruce St., Philadelphia, Pa.
William Loyall Gravatt, D. D., Second Bishop of West Virginia, 1583 Virginia St., Charleston, W. Va.
*Thomas Walker Jones, D. D.,
*Jabez Card Koon,
Edward Turner Lawrence, Ph. D., Pikesville, Md.
Samuel Scollay Moore, D. D., R. Trinity, 1325 Market St., Parkersburg, W. Va.
*Robert Grattan Noland,

(*1884 Continued*)

*Carter Page,
Wiley Jones Page,
R. Christ, Forest Hill, Harford Co., Md.
*Clevius Orlando Pruden, D. D.,
Lysander Waldo Rose,
R. Nativity, Greenwood, Miss.
William Rutherford Savage,
R. St. Matthew's, Todd, N. C.
John Whitfield Sykes,
R. Good Shepherd, Corpus Christi, Tex.

---

*John Hoffman Birckhead.

1885

John Charles Fair, Retired,
207 E. 16th St., New York City.
*John Cannon Hobson,
Joseph Courtney Jones, M. A.,
R. Emmanuel Church, 8 Bompor St., Webster Groves, Mo.
Robert Atkinson Mayo, M. A.,
R. Christ's Church, West River, Md.
*William Nelson Meade,
*Keating Simmons Nelson,
*George Smith Somerville,
Henry Thompson Wirgman,
Christian Martin Young,
R. Trinity, 7003 Piney Branch Road, Takoma Park, D. C.

Wallace Lyon Hubbs.

1886

Robert Allen Castleman,
R. The Falls Church, Falls Church, Va.
Alexander Culberson Hensley,
Retired, Lambertsville, N. J.
Arthur Barksdale Kinsolving, D. D.,
R. St. Paul's Church, 24 W. Saratoga St., Baltimore, Md.
Howard McQueary,
Thomas Carter Page, M. A.,
R. Moore Parish, Altavista, Va.

Charles Mitchell Campbell, Retired,
Charleston, W. Va.

1887

Henry John Beagen,
R. St. Luke's, Chester, Pa.
Edmund Cooke Bennett,
R. St. Alban's, Box 322, Centerdale, R. I.
David Powell Chockley, Retired,
Powhatan, Va.
Edwin Heathfield Green, Retired,
Saxe, Charlotte Co., Va.
Walter Porter Griggs, Retired,
Poolsville, Md.
Perry Remsden Nugent,
*George Gordon Smeade, LL. D.,
Louis Llewellyn Williams,
R. All Saints', Delmar, Del.

Alexander Galt, R. Upper Truro Parish, Herndon, Va.
William Knight McGowan,
R. Grace-Emmanuel, 1925 7th Ave New York City.
*Frederick J. Keech, D. D.,
*George Archie Nelson,
*William Lucian Reany,
Charles Smith Williams.

1888

✠ John Cary Ambler (J.),
R. St. Matthias, 112 Beach St., Grafton, W. Va.
Charles Gauss,
Norristown, Pa.
John Poyntz Tyler, D. D.,
Fourth Bishop of the Missionary District of North Dakota, Fargo, N. D.
*Alvin Jonas Vanderbogart.

1889

*Frank Pinckney Clark,
Luther Wesley Doggett,
John Thomas Foster,
R. Trinity, Van Buren, Ark.
Edward Trail Helfenstein, D. D.,
Archdeacon, 409 N. Charles St., Baltimore, Md.
Robert Carter Jett, D. D.,
First Bishop of Southwestern Virginia, Roanoke, Va.
✠ Lucien Lee Kinsolving, D. D., LL. D., (B.), First Bishop of Southern Brazil, 281 4th Ave., New York City.
Francis Edward McManus,
R. Trinity, Upper Marlboro, Md.
✠ James Watson Morris, D. D., (B.),
Dean, Theological School, Porto Alegre, Brazil, S. A.
Richard Austin Rodrick,
Stephen Osborne Southall,
R. Bath Parish, Dinwiddie, Va.
Charles Edward Woodson,
R. Christ Church, Vicksburg, Miss.

Paul Albert Hotaling,
*Jefferson Randolph Taylor.

1890

William Hullihen Burkhardt, D. D., R. Grace, 1502 Park Ave., Richmond, Va.
✠ Henry Clinton Collins, M. D. (J.), R. Shrewsbury Parish, Kennedyville, Kent Co., Md.
John Cason Cornick, Retired, Oceana, Va.
Hunter Davidson, R. Grace, Kearneysville, W. Va.
Berryman Green, D. D., LL. D., Dean, Virginia Theological Seminary, Alexandria, Va.
Edwin S. Hinks, R. Christ, Susquehanna, Pa.
✠*James Lindsay Patton (J.), Claudius Ferdinand Smith, R. Big Stone Gap.
Grant Paul Sommerville, D. D., R. St. James', Hammondsport, N. Y.

Robert Upshur Brooking, R. St. Stephen's Parish, Fleeton, Va.
John Arthur Johnson,
*William Charles Ludwig,
*John Michael Panetti,
Orville Michael Yerger, R. Holy Cross, Warren, Ark.

1891

Samuel Erastus Arthur, R. St. Alban's, 4321 N. Grand Ave., St. Louis, Mo.
William Walke Brander, R. St. James', Goochland, Va.
✠ William Cabell Brown, D. D., (B.), Seventh Bishop of Virginia, Bishop's House, 906 Park Ave., Richmond, Va.
*Robert Smith Carter,
*Charles Henry Ewing,
Charles Sylvester Harrison, Retired, Richmond, Va.
✠*James Addison Ingle, D. D., (C.), First Bishop of the Missionary District of Hankow, China.
✠ Robert Kinloch Massie, M. A., D. D., (C.), Dean, Christ Church, Cathedral, Lexington, Ky.
✠ John Gaw Meem, D. D., (B.), Caixa 763, Rio de Janeiro, Brazil, S. A.
William Jackson Morton, D. D., R. Christ Church, Alexandria, Va.
John Ridout, Asst. R. Trinity, Boston, Mass.
William Dickinson Smith, D. D., R. St. Mark's, 2400 Hanover Ave., Richmond, Va.
Ernest Milmore Stires, B.Litt., D. D., L. H. D., D. C. L., R. St. Thomas, 3 W. 53rd St., New York City.

Woolsey Aspinwall,
Jesse Ketchum Brennan, R. Trinity, Michigan City, Ill.
William Calvin Lindsay,
Robert Rogers, D. D., R. Good Shepherd, 306 McDonough St., Brooklyn, N. Y.

1892

Frank Earl Cooley, R. St. Mark's (Oakley), 4726 Stewart Place, Madisonville, Cincinnati, Ohio.
Milton Arthur Craft, R. Grace, 7 Sheridan Ave., Trenton, N. J.
Josiah Richard Ellis, R. St. Luke's, Pedlar Mills, Amherst Co., Va.
John Benners Gibble, R. Good Shepherd, Wilmington, N. C.
Robert Kell, B. D., R. Epiphany, 600 Arlington Ave., Govanstown, Md.
✠ Arthur Hallett Mellen, B. S., (Cuba), Agt. American Bible Society, Apartado 136 Bis., Mexico City, D. F.
William Hammond Milton, D. D., R. St. James', Wilmington, N. C.
John Francis Ribble, D. D., R. St. Andrew's, 1009 Floyd Ave., Richmond, Va.
Edwin Barnes Niver, M. A., D. D., Chaplain U. S. N., Quantico, Va.
*Thomas Alexander Payne.

1893

Thomas Perry Baker, R. Washington Parish, Montross, Va.
William Archer R. Goodwin, M. A., D. D., Prof., College of William and Mary, Williamsburg, Va., R. Grace, Yorktown, Va.
Charles Henry Lee, Jr. B. A., R. St. Paul's, Macon, Ga.
Thomas Deane Lewis, B. D., D. D., R. Lexington Parish, Amherst, Va.
John Smith Lightbourne, R. Winyah, 223 Queen St., Georgetown, S. C.

(1893 Continued)

James Daniel Miller, B. D.,
R. St. Michael and All Angels', 1136 E. 33rd St., Savannah, Ga.
Frederick Goodwin Ribble, M. A., D. D., Dean, Bishop Payne Divinity School, Petersburg, Va.
Charles Byfield Sparks,
R. Grace, Cherrydale, Va.
ARTHUR CONOVER THOMSON, D. D., Bishop Coadjutor, Southern Virginia, Portsmouth, Va.
*David Funsten Ward,
*Henry Wingate.

---

*Arthur Kirby Fenton,
Walden Myer, M. A.,
Canon Cathedral, 1622 N. St., N. W., Washington, D. C.
James Mitchell Magruder, D. D.,
304 W. Monument St., Baltimore, Md.
John Scott Meredith,
R. Church of Ascension, Norfolk, Va.
Charles Nesbit,
G. Sherman Richards.

1894

Bertram Ervin Brown,
R. Calvary, Tarboro, N. C.
WILLIAM THEODOTUS CAPERS, D. D., Second Bishop of West Texas, 108 W. French Pl., San Antonio, Texas.
Austin Brockenborough Chinn,
R. Incarnation, 1262 11th Ave., San Francisco, Cal.
Wilson Page Chrisman,
R. St. Paul's, Williamson, W. Va.
Robert Saunders Coupland, B. A., D. D.,
R. Trinity, 2115 Chestnut St., New Orleans, La.
Edward William Cowling,
R. Hungar's Parish, Eastville, Va.
John Smallwood Douglas,
R. St. Andrew's, 119 W. Kentucky St., Louisville, Ky.
Zebulon Skinner Farland, Retired,
911 W. Grace St., Richmond, Va.
*Andrew Glassell Grinnan,
George Charles Groves, Jr.,
R. Christ Chapel, 584 16th St., Brooklyn, N. Y.
Walter de Forest Johnson, B. A.,
R. Christ, 326 Clinton St., Brooklyn, N. Y.
✠ JOHN DOMINIQUE LA MOTHE, D. D., Second Missionary Bishop of Honolulu, Bishop's House, Honolulu, T. H.
James Fitts Plummer,
R. St. Mark's, Toulminville, Ala.
Alfred Adino Pruden, Chaplain,
Camp McClellan, Anniston, Ala.
Thomas Semmes,
R. Meade Memorial, 1316 Porter St., South Richmond, Va.
*Hickman Spiller Simmerman.

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*William Samuel Scott Downman,
Joseph Bragg Dunn, M. A., D. D.,
R. F. D., Route 2, Richmond, Va.
*William Andrew Henderson,
George Richardson Kelso,
✠ Jacob Kikogoro Kobayashi (J.),
Tokyo, Japan.
Reuben Meredith,
R. Trinity, Scotland Neck, N. C.
John Alexander O'Meara, D. D.,
16 E. 74th St., New York City.
Reginald Heber Woodward,
San Antonio, Texas.

1895

Archer Boogher,
R. St. John's, Fayetteville, N. C.
*Mortimer Garnett Cassell,
Clayton Alexander Chrisman, Ph.B.,
R. St. Margaret's, 4610 Reisterstown Rd., Baltimore, Md.
Edward Watts Gamble,
R. St. Paul's, 436 Lapsley St., Selma, Ala.
Henry Felix Kloman,
R. St. Peter's, Salisbury, Md.
Hugh McDonald Martin,
R. Grace, Canton, Miss.
George Otis Mead,
R. Christ Church, 350 Washington Ave., S. W., Roanoke, Va.
Robert Williams Patton, D. D.,
Field Director, 281 4th Ave., New York City.
John Garlick Scott,
R. St. Luke's, Sublett's, P. O., Hotel Jefferson, Richmond, Va.
*Nathan William Stanton,
EDWARD ARTHUR TEMPLE, D. D., First Missionary Bishop of North Texas, Amarillo, Texas.

William Stanley Bernard,
Charles Steel Davidson,
James Jefferson Davis Hall,
2319 11th Ave., N., Birmingham, Ala.

(*1895 Continued*)

GEORGE COOLIDGE HUNTING, D. D., Fourth Bishop, Missionary District of Nevada, 505 Ridge St., Reno, Nevada.
George Southall Vest, R. Grace, Berryville, Va.

1896

John Shadrach Alfriend, R. St. Paul's, 349 Main Ave., Weston, W. Va.
*Walter Davenport Buckner, LL. D.,
Edgar Carpenter, R. Grace Church, Alexandria, Va.
Joseph Howard Gibbons, R. Ascension, Frankfort, Ky.
Baker P. Lee, 233 S. Wilton Place, Los Angeles, Cal.
William H. K. Pendleton, R. Advent, Spartanburg, S. C.

James Fley Aitkins, Chaplain, Conv't St. John Baptist, Mendham, N. J.
John Hammond Griffith, Archdeacon, Diocese of Western North Carolina, Asheville, N. C.
*Frederick Littleton Le Mosy,
Cassius Lee Price, R. Trinity, Florence, Ala.
Franklin Anderson Ridout, R. Holy Trinity Parish, Onancock, Va.
J. Ogle Warfield, M. A., B. D., D. D., R. St. David's, Dupont St. and Wabash Ave., Philadelphia, Pa.

1897

Sanders Richardson Guignard, R. St. Luke's, Lincolnton, N. C.
*William Henry Laird, D. D.,
William Henry Osmond, R. Christ, Plymouth, Mass.
Walter Byron Stehl, D. D., R. St. John's Parish, 109 S. Prospect St., Hagerstown, Md.
Upton Beall Thomas, B. A., R. Trinity, Troy, Ohio.
*William Norwood Tillinghast, B. S.

Isaac Albert Canfield,
Thomas Worthington Cooke, R. Ascension, 12th and Mass. Aves., N. W., Washington, D. C.,
Rozier Cleon Cowling, R. St. Margaret's, Westminster Parish, R. F. D., Annapolis, Md.
John Hallowell Dickinson, R. Barnabs, Reading, Pa.
Cary Gamble, R. Nativity, 512 Franklin St., Huntsville, Ala.
Robert Burwell Nelson, R. Christ, Winchester, Va.
William Thomas Snead, Beverly, N. J.

1898

Flournoy Bouldin, Prof. Bishop Payne Divinity School, 141 Marshall St., Petersburg, Va.
R. Elliott Boykin, R. St. John's, Tallahassee, Fla.
John Frank Burks, R. Queen Caroline Parish, R. F. D. 25, Jessups, Md.
Walter Branham Capers, D. D., R. St. Andrew's, Jackson, Miss.
Willoughby Newton Claybrook, B.D., R. Christ, 428 W. Ferguson St., Tyler, Texas.
George Berkeley Griffith, R. St. Peter's Parish, Poolsville, Md.
Addison Atkins Lamb, R. Trinity, Coatesville, Pa.
Wilbur Scranton Leete, Secretary and Registrar, 1716 Dodge St., Omaha, Neb.
*Charles E. Ambler Marshall, B. D.,
Joseph Percy Smyth, R. Christ Church, Bellport, N. Y.
Caleb Rockford Stetson, B. A., D. D. R. Trinity Church, 187 Fulton St., New York City.
Robert Stanton Stringfellow, R. St. Paul's, Blackfoot, Idaho.
Robert Raymond Windley, Curate, St. Mark's Frankford, 1606 N. 8th St., Philadelphia, Pa.

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*Frederick La Grange Smith.

1899

✠ Benjamin Lucius Ancell, M. A., D. D., (C.), Yanchow, China.
Everett Heath Brosius, R. St. Michaels' Chapel, Hanna More Academy, Md.
George MacLaren Brydon, B. A. B. D., Archdeacon Colored Work and Diocesan Treasurer, 110 West Franklin St., Richmond, Va.

(1899 Continued)

Edwin Royal Carter, B. D., D. D.,
R. Grace, Petersburg, Va.
✢ James Jeffries Chapman (J.),
Kyoto, Japan.
*James Henry Cox,
✢ Cameron Farquhar McRae, M. A., B. D., (C.), St. Peter's Church, Shanghai, China.
Frank Mezick,
R. Nelson Parish, Arrington, Va.
*Granville R. Micou,
Charles Edwin Perkins, B. D.,
R. St. Thomas', Homestead, 1420 Carswell St., Baltimore, Md.
✢ George Wallace Ribble, B. D., (B.),
Archdeacon of Southern Virginia, Halifax, Va.
✢ Henry St. George Tucker, M. A., B. D., D. D., (J.),
Second Missionary Bishop of Kyoto, Professor, Theological Seminary, Alexandria, Va.
✢ John Armistead Welbourn, M. A., B. D., (J.),
R. St. Timothy's, Tokyo, Japan.

Edmund James Burk,
R. St. Paul's by the Sea, Ocean City, Md.
Benjamin Johnson Darneille,
Curate, St. John's, Los Angeles, Calif.
David Caldwell McBryde,
Harris Bush Thomas,
R. St. John's, Westfield, Pa.

1900

Henry Teller Cocke,
R. St. Andrew's, 437 High St., Mt. Holly, N. J.
Henry Harris Covington, D. D.,
R. St. Paul's, 1135 Westover Ave., Norfolk, Va.
✢ Edmund Jennings Lee, M. A., B. D., (C.), Miss., Anking, China.
David Campbell Mayers,
R. John's Parish, Middleburg, Va.
James Marshall Owens, B. D.,
R. St. Mark's, Shreveport, La.
Herbert Henry Powell, M. A., Ph.D., S. T. D., Prof. Church Divinity School, 1051 Taylor St., San Francisco, Cal.
James Bentham Walker,
R. Holy Comforter, Sumter, S. C.
George Croft Williams,
R. St. John's, 3006 3rd Ave., Columbia, S. C.

Benjamin M. Anderson,
✢ Nathan Matthews (A.),
R. Calvary, 44 Cherry St., Danvers, Mass.
Austin Brockenbrough Mitchell,
Asst. R. Zion Church, Charles Town, W. Va.
Thomas Simpson Russell,
R. St. Martin's Parish, and St. James' Church, Ashland, Va.
Charles Noyes Tyndell, S. T. D.,
R. Christ Church, 119 E. 4th St., Williamsport, Pa.
William Henderson Watts,
R. St. Mary's, Haledon, N. J.

1901

Dudley Boogher,
R. St. George's, Fredericksburg, Virginia.
William Ambrose Brown, M. A., B. D., D. D., R. St. John's, Portsmouth, Va.
Randolph Royall Clairborne, B. D.,
R. St. James', Marietta, Ga.
William Jenkins, B. D.,
R. Grace, Whitestone, Long Island, N. Y.
William B. Sams,
R. Christ, Mt. Pleasant, S. C.
*Jacob Morton White, M. A., B. D.,

Guy Hamilton Crook,
R. Christ Memorial, Williamstown, W. Va.
William Page Dame, D. D.,
R. Memorial, 1409 Bolton St., Baltimore, Md.
John Dysart, D. C. L.,
R. St. John's, 1428 Locust St., Dubuque, Iowa.
Morris Stockwell Eagle,
R. St. Margaret's Parish, Ruther Glen, and St. Asaph's Parish, Bowling Green, Va.
Arthur Machen Lewis,
R. St. James, 312 1st Ave., E., Oskaloosa, Iowa.
Elliott Benger Meredith,
R. St. Anne's Parish, Scottsville, Va.
Edward Patton Miner, B. S.,
Asst. M. St. Luke's, Norfolk, Va.
George B. Pfeiffer, M. S.,
Karl Reiland, LL. D., D. D.,
R. St. George's, 209 E. 16th St., New York City.

1902

George Belsey, B. A.,
R. St. Helena's, Boerne, Texas.
*Edgar Harrison Dickerson,
Charles Henry Gross,
R. St. Paul's, Norwalk, Ohio.
Paca Kennedy, M. A., D. D.,
Prof. Theological Seminary, Alexandria, Va.
George Everett Knollmeyer, Ph. B.,
R. St. Peter's, Milford, Conn.
George Pickett Mayo, M. A.,
R. Monumental Church, 2200 Lamb Ave., Richmond, Va.
Robert Nelson Meade,
R. Church of the Redeemer, 5720 Darlington Rd., Pittsburgh, Pa.
Frank Leslie Robinson, B. A.,
B. S., R. Walker's Parish, Cismont, Va.
*Augustus F. Schepp, Ph. D., B. D.,
✠ Robb White, Jr., M. A., (P. I.),
R. St. Thomas', Thomasville, Ga.

Morton Apollos Barnes,
R. St. James', 15 Slocum Pl., Long Branch, N. J.
Thomas Campbell Darst, D. D.,
Third Bishop, East Carolina, Wilmington, N. C.
James Ernest Forsythe, M. A.,
Pacific Grove, Calif.
John Mathias Hamilton,
Asst. St. Thomas, 1732 P. St., N. W., Washington, D. C.,
✠*John Edward Huhn, (Alaska)
Henry Bedinger Lee, Jr.,
R. Trinity, Towson, Md.,
John Maxwell Robeson, B. A.,
D. D., R. St. Paul's, Lynchburg, Va.
Henry Wood Bouldin.

1903

Franklin Davis, B. A.,
Archdeacon, Central Oklahoma, 1823 W. 16th St., Oklahoma City, Okla.
John Edward Ewell, A. B., B. D.,
Thomas Green Faulkner, M. A.,
R. Banister Parish, Chatham, Va.
*Ernest Earle Osgood, B. A.,

John Henry Chapman,
R. St. Paul's, Chestnut Hill, Philadelphia, Pa.
Robert Fisher Gibson, Ph. D., D. D.,
281 Fourth Ave., New York City.
E. Ruffin Jones, B. A.,
R. Bruton Parish, Williamsburg, Va.
Frank Fenton Kraft,
R. St. Philip's, 106 E. Crawford St., Palestine, Texas.
Francis Van Renssaeler Moore,
New Orleans, La.
Clarence Stuart Mullikin, B. S.,
Halbert Noble Palmer,
William Warren Silliman, B. A.,
R. Christ, Port Henry, N. Y.

1904

Alfred Rives Berkeley, M. A., B. D.,
R. St. Paul's, 1427 Polymnia St., New Orleans, La.
Churchill Gibson Chamberlayne,
B. A., Ph. D.,
Headmaster, St. Christopher's School, Richmond, Va.
Custis Fletcher, B. A., B. D.,
R. Grace, 809 Kentucky Ave., Paducah, Ky.
Hunter Lewis,
R. St. James', Mesilla Park, N. M.
James Luther Martin, M. A., B. D.,
R. Holy Trinity, Madisonville, 4624 Erie Ave., Cincinnati, O.
Walter Howard Meyers, A. B.,
R. St. Mary's, Hillsboro, Tex.
Pembroke Walter Reed,
R. Holy Communion, 320 Winslow Ave., Buffalo, N. Y.
✠ William Matthews Merrick Thomas,
B. A., B. D., (B.),
Headmaster Southern Cross School; R. Church of the Ascension; Prof. Theological Seminary, Caixa 88, Porto Alegre, Brazil.
✠ Roger Atkinson Walke, M. A., (J.),
R. St. Mark's-on-the-Hill, Pikesville, Md.

Richard Ashton Curtis,
Blanford, Dorset, England.
William Henry Darbie,
R. St. Luke's, Seaford, Del.
Frank Whittle Hardy,
Canon Christ Church Cathedral, 117 W. Kentucky St., Louisville, Ky.
George Floyd Rogers,
R. St. Peter's, Charlotte, N. C.
James Williams Smith,
Hughesville, Md.
S. Roger Tyler, B. A.,
R. Trinity, Huntington, W. Va.

1905

Wilbur Cosby Bell, M. A., D. D.,
Prof. Theological Seminary, Alexandria, Va.

(1905 Continued)

Albert Edwin Clattenburg, B. D.,
R. St. Peter's, Hazleton, Pa.
John Francis Coleman,
R. Greenway Court Parish,
White Post, Va.
Walker Miller Gage,
Asst. St. John the Evangelist,
Chico, Cal.
Wythe Leigh Kinsolving, M. A.,
B. D., Asst. St. George's, 207 E.
16th St., New York City.
Pierce Naylor McDonald, M. A.,
B. D., R. Ascension Church, 20
Gilman Ave., Montgomery, Ala.
Hugh White Sheffey Powers,
R. Holy Nativity, 3809 Edgerton
Rd., Baltimore, Md.
William Proctor Remington,
B. S., D. D.,
Second Missionary Bishop of
Eastern Oregon, Hood River, Ore.
Beverley Dandridge Tucker, Jr.,
M. A., D. D.,
R. St. Paul's Church, Richmond,
Va.

Robert Young Barber,
R. Grace, Chanute, Kansas.
George Peyton Craighill,
R. St. James', Leesburg, Va.
Thomas Getz Hill,
R. St. Peter's, Smyrna, Del.
Luke Matthews White, M. A.,
R. St. Luke's, Montclair, N. J.
Sidney William Creasey,
R. Emmanuel, Rapid City, S. D.
Henry L. McClellan, M. A.,
R. St. Paul's, 138 Main St.,
Monongahela, Pa.
✠ Yasutaro, Naide, Bishop-Elect of
Osaka, Japan.

1906

Charles Ledyard Atwater, B. A.,
R. Chester Parish, Chestertown,
Md.
Edmund Pendleton Dandridge, 2nd,
M. A., D. D.,
R. Christ Church, Nashville, Tenn.
*Chesley Gantt,
Henry Jouette Geiger,
Chaplain 51st Inf., U. S. Army,
Diocese of Alabama.
✠ John Monroe Bannister Gill, B. D.,
(C.), Miss., Nanking, China.
Francis Robert Lee,
R. St. Paul's, Chillicothe, O.
James Thornton Lodge,
R. St. John's, 59 Montclair Ave.,
Montclair, N. J.
Richard Morgan, Jr., B. A.,
R. Trinity, 305 W. 7th St., Bon-
ham, Texas.
Richard Roscoe Phelps, B. A., B. D.,
R. St. Paul's, 105 Pine St., Berkeley,
Va.
Richard Watkins Trapnell,
R. St. Andrew's, Wilmington, Del.

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*Clarence Allen Baugher,
✠ Francis de Sales Carroll, (Cuba.),
✠ Guy Douglas Christian (Alaska),
Archdeacon and General Missioner,
Manhattan, Kansas.
Charles Henry Holmead, B. D.,
R. Trinity Church, Portsmouth,
Va.
Henry Gardiner Lane,
R. Good Shepherd, Raleigh, N. C.
James Selwyn Sasscer,
Upper Marlboro, Md.

1907

✠ Robert Evans Browning, B. A.,
B. D., (C.),
R. Ascension, 825 N. Arlington
Ave., Baltimore, Md.
William Wesley Daup, B. A.,
R. St. John's, 109 Williams St.,
Marlin, Texas.
✠ Robert Albert Griesser, B. D.,
Ph. B., (C.),
R. St. Paul's, Visalia, Cal.
Wiley Roy Mason,
R. Christ, Charlottesville, Va.
William Gibson Pendleton, D. D.,
Principal, Virginia Episcopal School
for Boys, Lynchburg, Va., P. O.,
Reusens.
✠ Thomas Lowrie Sinclair, B. A.,
(C.), Anking, China.

James Gilmer Buskie,
R. St. Paul's, Newburg, N. Y.
George Frederick Flick, B. S.,
R. All-Angels (Deaf Mutes), 214
E. 55th St., Chicago, Ill.
Alexander Stuart Gibson, B. L.,
R. Trinity, Manassas, Va.
*Ivan Marshall Green,
Lewis Carter Harrison, B. A.,
R. St. David's, 1603 Pearl St.,
Austin, Texas.
*James Joyner,
David Henry Lewis,
R. St. Paul's, Salem, Va.

(*1907 Continued*)

✢ Myron Barraud Marshall (P. I.),
R. St. Andrew's, 1004 Graydon Ave., Norfolk, Va.
Lorenzo Davenport Vaughan,
R. Emmanuel, Winchester, Ky.
*Milton Rhorer Worsham.

1908

Middleton Stuart Barnwell, B. A., B. D.,
R. Advent, Birmingham, Ala.
Walter Russell Bowie, M. A., D. D.
R. Grace, Broadway and 10th St., New York City.
Benjamin Duvall Chambers, B. A.,
R. Christ Church, Millwood, Va.
Charles Clingman, B. A.,
R. Trinity, 1015 Holman Ave., Houston, Texas.
James Davis Gibson, B. A.,
R. Trinity Church, 316 Garard Ave., Covington, Ky.
James John Gravatt, Jr., B. A.,
R. Trinity, Staunton, Va.
John Long Jackson, B. A.,
R. St. Martin's, 1566 E. 7th St., Charlotte, N. C.
✢ James Hubard Lloyd, B. A., (J.),
R. Holy Savior, Wakayama City, Japan.
Wallace Nelson Pierson, B. A.,
R. St. Augustine's, 1223 4th St., Santa Monica, Cal.
Clinton S. Quin, B. L., D. D.,
Bishop Coadjutor of Texas, 3708 Fannin St., Austin, Texas.
Henry Vaughn Saunders, B. A.,
R. All Saints' Parish, Oakley, Md.
Charles William Sydnor,
R. St. Andrew's, Clifton Forge, Va.
Walter Williams,
R. Emmanuel, Harrisonburg, Va.

Mills Colgate Daughtrey, M. A.,
R. Emmanuel Church, Cape Charles, Va.
Herbert Jukes,
R. Incarnation, 119 Matthews St. Mt. Oliver Station, Pittsburgh, Pa.
Levin Irving Insley, B. A.,
R. St. Luke's, Church Hill, Md.
Thomas Nevitt Lawrence, B. A.,
R. All Saints, Concord, N. C.
Walter Raleigh Noe,
Archdeacon, 1805 Perry Ave., Wilmington, N. C.
Eugene Sebastian Pearce,
R. Zion, Rome, N. Y.
Lionel Blight Perry-Ayscough,
Curate, St. Paul's Parish, South-sea, Portsmouth, England.

1909

William George McDowell, Jr.,
B. A., B. D., D. D.,
Bishop Coadjutor of Alabama, Birmingham, Ala.

Joseph Walter Fulford,
R. Good Shepherd, Murphy Ave. La Grange, Ga.
Benjamin Walter Blaine McKinley,
R. Antientam Parish, Breathedsville, Md.
Minor Julius Peters,
Asheville, N. C.
*James Athey Stephens, B. A.,
Zachary Taylor Vincent, Jr.,
R. Redeemer, Salmon City, Idaho.
Joseph E. Williams,
R. St. Paul's Parish, Prince Frederick, Md.

1910

Karl Morgan Block, A. B., B. D.,
R. St. John's, 910 Orchard Hill, Roanoke, Va.
Charles Clarence Durkee, A. B.,
R. St. Thomas, Oakmont, Pa.
Jacob Haller Gibboney, Jr., A. B.,
R. Epiphany, 124 Lancaster Rd., Richmond, Va.
✢ Robert Archer Goodwin, Jr., M. A., B. D., (C.),
Kempsville, Va.
Edgar William Halleck,
R. Grace, Waycross, Ga.
Hugh Burns McCready Jamison,
R. Trinity, 401 W. Houston Ave., Marshall, Texas.
Edmund Lucien Malone,
R. Trinity, 206 First Ave., Hattiesburg, Miss.
Henry Howard Marsden,
R. St. Mary's, 1297 Hamilton Ave., St. Louis, Mo.
✢ Thomas Kinloch Nelson, M. A., D. D. (C.),
Prof. Theological Seminary, Alexandria, Va.
Oscar de Wolfe Randolph, A. B.,
R. St. Mary's, 1117 S. 19th St., Birmingham, Ala.
Joseph Todhunter Ware, A. B., B. D.,
R. St. Andrew's, 1176 11th Ave., Birmingham, Ala.

(1910 Continued)

✠ Edmund Lee Woodward, M. A., M. D., B. D. (completed Junior course in 1900) (C.), Dean of Church Schools, 110 West Franklin St., Richmond, Va.
George England Zachary, B. A. R. Holy Trinity, Clemson College, S. C.

William Hudson Cumpston, Lundale, W. Va.
Lewis H. Ewald, Mt. Carmel, Pa.
Arthur Powell Gray, Jr., B. A., R., Good Shepherd, Forest Hill, 102 W. 41st St., South Richmond, Va.
✠ Kenneth Leigh Houlder, Seaman's Work, Havana, Cuba.
Henry Pindell Manning, R. Grace, 405 E. High St., Jefferson City, Mo.
Herbert Stabler Osburn, R. St. John's, Petersburg, Va.
Giles Buckner Palmer, R. St. Stephen's, R. F. D., No. 2, Richmond, Va.
Herbert Frederick Schroeter, R. Good Shepherd, 1617 Bull St., Columbia, S. C.
Charles Tinsley Warner, R. St. Alban's, Wisconsin Ave., Washington, D. C.
Frederick Albert Ernest Warren, R. Christ Church Parish, Christchurch, Va.
John Durham Wing, Jr., D. D.,

1911

✠ Edward Ryant Dyer, A. B. (C.), Miss., Wusih, Kiangsu, China.
Horace Dwight Martin,
Robert Theodore Phillips, B. A., R. Trinity, Miami, Fla.
Clarence Herbert Reese, B. D., R. St. Matthew's, 1731 Girard Ave., Philadelphia, Pa.
Robert Edward Lee Strider, M. A., B. D., D. D., Bishop Coadjutor, W. Va.
Joseph Edmund Thompson, A. B., R. Trinity, 310 E. Noble Ave., Guthrie, Okla.
Haywood Lewis Winter, Chaplain, U. S. A. Diocese of Texas.

Charles Aylett Ashby, B. L., R. Good Shepherd, Jacksonville, Fla.
Henry Erving Batcheller, R. Grace, Middletown, N. Y.
Samuel Babcock Booth, R. Country Center Mission, Wrightstown, Bucks Co., Pa.
George Palmer Christian, B. A., R. All Saints', 45 Forest St., Orange, N. J.
Luther Bismarck Franck, A. B., R. St. George's, Port Arthur, Tex.
Walter Griffith Harter, R. St. Paul's, Gardner, Mass.
William Henry Pettus, R. St. Mark's, 12 Third St., S. E., Washington, D. C.
Walter White Reid, Jr., R. Christ Church, Tarrytown, N. Y.
John Letcher Showell, B. S., R. St. Paul's, Lubbock, Texas.
John Hanckel Taylor, B. A., R. Christ Church, 109 N. Fountain St., Cape Girardeau, Mo.

1912

Josiah Tidball Carter, R. Christ, 458 Main St., Clarksburg, W. Va.
James Harry Garner, B. A., R. St. Stephen's, E. New Market, Md.
Edwin Anderson Penick, Jr., A. M., D. D., Bishop Coadjutor of North Carolina, Charlotte, N. C.

George Victor Bell, R. St. John's, Brownville Junction, Maine.
John Lewis Tracy Gibbs, R. Emmanuel, Staunton, Va.
Walter Lee Loflin, R. St. Luke's, Denison, Texas.

1913

Carleton Barnwell, B. A., B. D., R. Grace, Lynchburg, Va.
Edward Elliott Burgess, R. St. Mark's Parish, Brunswick, Md.
✠ Bowyer Campbell, B. D., (C.), House of Prayer, Newark, N. J.
Churchill Jones Gibson, B. A., R., R. E. Lee Memorial, Lexington, Va.

(*1913 Continued*)

✠ Conrad Harrison Goodwin, M. A., B. D., (C.),
R. Zion Church, Charles Town, W. Va.
Devall Langhorn Gwathmey, B. A.,
R. St. John's, Wytheville, Va.
Malcolm DePui Maynard, B. A.,
R. St. John's, Bellfonte, Pa.
Paul Micou, M. A., B. D.,
Secretary Collegiate Dept., General Board of Religious Education, Room 73, 289 4th Ave., New York City.
✠ Louis Ashby Peatross (J.),
R. St. Andrew's, 738 Bedford Place, Columbus, Ohio
Milward Wheeler Riker,
R. Christ, Walton, N. Y.
Wilfred Everard Roach, M. A.,
B. D., R. Christ Church, Martinsville, Va.
✠ Stanley Searing Thompson (P. I.),
Ontario, Canada.
Theodore St. Clair Will, A. B.,
R. St. John's, Kingsville, Md.
✠*Philip Howard Williams,
William Taylor Willis,
R. Christ Church, Point Pleasant, W. Va.

Jennings Wise Hobson,
R. Christ, 209 Tazewell St., Bluefield, W. Va.
James Hart Lamb, Jr.,
321 Wister St., Germantown, Philadelphia, Pa.
William Welton Shearer,
Asst. St. Alban's Parish, 4040 Davenport St., Tenleytown, Washington, D. C.
Samuel Steinmetz,
R. St. Michaels, 320 W. State St., Trenton, N. J.
Cyprian Porter Wilcox,
R. St. Agnes', Franklin, N. C.

1914

Guy Edison Kagey,
R. St. Bartholomew's, Olney, Md.
Richard L. Merryman,
Sidney Thomas Ruck,
R. St. Eustace and St. Hubert, Lake Placid, N. Y.

George B. Leckonby,
R. Ascension, 36 Pine Woods Ave., Troy, N. Y.
Ernest Leroy Paugh,
Chaplain, U. S. N., 4818 Eleventh Ave., Brooklyn, N. Y.
Carl H. Williams,
Oklahoma

1915

Ambler Mason Blackford, B. A.,
Asst. St. John's, Box 81A, Route No. 1, South Jacksonville, Fla.
Randolph Fairfax Blackford, B. A., B. D.,
R. St. Peter's-by-the-Sea, North Charleston, S. C.
Floyd S. Cartwright,
R. Newport Parish, Smithfield, Va.
✠ Lloyd Rutherford Craighill, B. A., B. D., (C.), Miss., Nanchang, China.
Edward A. DeMiller, B. S., B. D.,
R. Redeemer, Biloxi, Miss.
Menard Doswell, Jr., B. A.,
R. St. George's, 1500 Cadiz St., New Orleans, La.
Herbert Nash Tucker,
R. St. James' and St. Luke's Parishes, Mecklenburg Co., Boydton, Va.

William Jeffery Alfriend,
R. Christ Church, Pulaski City, Va.
✠ Norman Spencer Binsted (J.),
Tokyo, Japan.
Phillips Standish Gilman, Ph. D.,
R. St. Anne's, 421 Woodland St., Nashville, Tenn.
Edgar L. Le Blanc,
R. Trinity, Longview, Tex.
William Byrd Lee, Jr.,
R. St. Bride's, Berkeley, Norfolk, Va.
William Clarkson Marshall, Jr., B. A.,
R. St. Paul's, Centerville, Md.
Lewis Chester Morrison, A. B.,
R. St. John's, Southwest Harbor, Maine.
Francis Alan Parsons,
R. St. Philip's, Laurel, Del.
*Walter G. Parker,
Cameron Gregg Richardson, Jr.,
R. Incarnation, Atlanta, Ga.
Arthur J. Torrey,
Vicar Epiphany Chapel, Epiphany Parish, 231 12th St., S. W., Washington, D. C.

1916

Clarence Edward Buxton,
R. Alleghany Parish, Covington, Va.

(1916 Continued)

William R. Geiger Irwin, B. D.,
Asst. St. Andrew's, 225 Cherry St., Richmond, Va.
✠ Franklin Thorpe Osborne, B. A., (B.)
Caixa 88, Porto Alegre, Brazil.
Benjamin Janney Rudderow, Jr., B. A., 2220 Spruce St., Philadelphia, Pa.
Joseph Nicholas Bynum,
R. St. James', Belhaven, N. C.
Franklin George Faber,
R. St. Thomas', Lyndhurst, N. J.
Howard S. Hartzell,
R. Messiah, Rockingham, N. C.
George Franklin Hill,
R. Christ, Elizabeth City, N. C.
Lenoir Valentine Lee, B. A.,
Asst. Trinity (Eastwood), 4400 Telephone Road, Houston, Texas.
Edward Winbourne Mellichampe,
R. St. John's, Halifax, Va.
Thomas Gustave Mundy, B. S.,
R. St. John's, 212 Gordon Drive, Albany, Ala.
William Preston Peyton,
R. St. John's, Winnesboro, S. C.
George Charles Shears,
R. St. John's, McLean, and Epiphany, Cherrydale, P. O., McLean, Va.
Herbert Heldruf Young, M. A.,
R. Associate Missions, S. W. Va., Address, Graham, Va.
Frederick C. Wissenbach, M. A.,
R. St. Paul's, Dixon, Wyo.

✠ Paul Norborn Abe (J.),
Min., Wakayama, Kyoto, Japan.
Joseph Dubray,
R. Lower Brule Mission, Lower Brule, S. D.
Robert Lee Lewis,
R. St. Paul's, Troy, Pa.
Frank Stanford Persons,
R. Linwood Parish, Yancey, Va.
Rufus Benjamin Templeton, M. A., D. D., R. Holy Trinity, Gainsville, Fla.
Paul Frederick Williams,
R. Port Deposit, Md.

1917

Thomas Moore Browne,
R. St. John's, Lynchburg, Va.
Frederick Deane Goodwin, A. M.,
R. Lunenburg and Cople Parishes, Warsaw, Va.
John Lloyd, B. A.,
571 Park Ave., New York City.
James Rowan McAllister,
R. St. John's, Petersburg, Va.
Winfield Shiers,
R. Nottoway Parish, Franklin, Va.
Edward Pinkney Wroth, B. A.,
R. St. Philip's Parish, Laurel, Md.

George Boate,
R. St. Thomas', Glassboro, N. J.
*Walter Maynard Eastman, B. A.,
James Alfred Figg,
R. St. Thomas', Christianburg, Va.
Henry Delos Leland, B. A.,
Waddington, N. Y.
William Meade,
R. Trinity, Moundsville, W. Va.
*Theodore Stroup.

1918

William Beeks Dern,
R. St. Andrew's, Fort Thomas, Ky.
Frank DeVinne Dean, M. D.,
R. Good Shepherd, Wilmington, N. C.
William Bowers Everett, Jr.,
R. Piedmont Parish, Marshall, Va.
Tewifik David Harari,
R. St. Paul's and St. Peter's, (Shelburne Parish), Hamilton, Va.
George Robinson Hiatt, M. A.,
R. St. Peter's, 2244 Westchester Ave., New York City.
Boston McGee Lackey, Asst.
Christ Church, Raleigh, N. C.
Robert William Lewis,
R. St. Thomas' and Fredericksville Parishes, Mission Home, Va.
Alexander Miller,
R. St. Paul's, Wilmington, N. C.
Anthony Robert Parshley,
R. St. Paul's, Clinton, N. C.
*Edmund Howard Prince, B. A.,
Lieut. Infantry, A. E. F., Fell in Battle in France, Sept. 27, 1918.
Gordon Merrit Reese,
1210 Locust St., St. Louis, Mo.
Sanford Lewis Rotter, M. A.,
R. Whittle Parish, The Plains, Va.
A. F. Henry de Serent,
R. St. Andrew's, Brewster, N. Y.
Edward Harold Vogt,
R. Trinity, Rahway Ave., Woodbridge, N. J.
Clarence Edward Wolfe,
R. St. John's, Havre de Grace, Md.

Charles Ervine Clarkson,
R. Trinity, Quanah, Texas.

*William James McConnell,
Died of influenza, 1918. Brotherhood of St. Andrew worker, in Marine Camp, at Paris Island, S. C.
Jerry Wallace,
R. Christ, Springfield, Ohio.
Elmer Churnside Pedrick,
R. St. Thomas', Ginter Park, 3602 Hawthorne Ave., Richmond, Va.

1919

Paul Delafield Bowden, B. S., B. D.,
R. Hamilton Parish, Warrenton, Va.
Robert Alexander Brown, Jr.,
R. Church of Our Saviour, 1639 McElderry St., Baltimore, Md.
John Fleming Wren Field,
R. Trinity, Fredericksburg, Va.
Paul Lambkin Powles, B. A., B. D.,
R. St. George's, Maryland Ave., Clarendon, Va.
Benjamin Richardson Roller, B. A.,
R. Welch, West Virginia.

Robert Cortez Cody,
R. St. Paul's, Monroe, N. C.
James Keith Marshall Lee,
R. St. Paul's, Newport News, Va.
John Linken Saunders,
R. St. John's, Winton, N. C.
William Clayton Torrence,
R. Calvary Church, Front Royal, Va.

1920

Philip Ayres Dales, B. S.,
Asst. St. Stephen's, 3017 14th St., N. W., Washington, D. C.
Mortimer W. Glover, Jr., B. A.,
R. St. Bartholomew's, Hartsville, S. C.
Noble Cilley Powell, B. D.,
R. St. Paul's, University, Va.
Francis Bland Tucker, B. A.,
R. St. Andrew's, Lawrenceville, Va.

George Julius Cleaveland,
R. Incarnation, Ronceverte, W. Va
James Cope Crosson,
R. St. Jude's, 11th and Mt. Vernon Sts., Philadelphia, Pa.
Theodore Partrick,
R. Grace, Plymouth, N. C.

1921

✠ Francis Augustus Cox, B. A., B. L. (C.), Soochow, China.
Edmund Lee Gettier, Jr.,
R. St. Thomas' Parish, Hancock, Md.
Robert MacDonald Kirkland, M. A.
Prof. University of the South, Sewanee, Tenn.
✠ Robert Alexander Magill, (C.),
Yanchow, China.
William Hamilton Nes, B. A., B. D.,
R. Holy Trinity Parish, Collington Md.
✠ Warren Armstrong Seager (C.),
Nanking, China.

✠ John Boyd Bentley, Alaska
Asst. M., Christ Church, Anvik, Alaska.
Roy Joslyn Ford,
R. Christ Church, Berwick, Pa.
Lynwood Oscar Forqueran,
R. St . Stephen's, Romney, W. Va.
✠ Sumner Guerry (C.),
St. John's University, Shanghai, China.
George Mamishisho Lamsa, B. A.,
281 4th Ave., New York City.
Charles Leroy Monroe,
R. St. Matthew's Parish, Hyattsville, Md.
Douglass Williams Neff, B. S., C. E.,
R. Abingdon Parish, Gloucester, Va.
Edward Leeson Bell Pielow,
R. St. Bartholomew's, North and Madison Aves., Baltimore, Md.
Henry P. Sanborn, B. S.,
Chaplain, U. S. Navy, U. S. S. Alert, San Pedro, Calif.
Thom Williamson, Jr.,
R. Church of the Advent, 149 U St., N. W., Washington, D. C.

1922

Theodore Nott Barth, B. A.,
R. Deer Creek Parish, Darlington, Md.
Frank Cox,
Min., Bromfield Parish, Washington, Va.
Paul Due, B. A.,
R. Christ Church, Adams' Run, S. C.
Thomas Mabley,
Curate, Trinity Cathedral, 24 Rector St., Newark, N. J.
✠ Takeshi Naide, Japan
R. Kyoto, Japan.
Henry J. Pulver, M. A.,
Miss., to deaf mutes, 1471 Monroe St., N. W., Washington, D. C.
John Ridout, Jr.,
R. St. Alban's, Kingtree, S. C.

(1922 Continued)

Thomas Leadbeater Ridout,
R. Epiphany Church, Laurens, S.C.
Dennis Whittle, M. A., B. Ped.,
R. Luray Parish, Luray, Va.
Norvell Elliott Wicker, Jr.,
R. Martin's Brandon Parish,
Burrowsville, Va.

Edgar C. Burnz,
R. St. Paul's, Saltville, Va.
Robert W. Hibbert,
Min., University Missions,
Charlottesville, Va.
Philip J. Jensen,
R. St. Luke's, Hot Springs,
S. Dakota.
Harold Van Olinda Lounsbury,
Asst. M. Holy Trinity Parish,
Glenn Dale, Md.
George E. Manson,
R. St. Thomas', Windsor, N. C.
Victor S. Ross,
R. Epiphany Chapel, Odenton,
and St. Mary's, Jessups, Md.
Charles E. Stewart,
R. Genito Parish, Cartersville, Va.
✠ William Harold Weigel, B. S.,
Miss., Wusih, China.
Charles Edward Williams,
R. St. David's, Creswell, N. C.
Irvin Quarles Wood,
Asst. M., Lunenburg Parish, Warsaw, Va.

Senior Class, Ordained, 1923

Richard H. Baker,
John H. A. Bomberger, II., B. A.,
Robert A. Brayshaw,
Clyde Brown,
Horace M. Brown, Jr., B. A.,
Joseph Manley Cobb, M. A.,
Herbert A. Donovan,
Arthur F. Gibson,
Reginald F. Hall, B. A.,
Arthur J. Mackie, B. A.,
Roland J. Moncure, B. A.,
Albert N. Roberts, B. A.,
Stamo S. Spathey,
Albert C. Tebeau, M. D.,
Robert Tomlinson,
A. Campbell Tucker.

MIDDLE CLASS—1923

NAME AND RESIDENCE	COLLEGE	DIOCESE
FRANCIS H. BALL Richmond, Va.	*Trinity, Toronto* *Kenyon*	*Virginia*
A. HUGO BLANKINGSHIP, M. A. Richmond, Va.	*Univ. of Richmond* *Yale Divinity School*	*Virginia*
BEVERLEY M. BOYD Roanoke, Va.	*Wash. and Lee Univ.* *Univ. of Virginia*	*S. W. Virginia*
§CALVERT E. BUCK Washington, D. C.		*Washington*
GEORGE F. CAMERON, B. A. Hope Mills, N. C.	*Univ. of Virginia*	*E. Carolina*
‡§LIONEL F. CAPERS Birmingham, Ala.	*Nebraska Univ.*	*Alabama*
SAMUEL B. CHILTON Lakota, Va.	*Univ. of Va.* *V. P. I.*	*Virginia*
MORRIS W. DERR, B. A. Emmaus, Pa.	*William and Mary*	*Bethlehem*
THEODORE H. EVANS Amherst, Va.	*Wash. and Lee Univ.* *Geo. Wash. Univ.*	*S. W. Virginia*
H. CARLTON FOX Ashland, Va.	*Randolph-Macon*	*Virginia*
WILLIAM G. GEHRI, Ph. B. Charleston, W. Va.	*Kenyon*	*W. Virginia*
EDMUND H. GIBSON, B. S. Washington, D. C.	*Univ. of Michigan*	*Washington*

§Special Students.
†Left at end of first term.
‡Left at end of second term.

(*Middle Class—1923 Continued*)

RODERICK H. JACKSON, M. A. Bennettsville, S. C.	*Univ. of Virginia*	*S. Carolina*
ARTHUR B. KINSOLVING, II. Charlottesville, Va.	*Univ. of Virginia*	*Virginia*
†JESSE S. LOCKABY Gastonia, N. C.	*William and Mary*	*W. N. Carolina*
JAMES A. MITCHELL, B. A., M. A. Centerville, Md.	*Trinity* *Yale Univ.*	*Easton*
PAUL NAGATA, B. A. Kyoto, Japan	*St. John's, Tokyo*	*Kyoto*
†ORRAN CLAYTON PACKARD, B. S. Pittsburgh, Pa.	*Wash. and Jefferson*	*Pittsburgh*
CHARLES F. PENNIMAN, M. E. Richmond, Va.	*Lehigh Univ.*	*Virginia*
CHARLES W. SHEERIN, B. A. New York City	*Columbia Univ.*	*New York*
§HARRY A. STIRLING Chicago, Ill.	*William and Mary*	*S. Virginia*
J. MITCHELL TAYLOR Chocowinity, N. C.	*Univ. of N. Carolina*	*E. Carolina*
GEORGE A. TROWBRIDGE, B. A. Princeton, N. J.	*Princeton Univ.* *Oxford Univ.*	*New Jersey*
JOSEPH M. WATERMAN, B. A. Ogdensburg, N. Y.	*Harvard Univ.*	*Albany*
ALEXANDER C. ZABRISKIE, B. A. New York City	*Princeton Univ.* *Cambridge Univ.*	*New York*

JUNIOR CLASS—1923

NAME AND RESIDENCE	COLLEGE	DIOCESE
JAMES S. ALLEN Memphis, Tenn.	*Univ. of the South*	*Tennessee*
F. CRAIGHILL BROWN, B. A. Louisville, Ky.	*Univ. of the South*	*Florida*
H. SPAULDING COLE, B. A. Portland, Me.	*Bowdoin College*	*Virginia*
REGINALD G. DAVIS Hackensack, N. J.	*William and Mary*	*S. Virginia*
MOULTRIE GUERRY, B. A. Charleston, S. C.	*Univ. of the South*	*S. Carolina*
FREDERICK M. HEIL, B. A. Baltimore, Md.	*St. John's College*	*Maryland*
LEICESTER F. KENT Leaksville, N. C.		*N. Carolina*
E. FELIX KLOMAN, B. A. Fargo, N. D.	*Univ. of Virginia*	*N. Dakota*
THOMAS A. LANGFORD, B. A. New York City	*Williams College*	*New York*
‡FRANK C. LEEMING Clarksburg, W. Va.	*Bethany College*	*W. Virginia*
ARONAH H. MACDONNELL Baltimore, Md.	*Mount Vernon College*	*Maryland*
FRANK S. MEAD, B. A. Denver, Colo.	*Denver Univ.*	
†LYNNE B. MEAD Roanoke, Va.	*William and Mary*	*S. W. Virginia*

†Left at end of first term. ‡Left at end of second term.
§Special Student

J. Kenneth Morris, B. A. . . . . *Univ. of Alabama* . . . . . *Alabama*
Tuscaloosa, Ala.
Paul O. Plenckner . . . . . *Washington*
Washington, D. C.
David L. Quinn, B. A. . . . . *George Washington Univ.* . . *Easton*
Crisfield, Md.
W. Josselyn Reed, B. A. . . . . *William and Mary* . . . . . *Virginia*
Philadelphia, Pa.
T. Watkins Tayloe, B. S. . . . . *Hampden Sidney* . . . . . *S. Virginia*
Clover, Va.
Cornelius P. Trowbridge, B. A. . *Princeton Univ.* . . . . . *New Jersey*
Princeton, N. J.
James S. Watt . . . . . *Univ. of Cambridge* . . . . *S. Virginia*
Williamsburg, Va.
Joseph C. Wood, B. A. . . . . *Univ. of Delaware* . . . . . *Delaware*
Wilmington, Del.

Distribution of the Alumni of the Theological Seminary in Virginia in 1856

In 1856 there was published a pamphlet issued by order of the twenty-fourth annual meeting of the Alumni Association held on June 25, 1856. This pamphlet which was published in Baltimore gives the names and terms of service of the officers of the Alumni Association from its organization up to 1856. It also contains the constitution of the Association and a list of the members of the "Society of the Alumni" corrected to August 1, 1856. This list gives the names of the Alumni according to classes and designates the Church or place of residence of each and every Alumnus as of date August 1, 1856. As showing the wide distribution of the Alumni throughout the Church in the United States and elsewhere in 1856 it is interesting to note the number of the Alumni who were serving in the various dioceses and missionary jurisdictions of the Church. The distribution of the Alumni according to this list was in 1856 as follows:

Alabama	9	New Jersey	4
California	1	New York	15
Connecticut	6	Western New York	4
Delaware	6	Northwest Mission	2
Florida	1	North Carolina	3
Georgia	4	South Carolina	7
Illinois	2	Ohio	11
Iowa	2	Oregon	2
Kentucky	3	Pennsylvania	41
Louisiana	5	Rhode Island	2
Maine	1	Texas	1
Maryland	30	Virginia	76
Massachusetts	18	England	2
Michigan	2	Greece	1
Mississippi	1	Africa	6
Missouri	1	China	5

List of Living Members of the Society of the Alumni

Corrected to August 1, 1856

ACCORDING TO DIOCESES

Diocese of Alabama

Class		
1833	Francis R. Hanson	*Trinity Church, Demopolis*
1834	Thomas A. Cook	*Residing near Talladega*
1834	William Johnson, Jr.	*Residing near Tuscaloosa*
1841	J. Albert Massey	*Trinity Church, Mobile*
1845	William J. Ellis	*St. James Church, Eufaula*
1846	J. Monroe Bannister	*St. Paul's Church, Greensborough*
1846	Henry C. Lay	*Church of the Nativity, Huntsville*
1847	R. Addison Cobbs	*St. John's Church, Tuscumbia*
1851	B. B. Leacock	*Christ Church, Mobile*

Diocese of California

1844	Edward W. Syle	*St. John's, Oakland*

Diocese of Connecticut

1828	William Preston	*Christ Church, Bridgeport*
1842	O. Evans Shannon	*Union Church, Seymour*
1846	C. S. Putnam	*St. Paul's Church, Wallingford*
1846	John Stearns, M. D.	*Christ Church, Stratford*
1849	William H. C. Robertson	*Officiating in Darien*
1852	George Rumney	*St. Thomas Church, Bethel*

Diocese of Delaware

1825	John B. Clemson, D. D.	*Ascension Church, Claymon*
1837	Samuel T. Carpenter	*St. Peter's Church, Smyrna*
1842	Samuel Hazlehurst	*St. Andrew's Church, Wilmington*
1848	Samuel R. Slack	*St. Thomas' Church, Newark*
1853	William Wright	*Miss., Indian River*
1856	William H. D. Hatton	*Delaware City*

Diocese of Florida

1839	John J. Scott, D. D.	*Christ Church, Pensacola*

Diocese of Georgia

1831	Seneca G. Bragg	*St. Luke's Church, Montpelier*
1834	Richard Johnson	*St. Philip's Church, Atlanta*
1846	George H. Clarke	*St. John's Church, Savannah*
1850	W. P. Gahagan	*Zion Church, Talbotton*

Diocese of Illinois

1828	Charles Dresser	*Professor in Jubilee College*
1829	William A. Smallwood, D. D.	*Trinity Church, Chicago*

Diocese of Iowa

1849 Robert D. Brooke . . . . . *St. John's Church, Dubuque*
1855 P. A. Johnson . . . . . *St. James' Church, Oskaloosa*

Diocese of Kentucky

1843 Carter Page . . . . . *Church of the Advent, Cynthiana*
1844 Henry M. Denison . . . . . *St. Paul's, Louisville*
1847 William F. Bryant . . . . . *Trinity Church, Covington*
1855 John Singer Wallace . . . . . *Asst. St. Paul's Church, Louisville*

Diocese of Louisiana

1830 Leonidas Polk, D. D. . . . . *Bishop, New Orleans*
1831 Chaplin S. Hedges . . . . . *St. Luke's Church, New Orleans*
1834 John Woart . . . . . *St. Mary's Church, Franklin*
1837 Charles Goodrich, D. D. . . . . *St. Paul's Church, New Orleans*
1853 Robert F. Clute . . . . . *Christ Church, Covington*

Diocese of Maine

1834 James Pratt . . . . . *St. Stephen's Church, Portland*

Diocese of Maryland

1826 Leonard H. Johns . . . . . *Professor, Newton University, Baltimore*
1827 George L. Mackenheimer . . . . *St. Thomas' Church, Washington Co.*
1829 John A. Adams . . . . . *Assistant St. Paul's Church, Washington Co.*
1829 Henry B. Goodwin . . . . . *Charles Co.*
1831 Fitch W. Taylor . . . . . *Chaplain U. S. Navy*
1832 Hugh T. Harrison . . . . . *St. John's Church, Howard Co.*
1833 William G. Jackson . . . . . *Grace Church, Howard Co.*
1834 John Martin . . . . . *St. John's Parish, Prince George Co.*
1835 Charles E. Pleasants . . . . . *Residing in Washington, D. C.*
1836 Alexander M. Marbury, M. D. . . . *St. Mark's Parish, Frederick Co.*
1837 William J. Clark . . . . . *Rector Female Seminary, Georgetown, D. C.*
1837 William A. Harris . . . . . *Washington, D. C.*
1837 William Hodges . . . . . *Officiating in Washington, D. C.*
1838 James H. Morrison . . . . . *St. Peter's Church, Baltimore*
1839 James A. Buck . . . . . *Rock Creek Parish, D. C.*
1839 Cleland K. Nelson, D. D. . . . *St. Anne's Parish, Anne Arundel Co.*
1840 Savington W. Crampton . . . . . *St. George's Parish, Hartford Co.*
1841 Malcom Macfarland . . . . . *St. Mark's Church, Baltimore*
1842 William F. Lockwood . . . . . *St. Thomas' Parish, Baltimore Co.*
1842 Joshua Morsell . . . . . *Washington Parish, D. C.*
1842 Nicholas P. Tillinghast . . . . . *Christ Church, Georgetown, D. C.*
1842 John M. Todd . . . . . *William and Mary Parish, Charles Co.*
1843 Alexander J. Berger . . . . . *Queen Caroline Parish, Howard Co.*
1843 Edwin A. Dalrymple *President Fac. A & S University of Md., Baltimore*
1843 George A. Leakin . . . . . *Trinity Church, Baltimore*
1845 Samuel Ridout, M. D. . . . *St. Margaret's Westminster Parish, A. A. Co.*
1850 Horace Stringfellow, Jr. . . . . *St. Andrew's Church, Baltimore*
1854 Charles R. Howard . . . . . *Asst. Emmanuel Church, Baltimore*
1854 James T. Hutcheson . . . . . *Chaplain Patapsco Institute, Howard Co.*
1855 Thomas Duncan . . . . . *Asst. Trinity Church, Washington, D. C.*

Diocese of Massachusetts

1829 Charles Cleveland . . . . . *St. John's Church, Ashfield*
1832 Isaac W. Hallam . . . . . *St. Stephen's Church, Lynn*
1840 Thomas B. Flower . . . . . *Church of the Messiah, Woods' Hole*
1843 George Packard, M. D. . . . . *Grace Church, Lawrence*

DIOCESE OF MASSACHUSETTS (*Continued*)

1843 JOHN B. RICHMOND . . . . . *St. Michael's Church, Marblehead*
1844 GEORGE D. WILDES . . . . . *Rector Episcopal Female Seminary, Boston*
1847 ANDREW CROSSWELL . . . . . *St. Mary's Church, Newton L. Falls*
1847 ROBERT J. PARVIN . . . . . *St. Stephen's Church, Pittsfield*
1851 JOHN P. HUBBARD . . . . . *St. John's Church, Northampton*
1852 WILLIAM H. BROOKS . . . . . *Trinity Church, Lenox*
1852 A. M. MORRISON . . . . . *All Saints', Worcester*
1854 EDWARD ANTHON . . . . . *St. Thomas' Church, Taunton*
1854 W. COLVIN BROWN . . . . . *Haverhill*
1855 LEGH R. DICKENSON . . . . . *Asst. St. Paul's Church, Brookline*
1855 WILLIAM H. MUNROE . . . . . *Grace Church, Chicopee*
1856 LUCIUS W. BANCROFT
1856 EDWARD HYDE HARLOW
1856 WINSLOW W. SEVER

DIOCESE OF MISSISSIPPI

1836 THOMAS S. SAVAGE, M. D. . . . . *Trinity Church, Pass Christian*

DIOCESE OF MICHIGAN

1841 BENJAMIN HALSTED . . . . . *Calvary Church, Holmes Co.*
1847 WILLIAM C. STOUT . . . . . *Mt. Pleasant, Marshall Co.*

DIOCESE OF MISSOURI

1849 WILLIAM N. IRISH . . . . . *Miss. St. Joseph's and Weston*

DIOCESE OF NEW JERSEY

1840 JOSHUA SMITH . . . . . *St. Philip's Church, Newark*
1842 W. HERBERT NORRIS . . . . . *Christ Church, Woodbury*
1847 WILLIAM I. ZIMMER . . . . . *Trinity Church, Swedesboro'*
1847 SAMUEL A. CLARK

DIOCESE OF NEW YORK

1833 FRANCIS PECK . . . . . *St. Mark's Church, Brooklyn*
1834 CHESTER NEWELL . . . . . *Chaplain U. S. Navy*
1834 EDWARD C. BULL . . . . . *Christ Church, Rye*
1840 G. THURSTON BEDELL, D. D. . . . . *Ascension Church, New York*
1844 ELI H. CANFIELD, D. D. . . . . *Christ Church, Brooklyn*
1845 OWEN P. THACKARA . . . . . *Miss. Exeter*
1845 J. FREEMAN YOUNG . . . . . *Asst. Trinity Church, New York*
1847 J. PINKNEY HAMMOND . . . . . *St. Anne's Church, Morrisania*
1847 CORNELIUS WINTER BOLTON
1848 J. HOWARD SMITH . . . . . *Church of the Intercession, Carmansville*
1848 FREDERICK S. WILEY . . . . . *Christ Church, New York*
1849 THEODORE S. RUMNEY . . . . . *Grace Church, White Plains*
1851 WILLIAM G. HAWKINS . . . . . *Church of Messiah, Glens Falls*
1855 EDWARD C. MARSHALL . . . . . *St. Andrew's Church, Staten Island*
1856 ROBERT B. PEET

DIOCESE OF WESTERN NEW YORK

1824 LUCIUS CARTER . . . . . *Miss. Hunt's Hollow*
1844 THOMAS L. FRANKLIN . . . . . *St. John's Church, Mount Morris*
1852 GEORGE N. CHENEY . . . . . *Trinity Church, Rochester*
1852 HORATIO GRAY . . . . . *Waverly*

NORTH WEST MISSION

1825 JAMES DE PUI . . . . . *Chaplain, Fort Kearney*
1852 JOSEPH A. RUSSELL . . . . . *Miss. Stillwater, Minnesota*

Diocese of North Carolina

1825	John T. Wheat	*Professor University of N. C.*
1844	John R. Lee	*Church of Epiphany, Leakesville*
1851	Peyton Gallagher	*St. Paul's Church, Clinton*

Diocese of South Carolina

1834	Charles C. Pinckney, Jr.	*Grace Church, Charleston*
1835	Benjamin C. Webb	
1841	C. Bruce Walker	*Asst. Trinity Church, Edgefield*
1842	Edward T. Walker	*St. Luke's Church, Newberry*
1845	Joseph A. Shanklin	*St. Peter's Church, Charleston*
1852	James Stoney, M. D.	*St. Luke's Church, Bluffton*
1854	J. Julius Sams	*St. John's Church, Black Oak*

Diocese of Ohio

1825	John T. Brooke, D. D.	*Christ Church, Springfield*
1826	Alvah Sanford	*Granville*
1826	Marcus T. C. Wing, D. D.	*Professor Theological Seminary Gambier*
1829	Chauncey W. Fitch	*St. James' Church, Piqua*
1840	R. Bethel Claxton, D. D.	*St. Paul's Church, Cleveland*
1841	George S. Davis	*Trinity Church, Lynne*
1841	Alanson Phelps	*St. James' Church, Painsville*
1843	A. T. McMurphy	*Zion Church, Dresden*
1843	Henry T. Heister	*St. Paul's Church, Freemont*
1855	J. W. Claxton	*Asst. St. James' Church, Zanesville*
1856	Richard L. Chittenden	

Diocese of Oregon

1840	St. Michael Fackler	*Miss. Oregon City*
1855	Johnston McCormac	*Miss. Portland*

Diocese of Pennsylvania

1826	George Mintzer	*St. James' Church, Perkiomen*
1826	Nathan Stem	*St. John's Church, Norristown*
1826	William H. Reese	*Christ Church, Upper Merrion*
1827	George Kirke	*Minister New London Roads*
1828	John H. Marsden	*York Springs*
1829	William S. Perkins	
1829	Anson B. Hard	*Chester*
1832	Herman Hooker, D. D.	*Residing in Philadelphia*
1832	Richard C. Moore	*Christ Church, Williamsport*
1833	Henry H. Bean	*St. Stephen's Church, Harrisburg*
1834	William V. Bowers	*St. Mark's Church, Lewistown*
1834	Joseph P. B. Wilmer	*St. Mark's Church, Philadelphia*
1835	William N. Diehl	*Officiating in Germantown*
1835	Cameron F. McRae	*St. John's, Philadelphia*
1838	John G. Maxwell	*Emmanuel Church, Philadelphia*
1841	Edward Lounsberry	*St. Jude's Church, Philadelphia*
1842	Thomas W. Winchester	*St. Peter's, Great Valley*
1844	Edmund Leaf	*Christ Church, Pottstown*
1844	Edwin Mendenhall	*St. John's Church, Salem*
1844	Henry W. Woods	*Church of the Savior, Phila.*
1844	Richardson Graham	*St. David's, Radnor*
1845	Charles West Thompson	*St. John's Church, York*
1846	A. Augustus Marple	*St. Paul's Church, Wellsboro'*
1846	George D. Miles	*St. Stephen's Church, Wilkesbarre*
1846	Dudley A. Tyng	*Epiphany Church, Philadelphia*

DIOCESE OF PENNSYLVANIA (*Continued*)

1846 HANSON T. WILCOXON . . . . . *St. Peter's, Uniontown*
1846 JAMES A. WOODWARD . . . . . *St. Mary's Church, Warwick*
1847 SAMUEL DURBOROW . . . . . *Church of the Redemption, Philadelphia*
1847 JOSEPH A. STONE . . . . . *Calvary Church, Tamaqua*
1848 ARCHBALD BEATTY . . . . . *Trinity Church, Carbondale*
1848 GEORGE HALL . . . . . *Trinity Church, Washington*
1848 CHARLES W. QUICK . . . . . *Epiphany Church, Pittsburgh*
1850 RICHARD B. DUANE . . . . . *Grace Church, Homesdale*
1850 JOHN G. FUREY . . . . . *Grace Church, Springville*
1851 JOHN A. JEROME . . . . . *St. James' Church, Dundaff*
1852 ADDISON B. ATKINS . . . . . *Christ Church, Germantown*
1853 EDWARD H. KENNEDY
1854 GEORGE E. THRALL . . . . . *Asst. Epiphany, Philadelphia*
1855 GEORGE B. REESE . . . . . *St. Mark's Church, New Milford*
1856 SAMUEL B. DALRYMPLE . . . . . *Lockhaven*
1856 ALFRED ELWYN . . . . . *Asst. Church of the Mediator, Phila.*

DIOCESE OF RHODE ISLAND

1845 DANIEL HENSHAW . . . . . *St. Andrew's Church, Providence*
1856 EATON WHITING MAXCY, JR.

DIOCESE OF TEXAS

1843 CHARLES GILLETTE . . . . . *St. Paul's College, Anderson*

DIOCESE OF VIRGINIA

1823 GEORGE A. SMITH . . . . . *Fairfax County*
1824 JOHN COOKE . . . . . *Trinity Parish, Louisa Co.*
1825 JOHN P. MCGUIRE . . . . . *Rector Diocesan School, Fairfax Co.*
1826 JOHN GRAMMER, D. D. . . . . *Antrim Parish, Halifax Co.*
1827 JAMES MAY, D. D. . . . . *Professor Theological Seminary, Fairfax Co.*
1828 EBENEZER BOYDEN . . . . . *Walker's Parish, Albemarle Co.*
1828 JOHN COLE . . . . . *St. Mark's Parish, Culpeper Co.*
1829 JAMES DOUGHEN . . . . . *Residing in Lynchburg*
1831 JOB SIDNEY SWIFT . . . . . *Residing in Charles Co., Md.*
1831 FREDERICK D. GOODWIN . . . . . *Residing in Richmond*
1831 PARKE F. BERKLEY . . . . . *Raleigh and Genito Parishes, Amelia Co.*
1832 WILLIAM FRIEND . . . . . *St. Peter's Church, Port Royal*
1833 GEORGE WOODBRIDGE . . . . . *Monumental Church, Richmond*
1834 EDMUND CHRISTIAN . . . . . *Amherst Co.*
1834 RICHARD H. PHILIPS . . . . . *Rector Female Diocesan School, Staunton*
1834 PHILIP SLAUGHTER . . . . . *Agent Virginia Col. Co., Fauquier Co.*
1834 WILLIAM N. WARD . . . . . *Richmond Co.*
1834 DABNEY M. WHARTON, *St. George's and St. Margaret's Parishes, Spottsylvania Co.*
1835 JAMES M. COFER
1835 RICHARD K. MEADE . . . . . *Fredericksville Parish, Albemarle Co.*
1835 HORACE STRINGFELLOW . . . . . *St. Martin's Parish, Hanover Co.*
1836 FRANCIS H. MCGUIRE . . . . . *Mecklenberg Co.*
1837 OLCOTT BULKLEY
1837 THOMAS E. LOCKE . . . . . *Moore Parish, Campbell Co.*
1837 JOSHUA PETERKIN . . . . . *St. James' Church, Richmond*
1837 JOHN TOWLES . . . . . *Dettingen Parish, P. William Co.*
1838 RICHARD T. BROWN . . . . . *Truro Parish, Fairfax Co.*
1838 THOMAS T. CASTLEMEN . . . . . *Staunton*
1839 WILLIAM H. KINCKLE . . . . . *St. Paul's Church, Lynchburg*
1839 WILLIAM T. LEAVELL . . . . . *Bloomfield Parish, Madison Co.*
1839 KENSEY J. STEWART . . . . . *St. Paul's Parish, King George Co.*

DIOCESE OF VIRGINIA (*Continued*)

1839 RICHARD H. WILMER . . . . . *Hamner Parish, Bedford Co.*
1841 JOSEPH EARNEST . . . . . *St. Thomas' Parish, Orange Co.*
1841 CHURCHILL J. GIBSON . . . . . *Grace Church, Petersburg*
1841 HENRY W. L. TEMPLE . . . . . *South Farnham Parish, Essex Co.*
1842 EDWARD B. MCGUIRE . . . . . *St. Anne's Parish, Essex Co.*
1843 WILLIAM H. PENDLETON . . . . . *Salem Parish, Roanoke Co.*
1843 GEORGE T. WILMER . . . . . *Bruton Parish, James City Co.*
1843 EDMUND WITHERS . . . . . *Christ Church Parish, Lancaster Co.*
1844 ANDREW FISHER . . . . . *Powhatan Parish, Powhatan Co.*
1844 LEWIS WALKE . . . . . *Assistant Christ Church, Norfolk*
1845 FRANCIS M. BAKER . . . . . *Botetourt Parish, Botetourt Co.*
1845 GEORGE S. CARRAWAY . . . . . *Christ Church Parish, Middlesex Co.*
1845 OVID A. KINSOLVING . . . . . *Johns Parish, Loudon Co.*
1845 WILLIAM C. MEREDITH . . . . . *Tillotson Parish, Buckingham Co.*
1845 B. FRANKLIN MOWER . . . . . *St. Andrew's Parish, Brunswick Co.*
1845 EDMUND C. MARDAUGH . . . *Martin's Brandon Parish, Prince George Co.*
1845 CORNELIUS WALKER . . . . . *Frederick Parish, Frederick Co.*
1846 THOMPSON L. SMITH . . . . . *Kanawha Parish, Kanawha Co.*
1846 D. FRANCIS SPRIGG . . . . . *Editor Southern Churchman, Alexandria*
1846 GEORGE H. NORTON . . . . . *Hamilton Parish, Fauquier Co.*
1846 J. AMBLER WEED . . . . . *Richmond*
1847 WILLIAM MCGUIRE . . . . . *Asst. St. George's Parish, Fredericksburg*
1847 EDMUND T. PERKINS . . . . . *St. Matthew's Parish, Wheeling*
1847 FRANCIS M. WHITTLE . . . . . *Clarke Parish, Clarke Co.*
1848 CHARLES E. AMBLER . . . . . *Zion Church, Jefferson Co.*
1848 ROBERTS P. JOHNSON . . . . . *Brandon Church, Prince George Co.*
1849 WILLIAM L. HYLAND . . . . . *Trinity Parish, Marshall Co.*
1849 CHARLES S. SHIELD, JR. . . . . *Piedmont Parish, Fauquier Co.*
1850 CHARLES MCK. CALLOWAY . . . . . *Leeds Parish, Fauquier Co.*
1850 P. G. ROBERT . . . . . *Meherrin Parish, Greenville Co.*
1852 ROBERT A. CASTLEMEN . . . . . *Bethel Parish, Harrison Co.*
1852 J. W. CHESLEY . . . . . *Washington Parish, Westmoreland Co.*
1852 JOHN M. CHEVERS . . . . . *Hungar's Parish, Northampton Co.*
1852 THEODORE F. MARTIN . . . . . *Nelson Parish, Nelson Co.*
1852 HENRY WALL . . . . . *Overwharton Parish, Stafford Co.*
1853 THOMAS M. AMBLER, JR. . . . . *Leighton Parish, Cumberland Co.*
1854 T. GRAYSON DASHIELL . . . . . *Cople Parish, Westmoreland Co.*
1854 LEWIS C. NEWMAN . . . . . *Richmond*
1854 JOHN D. POWELL . . . . . *Wickliffe Parish, Clarke Co.*
1854 ERSKINE M. RODMAN . . . . *St. James' Northam Parish, Goochland Co.*
1855 THOMAS G. ADDISON . . . . . *St. Mary's Parish, Caroline Co.*
1855 RICHARD T. DAVIS . . . . . *Norborne Parish, Berkeley Co.*
1855 JULIUS E. GRAMMER . . . . . *Grace Church, Smithfield, I. W. Co.*
1856 ROBERT JOPE . . . . . *Portsmouth Parish, Norfolk Co.*
1856 HENRY L. KERSHAW

ENGLAND

1834 GEORGE E. WINSLOW, M. D.
1841 WILLIAM Y. ROOKER

GREECE

1830 JOHN H. HILL, D. D. . . . . *Greece*

AFRICAN MISSION

1836 JOHN PAYNE, D. D. . . . . *Bishop, Cape Palmas*
1844 EDMUND W. HENING . . . . . *Agent of For. Com.*
1848 C. COLDEN HOFFMAN . . . . . *Cape Palmas*

AFRICAN MISSION (*Continued*)

1848	JACOB RAMBO	*Cape Palmas*
1852	HUGH ROY SCOTT	*Cape Palmas*
1855	H. H. HOLCOMB	*Cape Palmas*

CHINA MISSION

1835	WILLIAM J. BOONE, D. D.	*China*
1845	ROBERT NELSON	*China*
1850	CLEVELAND KEITH	*China*
1855	JOHN LIGGINS	*China*
1855	CHANNING MOORE WILLIAMS	*China*

VIRGINIA SEMINARY MEN WHO HAVE GONE TO FOREIGN AND FAR MISSIONARY FIELDS OF SERVICE

GREECE

	Class	Year of Going Out
REV. JOHN H. HILL, D. D.	1830	1830

CHINA

REV. FRANCIS R. HANSON, D. D.	1833	1835
RT. REV. WILLIAM J. BOONE, D. D.	1835	1837
REV. RICHARDSON GRAHAM	1844	1845
REV. HENRY W. WOODS	1844	1845
REV. EDWARD W. SYLE, D. D.	1844	1845
REV. THOMAS L. FRANKLIN	1844	
REV. ROBERT NELSON, D. D.	1845	1851
REV. CLEVELAND KEITH	1850	1851
RT. REV. CHANNING MOORE WILLIAMS, D. D.	1855	1856
REV. JOHN LIGGINS	1855	1856
REV. ELLIOT H. THOMSON, D. D.	1859	1859
REV. THOMAS S. YOCUM, D. D.	1859	1859
REV. JAMES T. DOYEN, D. D.	1859	1859
REV. HENRY M. PARKER	1859	1859
REV. HENRY PURDON, D. D.	1859	1859
REV. DUDLEY D. SMITH	1859	1859
RT. REV. WILLIAM J. BOONE, D. D.	1868	1870
REV. GEORGE H. APPLETON	1882	1883
RT. REV. JAMES ADDISON INGLE, D. D.	1891	1891
REV. ROBERT K. MASSIE, D. D.	1891	1891
REV. BENJAMIN L. ANCELL, D. D.	1899	1899
REV. CAMERON F. MCRAE	1899	1899
REV. EDMUND J. LEE	1900	1902
REV. J. M. B. GILL	1906	1909
REV. ROBERT E. BROWNING	1907	1907
REV. ROBERT A. GRIESSER	1907	1909
REV. THOMAS L. SINCLAIR	1907	1907
REV. ROBERT A. GOODWIN, JR.	1910	1910
REV. THOMAS K. NELSON	1910	1910
REV. EDMUND L. WOODWARD, M. D.	1910	1899
REV. EDWARD R. DYER	1911	1911
REV. BOWYER CAMPBELL	1913	1913
REV. CONRAD H. GOODWIN	1913	1914

China (*Continued*)

Rev. Lloyd R. Craighill	1915	1915
Rev. Robert A. Magill	1921	1922
Rev. Warren A. Seager	1921	1922
Rev. Sumner Guerry	1921	1922
Rev. Francis A. Cox	1921	1922
Rev. William H. Weigel	1922	1922

AFRICA

Rev. Thomas S. Savage, M. D.	1836	1836
Rev. Launcelot B. Minor	1836	1836
Rt. Rev. John Payne, D. D.	1836	1837
Rev. Joshua Smith	1840	1840
Rev. Samuel Hazelhurst	1842	1843
Rev. Edmund W. Hening	1844	1844
Rev. Erasmus J. P. Messenger	1845	1846
Rev. Owen P. Thackara	1845	1845
Rev. C. Colden Hoffman	1848	1849
Rev. Jacob Rambo	1848	1849
Rev. Hugh Roy Scott	1852	1853
Rev. Robert Smith	1853	1854
Rev. William Wright	1853	1853
Rev. H. H. Holcomb	1855	1856
Rt. Rev. Charles Clifton Penick, D. D.	1869	1877
Rev. William A. Fair	1874	1875
Rev. John McNabb	1876	1879
Rev. Henry M. Parker	1877	1877
Rev. Curtis Grubb	1878	1878
Rev. Nathan Mathews	1900	1900

JAPAN

Rev. John Liggins	1855	1859
Rt. Rev. Channing Moore Williams, D. D.	1855	1859
Rev. Arthur R. Morris	1870	1871
Rev. Isaac K. Yokoyama	1877	1877
Rev. Henry Deane Page	1882	1884
Rev. John Thompson Cole	1883	1883
Rev. John Cary Ambler	1888	1889
Rev. Henry Clinton Collins	1890	1893
Rev. James Lindsay Patton	1890	1890
Rev. Jacob K. Kobayashi, D. D.	1894	1894
Rev. James J. Chapman	1899	1899
Rt. Rev. Henry St. George Tucker, D. D.	1899	1899
Rev. John Armistead Welbourn	1899	1899
Rev. Roger A. Walke	1904	1904
Rev Yasutaro Naide, D. D.	1905	1905
Rev. James Hubard Lloyd	1908	1908
Rev. Louis A. Peatross	1913	1913
Rev. Norman S. Binsted	1915	1915
Rev. Paul N. Abe	1916	1916
Rev. Takeshi Naide	1922	1922

BRAZIL

Rev. James Watson Morris, D. D.	1889	1889
Rt. Rev. Lucien Lee Kinsolving, D. D.	1889	1889
Rt. Rev. William Cabell Brown, D. D.	1891	1891
Rev. John G. Meem, D. D.	1891	1891
Miss Mary Packard *		1891

* Miss Mary Packard, while not a graduate of the Seminary, is a contribution of the Virginia Seminary and its beloved Professor, Dr. Packard, to the missionary work of the Church.

BRAZIL (*Continued*)

REV. GEORGE WALLACE RIBBLE	1899	1899
REV. WILLIAM M. M. THOMAS	1904	1904
REV. FRANKLIN T. OSBORNE	1916	1916

ALASKA

REV. JOHN EDWARD HUHN	1902	1902
REV. GUY D. CHRISTIAN	1906	1909
REV. PHILIP H. WILLIAMS	1913	1915
REV. JOHN B. BENTLEY	1921	1921

PHILIPPINE ISLANDS

REV. ROBB WHITE, JR.	1902	1908
REV. MYRON B. MARSHALL	1907	1909
REV. STANLEY S. THOMPSON	1913	1913

CUBA

REV. ARTHUR H. MELLEN	1892	1892
REV. FRANCIS DE SALES CARROLL	1906	
REV. KENNETH L. HOULDER (Seamen's Work)	1910	1922

MEXICO

REV. ARTHUR H. MELLEN	1892	1909

HONOLULU

RT. REV. DR. JOHN D. LA MOTHE	1894	1920

Bishops who have Graduated from the Virginia Seminary

	Class	Diocese	Year Consecrated	Died
POLK, Leonidas	1830	Arkansas & Louisiana	1838	1864
KIP, William Ingraham	1833	California	1853	1893
WILMER, Joseph Pere Bell	1834	Louisiana	1866	1878
BOONE, William Jones	1835	China	1844	1864
PAYNE, John	1836	Africa	1851	1874
WILMER, Richard Hooker	1839	Alabama	1862	1900
BEDELL, Gregory Thurston	1840	Ohio	1859	1892
YOUNG, John Freeman	1845	Florida	1867	1885
LAY, Henry Champlin	1846	Arkansas	1859	1885
WHITTLE, Francis McNeece	1847	Virginia	1868	1902
WILLIAMS, Channing Moore	1855	Japan	1866	1910
PERRY, William Stevens	1855	Iowa	1876	1898
WINGFIELD, John Henry Ducachet	1856	North Carolina	1874	1898
POTTER, Henry Codman	1857	New York	1883	1908
RANDOLPH, Alfred Magill	1858	South Virginia	1883	1918
BROOKS, Phillips	1859	Massachusetts	1891	1893
DUDLEY, Thomas Underwood	1867	Kentucky	1875	1904
PETERKIN, George William	1868	West Virginia	1878	1916
BOONE, William Jones	1868	China	1884	1891
PENICK, Charles Clifton	1869	West Africa	1877	1914
GIBSON, Robert Atkinson	1870	Virginia	1897	1919
NICHOLSON, Isaac Lea	1871	Milwaukee	1891	1906
JACKSON, H. Melville (Coadjutor)	1873	Alabama	1891	1900
TUCKER, Beverley Dandridge	1873	S. Virginia	1906	
KINSOLVING, George Herbert	1874	Texas	1892	
WINCHESTER, James Ridout	1877	Arkansas	1911	
LLOYD, Arthur Selden (Suffragan)	1880	New York	1909*	
FUNSTEN, James Bowen	1882	Idaho	1899	1918
GRAVATT, William Loyall	1884	West Virginia	1899	
TYLER, John Poyntz	1888	North Dakota	1914	
JETT, Robert Carter	1889	S. W. Virginia	1920	
KINSOLVING, Lucien Lee	1889	S. Brazil	1899	
BROWN, William Cabell	1891	Virginia	1914	
INGLE, James Addison	1891	China	1902	1903
THOMSON, Arthur Conover (Coadj.)	1893	S. Virginia	1917	
CAPERS, William Theodotus	1894	W. Texas	1914	
LA MOTHE, John Dominique	1894	Honolulu	1921	
TEMPLE, Edward Arthur	1895	N. Texas	1910	
HUNTING, George Coolidge	1895	Nevada	1914	
TUCKER, Henry St. George	1899	Kyoto, Japan	1912	
DARST, Thomas Campbell	1902	E. Carolina	1915	
QUIN, Clinton Simon (Coadjutor)	1908	Texas	1918	
REMINGTON, William P.	1905	Eastern Oregon	1918**	
McDOWELL, William G., Jr. (Coadj.)	1909	Alabama	1922	
PENICK, Edwin A. (Coadjutor)	1912	North Carolina	1922	
STRIDER, Robert E. Lee (Coadj.)	1911	West Virginia	1923	
NAIDE, Yasutaro	1905	Osaka, Japan	1923	

* As Coadjutor of Virginia

** As Suffragan of South Dakota

Graduates of the Seminary who have received the degree of Bachelor of Divinity from the Board of Trustees upon recommendation of the Faculty.*

1899

Rev. Willoughby Newton Claybrook, 1898**
Rev. Charles E. Ambler Marshall, 1898

1900

Rev. Cameron Farquahar McRae, M. A., 1899
Rev. George Wallace Ribble, 1899

1901

Rev. Henry Harris Covington, 1900
Rev. William A. R. Goodwin, M. A., 1893
Rev. James Daniel Miller, 1893
Rev. Prof. Herbert Harry Powell, Ph. D., 1900
Rev. John Armistead Welbourne, B. A., 1899

1902

Rev. William Ambrose Brown, M. A., 1901
Rev. Edwin Royal Carter, 1899
Rev. Randolph Royall Claiborne, 1901
Rev. William Jenkins, 1901
Rev. Charles Edward Perkins, 1899

1903

Rev. August Schepp, Ph. D., 1902
Rev. Jacob Morton White, M. A., 1901

1904

Rev. James Marshall Owens, B. A., 1900

1905

Rev. Paca Kennedy, M. A., 1902

1906

Rev. Wilbur Cosby Bell, B. A., 1905
Rev. Albert Edwin Clattenburg, 1905
Rev. Wythe Leigh Kinsolving, M. A., 1905
Rev. James Albert Massey, M. A.,
Rev. Pierce Naylor McDonald, M. A., 1905

1909

Rev. Middleton Stuart Barnwell, B. A., 1908
Rev. Walter Russell Bowie, M. A., 1908
Rev. Curtis Fletcher, B. A., 1904
Rev. Robert Albert Griesser, 1907
Rev. Henry St. George Tucker, M. A., 1899

1910

Rev. Robert Evans Browning, M. A., 1907
Rev. Edmund Lee Woodward, M. A., M. D., 1910

* The degree of Bachelor of Divinity was first conferred by the Seminary upon authorization of the Legislature of Virginia in 1899.

** The date following names designates the year of graduation.

1911

Rev. Karl Morgan Block, A. B., 1910
Rev. Edmund Jennings Lee, M. A., 1900
Rev. Thomas Kinloch Nelson, M. A., 1910
Rev. William Mathews Merrick Thomas, B. A., 1904

1912

Rev. Robert Archer Goodwin, Jr., M. A., 1910
Rev. Joseph Todhunter Ware, A. B., 1910

1913

Rev. Alfred Rives Berkeley, M. A., 1904
Rev. John Edward Ewell, A. B., 1903
Rev. Clarence H. Reese, 1911
Rev. Robert Edward L. Strider, M. A., 1900

1914

Rev. George MacLaren Brydon, B. A., 1899
Rev. Bowyer Campbell, 1913
Rev. Conrad Harrison Goodwin, M. A., 1913
Rev. James Luther Martin, M. A., 1904
Rev. Paul Micou, M. A., 1913

1915

Rev. Beverley Dandridge Tucker, Jr., A. M., Oxon., 1905

1916

Rev. Robert Kell, 1892
Rev. Richard Roscoe Phelps, B. A., 1906

1917

Rev. Thomas Deane Lewis, 1893
Rev. Theodore St. Clair Will, 1913

1919

Rev. Carlton Barnwell, B. A., 1913
Rev. William George McDowell, Jr., B. A., 1909
Rev. Wilfred Everard Roach, M. A., 1913

1920

Rev. Edward A. DeMiller, B. S., 1915
Rev. Lloyd R. Craighill, B. A., 1915
Rev. Paul L. Powles, B. A., 1919
Rev. Paul D. Bowden, B. S., 1919
Rev. Louis A. Peatross, 1913
Rev. William R. G. Irwin, 1916

1921

Rev. Noble C. Powell, 1920

1922

Rev. William H. Nes, B. A., 1921
Rev. Randolph F. Blackford, B. A., 1915
Rev. J. M. B. Gill, 1906
Rev. Franklin T. Osborne, B. A., 1916

1923

Rev. Theodore Nott Barth, B. A., 1922
Rev. Paul Due, B. A., 1922
Rev. Frederick Deane Goodwin, M. A., 1917
Rev. Henry J. Pulver, M. A., 1922
Rev. John Ridout, Jr., 1922

1923 (*Continued*)

Rev. Thomas Leadbetter Ridout, 1922
Rev. Edward Pinkney Wroth, 1917

ADDITIONAL NAMES NOT INCLUDED IN ABOVE LIST.

Rev. Charles H. Holmead, 1906
Rev. J. Ogle Warfield, 1898

Those upon whom the Degree of Doctor of Divinity has been conferred by the Board of Trustees of the Theological Seminary in Virginia.*

1911

Rev. John S. Gibson
Rev. Landon R. Mason
Rt. Rev. Henry St. George Tucker

1912

Rev. John A. Aspinwall
Rev. Robert Archer Goodwin
Rev. Edward L. Goodwin

1913

Rt. Rev. Edward A. Temple
Rev. W. H. H. Powers

1914

Rt. Rev. William Theodotus Capers
Rt. Rev. John Poyntz Tyler
Rev. David W. Howard
Rev. John Gaw Meem
Rev. Thomas Campbell Darst
Rt. Rev. Guy Coolidge Hunting

1915

Rev. Paca Kennedy, A. M.
Rev. P. P. Phillips
Rev. Wallace E. Rollins, B. A., B. D.
Rt. Rev. Arthur C. Thomson

1916

Rev. Angus Crawford
Rev. Edward Trail Helfenstein

* The Degree of Doctor of Divinity was first conferred by the Seminary upon authorization of the Legislature of Virginia in 1911.

This list may not be absolutely complete, as some of the records were not accessible either to the author or to the secretary of the Board when the list was prepared.

1917

Rev. William Ambrose Brown, M. A., B. D.
Rev. Kensey Johns Hammond
Rev. William H. Laird
Archdeacon James A. Russell, (colored)

1918

Rev. J. Cleveland Hall
Rev. William Jackson Morton
Rev. Clevius Orlando Pruden
Rev. Frederick G. Ribble
Rev. J. Francis Ribble
Rev. Samuel Tyler
Rev. Peregrine Wroth
Rt. Rev. W. P. Remington
Rt. Rev. Clinton S. Quin

1920

Rev. H. H. Covington
Rev. Beverley D. Tucker, Jr.
Rev. Thomas K. Nelson

1921

Rev. Edmund P. Dandridge
Rt. Rev. John D. LaMothe
Rev. Frederick W. Neve

1922

Rev. William H. Burkhardt
Rev. Edwin R. Carter
Rev. Robert E. L. Strider, M. A.
Rt. Rev. E. A. Penick

1923

Rev. William Haskell DuBose
Rev. Frederick M. Kirkus
Rev. Thomas Deane Lewis
Rt. Rev. William G. McDowell

The Reverend Doctor Randolph H. McKim, D. D., LL. D.

SECTION VII

Chapter IV

The Seminary during the War between the States

REVEREND RANDOLPH H. McKIM, D. D., LL. D.

I undertake, with some reluctance, to furnish a chapter on the history of the Virginia Seminary during the war between the States. It is not easy at this distance of time to secure adequate material for the purpose, but I am availing myself of the kind assistance of Rev. Edward H. Ingle, who was one of the students of the Seminary during that period, and also of the Rev. Horace Edwin Hayden, who was another of the students at that period. I have also secured through the Rev. E. L. Goodwin, D. D., and the Rev. J. J. Norwood, a list of our alumni who were chaplains in the Confederate service, and another list of some at least of those of our ministers who did active service in the Confederate States army.

Recollections of the Rev. Edward H. Ingle

The subject assigned to me can best be introduced by quoting from the recollections of the Rev. Edward Ingle who writes:

"In the fall of 1861 a few Theological students gathered at the call of the Rev. Dr. Sparrow, at Staunton, Virginia, to continue the studies which had been interrupted at Alexandria by the war. A little later Dr. Sparrow was joined by Professor Packard, who remained in Staunton until the following May.

"Four or five students studied under these professors at this time. William H. Meade and Philip D. Thompson constituted the senior class at first. Telfair Hodgson after-

wards joined it. There was also a student by the name of Lewis who died before completing his course.

"In the spring of 1862 Staunton was threatened with a raid by Federal troops and it was thought best to remove the Seminary, which had already been driven from Alexandria, to a less exposed part of the state.

"The Rev. John T. Clark, rector of Roanoke Parish, Halifax County, who lived on his large tobacco plantation and whose generosity knew no bounds, invited Dr. Sparrow and his family and as many students as his house would accommodate, to make his home their home, and his offer was gratefully accepted. The students who pursued their studies in Halifax were William H. Meade, Philip D. Thompson, John M. Burke and Edward H. Ingle. At this time William Dame, a youth of fifteen or sixteen years and son of the Rev. George W. Dame, M. D. of Danville, was the tutor of the Rev. Mr. Clark's children. Like the youthful David, in the 'naughtiness of his heart he wanted to go down that he might see the battle' and, perchance, take part in it; and his father, to keep him out of mischief, sent him to his old friend the Rev. Mr. Clark, the refuge of all who were in any trouble.

"His oldest pupil was Meade Clark, then a barefoot boy running over his father's plantation, afterwards the Rev. Dr. William Meade Clark, rector of St. James' Church, Richmond. The tutor is now the Rev. Dr. William Meade Dame, rector of Memorial Church, Baltimore.

"While the Seminary was in Halifax some of the students held services for the negroes on Mr. Clark's and neighboring plantations. The Rev. Mr. Clark himself had taken Holy Orders primarily in order that he might discharge, what he felt to be his responsibilities to his own negroes, although he afterwards became rector of the parish in which he lived.

"The Rev. Alfred M. Randolph, afterwards Bishop of Southern Virginia, who had gone to Halifax with his family as refugees, had charge for a time of the parish Church known as the 'Brick Church,' which, by the way, was a frame building. Bishop Johns and his family were also refugees in Halifax County. Dr. Sparrow, in those days, was a great quoit pitcher and he and the students had fine games together,

although the latter sometimes felt that the Doctor's long arms gave him an unfair advantage.

"In the summer of 1862 a body of Federal troops penetrated peaceful Halifax, and Burke, who went out with a company of civilians to meet them, was killed at Staunton River bridge. In the fall of 1862 the Seminary was reopened in Staunton with Dr. Sparrow as the sole professor. Among those who subsequently studied there were William H. Meade, who taught some of the new recruits Hebrew; Philip D. Thompson, Edward H. Ingle, William F. Gardner, Horace E. Hayden, Randolph H. McKim, James A. Mitchell, John B. Davies and T. C. Hutchinson."

My own personal experience is confined to a period of about seven months in 1863 and 1864, during which I was a student at Staunton, Virginia, under the Rev. William Sparrow, D. D., who was "Professor of everything" in the Seminary, who was the dean and the faculty all in one, and who indeed carried the whole Institution under his hand and brain. He taught us Hebrew, New Testament Greek, Evidences, Church History and Systematic Divinity, and he taught them all well, for he was not only an accomplished scholar and a profound theologian, but also a magnetic and an inspiring teacher, who roused the faculties of his students to their best endeavor. Above all he exercised over us a deep spiritual influence and we felt it a great privilege to be associated with him day by day and to come under the spell of his exalted personality.

I find the following list of some of the text-books which we used under Dr. Sparrow's direction: Conant's Gesenius' Hebrew Grammer; Gesenius' Hebrew Lexicon; Hebrew Bible; Greek Testament; Paley's Evidences; Butler's Analogy and Sermons; D'Aubigne's History of the Reformation; Mosheim's Eccelsiastical History; Schaff's Church History.

In addition to our scholastic studies we were called upon by Dr. Sparrow to prepare essays from time to time, and later to write sermons for his criticism. Besides all this we had the opportunity of hearing him preach occasionally

in the parish church, then under the charge of the Rev. James Latané.

I recall a conversation which took place in the churchyard of Trinity Church on a Sunday morning after one of Dr. Sparrow's sermons. A group of three distinguished men stood together discussing the sermon they had just heard. They agreed that he was a remarkable preacher. "But," said Judge Sheffey, "certainly Dr. Sparrow can dive down deeper than any man I ever heard preach." "Yes," said Colonel John B. Baldwin, in his deep voice, "and stay under longer." "Yes," said Bishop Wilmer, in his high falsetto tone, "and come up dryer." The doctor's sermons were undeniably long and they were often too profound for shallow listeners, but to intelligent, thoughtful men they were full of inspiration and eloquent in the best sense. On the whole the students who worked under Dr. Sparrow at this period might well consider themselves highly favored by the rare combination which they had in him of intellectual stimulus and religious inspiration.

I had entered the Confederate army as a private soldier in July, 1861, had re-enlisted for the war in the winter of 1861-62, had been promoted to the staff of General George H. Stuart at the battle of Cross Keys in June, 1862. In January, 1863, I recorded a resolution that if the war did not end with the approaching campaign I should consider it my duty to resign my commission (which as a Marylander I would have the right to do), and prosecute my studies for the ministry with a view of becoming a chaplain in the army, because I had seen how great was the need of chaplains in the service. In accordance with this resolution in the autumn of 1863 at the close of the Gettysburg campaign I did resign my commission and proceeded to Staunton to study in the Virginia Seminary for Orders. Having already graduated in Greek and Latin and Moral Philosophy besides other studies in the University of Virginia, I found it feasible to prepare for Deacon's Orders in the seven months above alluded to. Accordingly, having passed my examination I was ordered Deacon by the venerable Bishop Johns in May, 1864, and from that time until the surrender on the 9th of

April, 1865, did duty as a chaplain in the army of northern Virginia.

Such spare time as I could command was largely spent in the hospitals in work among the sick and wounded soldiers. That was before the discovery of antiseptic surgery, and consequently the sufferings of the wounded were far greater than would now be the case, and the atmosphere of the hospitals was often painfully offensive, making work there very trying to the nerves. The devotion of the women of the South to the sick and the wounded was sublimely beautiful. They never flinched nor wearied in their blessed labors to alleviate the sufferings of the poor fellows who were wounded or stricken with disease. Indeed the community was like one family. Such was the unity of feeling, such the common devotion to the cause, that it was like the communal life in the early Church. Whatever the people had, of means, or of comforts, or of luxuries, was freely poured out for the brave fellows who were suffering in the hospitals (many of which were churches or chapels converted to that use) for the Confederacy. It might almost have been said, "The multitude were of one heart and one soul; neither said any of them that ought of the things which he possessed was his own; but they had all things common." History will hardly show a nearer approximation to that primitive communal unity than was seen in the South, and perhaps especially in Virginia, which was the chief theatre of the war. In this unity and solidarity there was large compensation for the suffering and the destitution which became more and more acute as the war dragged its slow length along.

On the 10th of February, 1864, I was licensed by Bishop Johns "to perform the service and deliver addresses and exhortations as authorized by Canon III, No. 3, Title I, of the Protestant Episcopal Church in the Confederate States."

Under this authority I did service in the hospitals and elsewhere, and had practice in extempore speaking, which was a useful preparation for my work in the army.

I had the use of the excellent library of the Rev. Richard H. Phillips, my wife's father, and the great advantage of his counsel and experience. Dr. Sparrow required of us an

essay on some topic, assigned by him once in two weeks, and later we began the composition of sermons, of which I had, I think, twelve, when I began my duties as chaplain. This was a very small "barrel" but it was of little consequence because *written* sermons were not the proper "ammunition" for use in the army. "The paper" was found to be a non-conductor, and words straight from the heart were the only "arrows" that seemed to go to the mark.

The Rev. Horace Edwin Hayden furnishes me with the following particulars regarding the students at the Seminary during the war: "John M. Burke, a fellow collegian at Kenyon College, who was at Halifax, Virginia, was a fine man and loyal to the Church. He enlisted early and was killed at Staunton river, his head having been taken off by a canon ball. I loved him very much."

Of himself Mr. Hayden writes, "You know how I got to Staunton. I enlisted at Leesburg on my arrival there under the care of my dear friend General Ashby, from my home at Ellicott City, June 1st, 1861, for one year. Re-enlisted March, 1862 for two years, from June 1st, 1862. Was handed my honorable discharge July 6th, 1864. Continued in the trenches as a private, not enlisted, until December 31st, 1864." Mr. Hayden further says, "I visited dear Bishop Johns, my cousin, and he advised me to put myself in touch with Dr. Sparrow at Staunton, spend three months with him and he would ordain me to the diaconate and get me a position as chaplain in the army."

Mr. Hayden tells the following interesting incident: He says he called on Bishop Meade in Winchester in July, '61, and handed him his postulant's papers from Bishop Whittingham and said "Bishop, I am here to enlist, but as a candidate for Orders am under your command to teach, to study, or to fight". Bishop Meade grasped his hand and said, "My dear brother, if I were ten years younger I would shoulder my musket myself." I replied, "Thank you, Bishop. I will remain in the army." He blessed me and we parted. I did active service until December 31st, 1864."

Chaplains in the Confederate Service Who Were Alumni of the Theological Seminary in Virginia

Class

1825—John P. McGuire.
1828—John Cole.
1834—Richard Johnson, 1st South Carolina Cavalry.
1834—Philip Slaughter, D. D., 19th Virginia Infantry.
1835—Cameron F. McRae, 15th North Carolina Infantry.
1839—John J. Scott, D. D.
1839—Kensey J. Stewart, D. D.
1845—William C. Meredith, D. D.
1846—George H. Norton, D. D.
1846—Thompson L. Smith.
1847—Edmund T. Perkins, D. D.
1847—James J. Page, Kershaw's Battalion, Artillery.
1850—P. G. Robert, 2nd. Louisiana, and 4th Virginia Artillery.
1853—Thomas M. Ambler.
1854—E. M. Rodman, Pegram's Battery, Artillery.
1855—Richard T. Davis, D. D., 6th Virginia Cavalry.
1855—Thomas Duncan, D. D., Maryland Line.
1856—Lyman B. Wharton, D. D., 59th Virginia Infantry.
1857—John C. Tennant, M. D., 32nd North Carolina Infantry.
1857—John W. Griffin, 19th Virginia.
1858—John Cosby.
1858—Alfred M. Randolph, D. D.
1860—Jacquelin M. Meredith, 47th Virginia Infantry.
1860—Peter Tinsley, 28th Virginia Infantry.
1861—Robert M. Baker, 17th Virginia Infantry.
1861—George W. Easter, 9th Virginia Infantry.
1861—Charles P. Rodefer.
1861—James D. Carmichael, D. D., 37th Virginia Infantry.
1861—Magruder Maury.
1861—John McGill, D. D., 52nd Virginia Infantry.
1861—John H. Tillinghast, 44th North Carolina Infantry.

1863—Telfair Hodgson, D. D.
1864—William F. Gardner, 24th Virginia Infantry.
1864—Randolph H. McKim, D. D., 2nd Virginia Cavalry.

"The above list may contain the names of some who held no formal commissions; and it doubtless omits some who held commissions. The authorities followed are, the Journals of the Diocese of Virginia, 1861 - 1865; Bishop Cheshire's 'Church in the Confederate States;' Dr. J. William Jones' list of Virginia Chaplains; List of Clergy, in Journal of Church in Confederate States, 1862.

"It is, of course, known that the work of Chaplains was performed regularly and often with great sacrifices by a multitude of Alumni and other clergymen who held no commission but gave their services freely, limited only by the opportunities which the chances of war threw in their way. The record of this unselfish and patriotic work is preserved only on high." *

It may be of interest to note the names of those ministers of our church who were alumni of the University of Virginia and who served in the Confederacy's army. Following is a list prepared by the Rev. J. J. Norwood, which shows, where obtainable, the rank reached by each:

From Memorial Volume of University Alumni.

List of ministers of the Protestant Episcopal Church, who were alumni of the University, and who served in the Confederate States Army.

Ambler, John, Major and Quartermaster.
Benton, M. M., C. S. Navy.
Boyden, Daniel H., Private—1870.
Castleman, R. A., Private.
Davis, R. T., Chaplain—1855.
DuBose, Wm. P., Adjutant General of Brigade.
Forest, Douglas F., Purser, C. S. N. —1873.
Fuller, N. B., Captain, C. S. A.—1870.
Gallegher, J. N., Colonel C. S. A.
Gardner, Wm. F., Chaplain—1864.
Griffith, John W., Chaplain—1857.
Hullihen, W. Q., Staff Officer—1867.
Ingle, E. H., Private—1864.
Johnson, John, Major of Engineers.
Johnston, J. L., Captain.
Maury, Magruder, Chaplain—1861.
Maury, Thompson B., Private—1861.
Mumford, Wm., Colonel.
McKim, R. H., Staff Officer—1864.
Nelson, Kinloch, Lieutenant of Ordnance—1868.
Nelson, G. W., Captain of Artillery—1874.
Norwood, J. J., Lieutenant of Engineers —1871.
Poindexter, James E., Captain—1861.
Randolph, B. M., Captain—1882.
Taylor, Jefferson R., Captain—1888
Thompson, P. D., Private—1863.
Wharton, L. B., Chaplain—1856.
Wrenn, Virginius, Private.

* List and note furnished by the Rev. Dr. E. L. Goodwin.

Edmund Howard Prince. A. E. F.

William J. McConnell

SECTION VII

Chapter V

Virginia Theological Seminary Men in the World War

REVEREND E. P. DANDRIDGE, D. D.

It is not easy to gather data and make a record of the Virginia Seminary men in the World War. The Brotherhood of St. Andrew has published a list of the clergy of the Church who served as Chaplains, Officers of the line, Enlisted men, Red Cross Officers, Y. M. C. A. Secretaries, Civilian Chaplains, or in general war work. This list contains the names of eighty-six Virginia Seminary men. It doubtless represents much careful labor. But even it is not wholly accurate. For example, one of those listed as an Army Chaplain writes: "As I am seventy-seven years of age, I was too 'young' to enter the Army during the last war, but am glad to say I was in the Confederate Army during the late scrap between the South and North." Another, also listed as an Army Chaplain, says: "I was offered a chaplaincy, but on account of appointment being only Chaplain of a Development Battalion, declined." He enlisted as a private. Still another listed as an Army Chaplain served first as Captain, then as Major of Infantry. Many reply in terms like these: "I did nothing in the war but what every other real American who could not go to the war did for his country. I carried on in my own place as best I could." Still more reply, in the usual manner of answering circulars, not at all. It is, therefore, practically certain that the list attached to this chapter is incomplete and otherwise inaccurate. If it could be made complete, would it really tell the story? How can a body of clergymen best serve the nation in time of war? Undoubtedly much of the most valuable service was such as can never be discovered and recorded—the quiet, unwearying toil in spiritual things

and in the multitude of new duties to which war gives rise, which every true man would do, without so much as noting it in his own memory.

From the beginning of the great struggle, in 1914, it was evident to some that the cause for which the Allies were spending their best blood was one to which America could not be indifferent. Despite Presidential demands for strict neutrality, of speech as well as of action, Dr. Randolph H. McKim, of the Class of 1864, from his pulpit in the Church of the Epiphany, Washington, between the Capitol and the White House, proclaimed repeatedly the essential issues involved in the war, and the impossibility of continued neutrality. Many of the Alumni of the Virginia Seminary, inheritors of Anglo-Saxon ideas of liberty, justice, and honor, felt that he was eloquently uttering their own thoughts, and waited only for the decision of the Government to put all their energies into the support of a cause which they believed to be greater than even the rights of their own nation alone. One significant indication of the spirit of the Virginia Seminary men is the record of the older Alumni, themselves past military age, who gladly did the harder thing, and encouraged their sons to go. The families of the Virginia Bishops will serve to illustrate this point. They are cited not as extraordinary, but as typical. Bishop Gibson of the diocese of Virginia had two sons, both clergymen and alumni of the Seminary. The elder could not go. The younger served as a Chaplain in the Army. The Bishop Coadjutor of Virginia had two sons. One entered the First Officers' Training Camp at Fort Meyer, became a Captain of Infantry, and was desperately wounded in the Argonne. The other, too young for the draft, enlisted as a Private in the Coast Artillery. The former Bishop Coadjutor of Virginia, the Rt. Rev. Dr. Lloyd, had one son, a senior in the Seminary. At the request of his Bishop he refrained from trying for the O. T. C., completed his course, and was ordained. Shortly afterwards he resigned his Parish, enlisted as a private, served with the Fourth Division, and was gassed. The Bishop of West Virginia had one son, entitled to occupational exemption. He enlisted as a private. The Bishop Coadjutor of Southern Virginia had one adopted son; he secured a commission in the Aviation Service. The Bishop of Southern Virginia had nine sons, all but two automatically

of these were missionaries in the Orient, one as Bishop of Kyoto, and the other as physician in charge of St. Luke's Hospital, Shanghai. Both served with the Siberian Expedition. Two others were Chaplains in the Army; one was a Captain of Infantry; and two served in the ranks. Bishop Tucker, whose cheerfulness seemed never to suffer a cloud, and whose own labor for the men in Camp was tireless, used to remark with pardonable pride, "I have got them from Private to Major; but I feel more at home with the privates. That is what I was in the Confederate Army."

The declaration of war found the United States thoroughly unprepared. In no respect was this condition more obvious than in the matter of provision for army chaplains. The old tables of organization, then in force, provided for only one chaplain to each regiment, and none at all for the many new forms of military organization required by modern warfare. This defect could be remedied only by Act of Congress; but Congress was busy and troubled with many things and the session adjourned in the fall of 1917 without taking action. It was nearly a year after war was declared before provision was made for commissioning enough chaplains to meet the needs of the Army. After this a Chaplains' Training School was organized, under command of an Alumnus of the Virginia Seminary.

In the meantime students and alumni were trying to find the places in which they could be of most use. The duty of many was obvious. However much they might desire to be in the fighting forces, their place was in their own parishes, and they must seek satisfaction in undertaking all the additional work possible. How varied this work was everyone who lived through those thrilling days well remembers. The time of the leaders in every community was claimed by the Red Cross, Liberty Loan Drives, the Draft Boards, Food Conservation, Public Safety Committees, drives for the support of the Welfare Organizations, the propaganda of patriotism, and endless other wartime activities. This had to be over-time work, for the demands for pastoral care and well-prepared preaching were greater than ever before. In all these things the alumni of the Virginia Seminary, and the clergy of the Church in general, exempted from service. Seven served in the army. Two

played a noteworthy part. They served as Chairmen of County and City Red Cross Chapters. They organized and conducted campaigns for the sale of Liberty Bonds and War Saving Stamps, and for raising funds for the support of the Y. M. C. A., the Salvation Army, and War Camp Community Service. They marshalled their Boy Scouts or High School boys to raise vegetables. They served as fuel administrators and "Four Minute Men". One, while keeping up his parish work and serving as County Chairman of the Red Cross, found time also to go into the railroad shops and work as a mechanic, to help keep the trains running. Another served on the special commission of seven appointed by the Governor of Virginia to cooperate with the civil and military authorities in maintaining law, order, and decency in all camp communities in the State. Another took on, one after another, the duties of member of the Public Service Committee of the National Council of Defense, County Director of Civilian Relief, Four Minute Man, Director of Civilian Relief of the Red Cross, Chairman of the War Service Commission of the Diocese of Harrisburg, and special preacher, under the Y. M. C. A., to the men in a number of camps. One, who had been an officer in the British Army, at the request of the British authorities, opened a recruiting office in 1914, and sent many men into the British and Canadian forces, until America entered the war, when his energies were turned to recruiting for our own Army. Another reports that all he did was to supervise High School boys in raising potatoes—"raised a huge crop of potatoes, and reduced thirty pounds." That which stands out most clearly is that these men occupied positions of real leadership in their communities, scattered all over the country, and accepted gladly and successfully the large responsibility which such leadership placed upon them in time of crisis. In not a few rectories there are stowed away letters and resolutions of appreciation or decorations received from some European government in recognition of the splendid home service rendered to the Cause by these men who say of themselves that they "have no war record".

The establishment of the camps and cantonments gave new opportunities to many. The experience of the Rector

of the Church of the Advent, Spartanburg, South Carolina, is typical. Though he was fifty-one years of age, he had set his heart on getting into the Army or the Navy, and promptly wrote the Secretary of War, who had been his pupil at the Episcopal High School, asking for appointment as Chaplain in the Army. The request was refused. Later he again sought a chaplaincy through the Church War Commission, with the same result. In the meantime Camp Wadsworth was established near Spartanburg, and he led his congregation and community into many sorts of work on behalf of the men there. The Parish House, with twenty rooms, was turned into a Soldiers' Club House, with daily papers, reading and writing rooms, and various methods of recreation. Shower baths were put in for officers and enlisted men, and in the basement of the Church a restaurant was opened, served by the ladies of the Church, which furnished more than sixty thousand meals to soldiers and their friends. An entertainment was given to every regiment in Camp. The Church, seating about six hundred, was crowded both morning and evening, and more than two hundred soldiers received the Holy Communion at one time. Thirty-one men were presented for confirmation, several were baptized, and many reconsecrated their lives to Christ. During the influenza epidemic, when quarantine closed the restaurant, the workers turned their energy to making broth, custards, jellies, etc., for men in the hospitals. When the war was over and Camp Wadsworth became General Hospital No. 42 for the care of tubercular patients, the character of the work was changed, but the work continued. Convalescents were brought out to services, sick men visited in the hospital, and fruit and other delicacies supplied them. Similarly St. Paul's Church, Baltimore, under the leadership of Dr. A. B. Kinsolving, entertained more than seventy-two thousand soldiers.

In the Diocese of Southern Virginia several large camps were located. As soon as the draft was put into operation the Bishop sent circular letters to all the clergy in those regions from which men were to be drawn to these camps, asking them to send the local clergy the names and military addresses of their men. These names were kept on file,

each man was written a personal letter inviting him to a local church and parish house, and was visited in camp by one of the local clergy. The congregations were organized to carry on this work of hospitality, entertainments were given to the men after Wednesday and Sunday evening services, many were brought to Baptism and Confirmation, and a vastly larger number were made to feel in other ways the warm heart of the Church. The work done by St. Paul's Church, Newport News, Rev. H. G. Lane, Rector, was especially noteworthy. Splendid opportunities were also offered the clergy in Petersburg, Richmond, Hampton, Norfolk, Portsmouth, Alexandria, and Fredericksburg, and the rector of Old Pohick Church, of which General Washington had been a Vestryman, did splendid work on behalf of the men at Camp Humphreys. At Charlotte, North Carolina, and many other places similar work was carried on. At Camp Lee an alumnus of the Seminary held services for the workmen and the few troops on guard in July, 1917, and enlisted the aid of local ministers of all churches, so that services were held regularly twice a week long before there was either an Army Chaplain, or a Y. M. C. A. worker in Camp. Beginning in September he celebrated the Holy Communion in Camp every Sunday until the middle of the winter, when a civilian chaplain of the Church was appointed.

The decision of the Church War Commission to appoint at the larger camps civilian chaplains to seek out the men, minister to them personally, and act as links between them and the local churches opened another field of service, which was entered by a number of Virginia Seminary men. There were few men at Camp Lee after February, 1918, who did not know and love "Parson Nelson." At Camp Dix, Rev. Karl M. Block was appointed civilian Chaplain. St. George's Chapel was built, and also a club house for soldiers, and both were largely used.

"The physical plant left little to be desired, and the beautiful little chapel made it possible to hold services for the worship of God in a spirit of reverence and devotion which it was absolutely impossible to obtain in the boisterous hurly-burly, crowded, buildings in the camp. The atmosphere of home which Chaplain Block, his wife, and little

girl were able to create, permeated the far recesses of the Camp." There were more than a score of alumni of the Seminary who had the privilege of rendering this sort of service. It is impossible to measure accurately the extent and value of their work; but some idea of it may be gained from the fact that one of them, the Rev. E. P. Miner, without relinquishing his work at various missions near Norfolk or seeking any official appointment, baptized forty-six sailors and presented for Confirmation twenty classes of soldiers and sailors, aggregating one hundred and sixty-eight men. Still others, among whom the Rev. W. A. R. Goodwin, D. D., and several of the Bishops were notable, spent a large part of their time going from camp to camp, under the auspices of the Church War Commission or the Y. M. C. A. preaching to hundreds of thousands of men, teaching, cheering, and encouraging.

Still another field was offered by the welfare agencies, to which, from the first, the Government entrusted a large part of the task of ministering to the men in uniform. The call to this work was made the more alluring by two facts: first, it was open to men above military age; second, the slowness of the Government to provide for an adequate number of commissioned chaplains, and the fact that most applications sent into Washington in the Spring of 1917 elicited the reply that the Episcopal Church "already had more than its quota of Army Chaplains," induced men to look to the Red Cross and the Y. M. C. A. as their best opportunity of sharing the life of the soldiers, both in this country and overseas.

The work of those who received Red Cross chaplaincies and were attached to hospitals differed little from that of an army chaplain attached to a hospital unit. Whether in America, fighting "the flu," or in France ministering to both the sick and wounded, and frequently exposed to air raids, the Red Cross Chaplain was distinguished from the Army Chaplain by title rather than by reality.

With the men in the Y. M. C. A. the case was somewhat different. The jealousies and fears incident to the chaotic divisions of Christendom put limitations on a man which often prevented the full exercise of his ministry as a Priest of the Church. But these handicaps were sometimes overcome.

One alumnus, who served with the Y. M. C. A. overseas, writes: "During my summer in France and on board ship I celebrated the Holy Communion every Sunday but one. My work as Chief Hut Secretary, and in Soissons and Toul, was as varied as that of any parish priest could be. My Seminary experience helped to give me a broad conception of religious responsibility, freed from sectarian or partisan bias." It was this broad, catholic spirit of the Virginia Seminary which qualified her men to adapt themselves to unusual circumstances, and to serve efficiently in unusual surroundings.

It is well to remember that these men, nearly all of them past military age or physically unfit for active service, and accustomed for many years to the routine of parish life, were required to shake themselves free from the bonds of habit and prove their efficiency in managing picture shows, promoting athletics, handling mail and express, teaching the illiterate, finding points of contact with the foreign-born, explaining the causes of the war and the aims of the Allies, organizing Bible Classes and groups of personal workers, conducting services without a church or a choir, helping raw recruits over the first rough places, comforting and steadying hysterical relatives, and answering thousands of questions on subjects as new to them as to the questioners. Overseas they had the tremendous added responsibility of taking charge of the whole canteen or Post Exchange service, which the Army itself found to be too great a burden for its own handling, and for which most of these minister-secretaries had no previous training whatever. The wonder is not that some Y. M. C. A. Secretaries made mistakes and thereby gave opportunity to those who were disposed to criticise the organization, but that they did so many things so well. And in the doing of these many things Virginia Seminary men had an honorable part, varied all the way from definitely religious work in some camp in America to supplying information, advice, cheer, and properly made out railway tickets to every secretary passing through Paris, or sharing the hardships and dangers of the forces at the front.

Naturally many of the students and younger alumni were not satisfied with anything else than being actually in

the Army or Navy. Several already held commissions as chaplains; and, one by one, twenty-nine others obtained them. Of these nineteen went overseas; ten were in action; three were promoted; three were cited for gallantry; one was wounded, and one gassed. Anyone who will examine U. S. Army Regulations will find that they are reticent as to the duties of Chaplains. The result is that the chaplain often falls heir to the jobs which no one else wants. He serves as Athletic Officer, Post Exchange Officer, Educational Officer, Recreation Officer, Morale Officer, etc. One man, who had no military training prior to the war, and who had escaped the Chaplains' Training School, found himself in France after the Armistice detailed to examine candidates for commission in the Reserve Corps, in all branches of the service. But of course the chaplain's real work, especially in time of war and in such conditions as existed in France after the Armistice, does not lie in any of these assignments. He must rely on his own personality and initiative to enable him to find it and must overcome many obstacles in the effort to do it. He must share the experience of his men, and make them feel that he is one of them, their friend and minister and helper; at the same time he must preserve his position as an officer and condone no breach of discipline. He must cheerfully obey superior authorities, even when they seem to delight in upsetting all his plans, and yet must not allow himself to lose the conviction of the importance of his work. He must aid in keeping up morale. He must know how to deal with the prisoner in the guardhouse, the sick or wounded man in the hospital, the "hard boiled" sergeant who despises religion as "soft," and the man who has lost his nerve. He must be able to face danger like any other soldier. He must have a religion based not on fear of death and its consequences to the sinner, but on the God-given desire to know and do the utmost duty. When one hears it said of Chaplain Lee, of the 319th Infantry, that "he was the only man in the outfit who seemed to like to go over the top," it is easy to understand why he got his captaincy. Perhaps it is these facts that made the spirit of the Virginia Seminary of most value to her soldier sons. She had taught them to care little for the accidents of ecclesiasticism

and to seek the human and essential. Concerning one of them a fellow chaplain writes: "I was with him on the Texas border and again later at Hoboken, New Jersey. His service was splendid from first to last. Every inch a red-blooded man. He held and retained the highest respect of every soldier who knew him. He set a standard in the American Army which has seldom been equalled and never exceeded for lofty Christian character, high ideals, and personal self-sacrifice." Of another a Bishop of the Church writes: "He was so highly thought of by his men that on one occasion the men presented him with a handsome silver service. He was so eminently successful in winning the devotion of his men as to be commended by his superior officer. He was deeply interested in his duties, and developed some constructive features of the work of a Chaplain which have been borrowed and adopted by other chaplains." Of still another, now a Bishop, a fellow officer states: "His work during the hard days after the Armistice was extraordinary." And a clergyman whose connection with one of the camps gave him opportunity for long and varied observation writes: "Virginia Seminary men were in the forefront with noble works whenever I met them, and it was many times used by army officials as a stamp of quality, 'fine fellow; Virginia Seminary man'".

In some ways more interesting is the experience of those among the clergy who entered the ranks when war was declared. The faculty and trustees united in urging the students not to turn aside from the spiritual vocation to which they had given themselves. Bishop Gibson, President of the Board, in a sermon at finals expressed deep sympathy for the young man who felt that he must get at once into uniform, but also called serious attention to the fact that the need for spiritual service would increase as the war went on, and that men should be content to wait for the work in which their own calling and training would be of most value. His words probably carried greater weight because he was himself a veteran of the war between the States. In spite of this several students left the Seminary to enter the training camps or to engage in other war work, and with the first full division

sent overseas by the United States went one of the Professors of the Seminary as a regimental chaplain.

Of the students who left "The Hill" three, Crosson, Pielew, and Gordon M. Reese, went into the war work of the Brotherhood of St. Andrew. A. R. Parshley and Theodore Partrick entered the service of the Y. M. C. A. The former got his deacon's orders while serving in a "Y" Hut at Camp McClellan, and later enlisted as a private in the 110th Field Artillery and served with that regiment overseas. J. K. M. Lee, Douglas W. Neff, F. Bland Tucker, and Tighlman Sharp entered the Officers' Training Camp at Fort Meyer. While there, Lee had a severe illness, which left him permanently unfit for service. He accordingly returned to the Seminary and finished his course with his class. Neff and Sharp both received commissions as First Lieutenants, were assigned to the 80th Division and served with it all through the hard fighting of 1918. Tucker, after graduating with honor from the O. T. C., was prevented by a limp from receiving his commission. He, therefore, entered the Army as a private, was assigned to Evacuation Hospital 15, and served with that unit in France. Having been ordained before going across, he was able to do a great deal of the work which belongs properly to a Chaplain, especially during the Meuse-Argonne offensive, when the need was greatest and no commissioned chaplain was at hand. M. W. Glover enlisted in the Infantry as a private, was promoted to corporal and sergeant, and finally received his commission as Second Lieutenant.

Among the Alumni, the Rev. Oscar de W. Randolph resigned his parish in Lexington, Virginia, and entered the first Officers' Training Camp at Fort Meyer. He was commissioned Captain of Infantry and later promoted to the rank of Major. The Rev. Thomas M. Brown, Rev. Josiah T. Carter, Rev. James R. McAllister, Rev. F. Bland Tucker, Rev. Frank S. Persons, Rev. John Lloyd, and Rev. Randolph F. Blackford found their way into the army as privates.

That these men, while doing the work and facing the hardships and dangers of the American private soldier, did

not forget or neglect their spiritual calling may be gathered from the following extracts:

"Though without rank of Chaplain, was often called upon to officiate at funerals and Sunday services."

"Found great opportunity to minister to soldiers in informal ways, and found soldiers most receptive."

"In Newport News had regular celebration of the Holy Communion in Y. M. C. A."

"As time goes on I am finding more ways to be of use to the men. Have Communion and services. Expect to preach to the company now every chance I get. Held one service on a most ideal spot. I stood beneath a wayside shrine and the boys sat on a little hill in front of me. I preached and all listened, so I am going to try it again."

(From a private at the front):

"That night after supper I had church. I am certainly glad I am a clergyman. There are lots of things these boys want to know."

"In the company I act partly as chaplain, preach or rather talk Sundays whether our Chaplain is to be there or not. Try to have Communion once a month. I have had one celebration, and about forty-three attended. It was at 6:20 A. M., and there were representatives of every communion. They all spoke of the good it did them. 'My, how it did help me!' We have it out under the trees or anywhere we can all assemble."

"The Huns have not stopped going.—They (his Division) have not yet stopped going. They have met the famous Prussian Guard and held their own, and as they have not stopped, suppose the great Guard thought it best to fall back for strategic reasons. Not bad. Soissons has been taken, so I suppose the Americans are still going. We have been following closely along. The continuous moving suits me, as it shows which way the Hun is going."

"Since last I wrote have been fairly busy, spent one night in the dressing station. Really was a great opportunity."

"I was connected with this regiment about twelve hours and saw about everything I read about front line trenches.

Saw them go over the top, saw them driven back. Have seen an American barrage and have been under a German barrage, and know what gas smells like. All this sounds rather thrilling, doesn't it? But it was not so bad as it sounds, and intensely interesting. Now we are in repose . . . . It's like Heaven here.—After our trip stayed there through Sunday, and I had church. Began with a little service and told them what I knew about the Communion Service and what was expected, and invited them all to stay. Every one at the service stayed. Of some I have my doubts if they were even truly baptized and of some I knew very little about what they were doing, but it was the greatest service I ever had.—One boy told me it was the third time he ever had Communion, twice in the Roman Catholic Church, and this time."

One of these privates has been described as "wielding as potent an influence for the Church as any man in France at the time."

More unusual and hence more interesting to those to whom narratives of the Western Front have become familiar would be the story of Bishop H. St. George Tucker's exploits in Siberia, if that modest son of the Seminary could ever be induced to tell it. When the American Army entered Siberia, he went with it as Director of Civilian Relief and Sub-commissioner in charge of Medical Service in Western Siberia. He had the rank of Major and acted as such, but he actually received his commission after he got home. With him went his brother, Dr. A. W. Tucker, of Shanghai. They were attached to the Czecho-Slovak Army during its amazing march across Asia, organized its medical service, and administered relief among the Russian refugees. In Eastern Russia and Western Siberia they found one thousand children starving who had been sent from Petrograd by their parents, with governesses and other attendants. Bishop Tucker took charge of them, sent them to Vladivostok, chartered a ship, and sent them through the Panama Canal to New York, and thence to Finland, where they were housed by the Red Cross in a castle, and gradually found their way

back to their parents. The Order of St. Anne was conferred on Bishop Tucker by the Czecho-Slovak Government.

Two of the Seminary's sons laid down their lives:

EDMUND HOWARD PRINCE
and
WILLIAM J. MCCONNELL

Of the former Bishop Murray said, in his address to the Annual Convention of the Diocese of Maryland, in 1919:

"On March 29, 1911, Dr. Powers, of sainted memory, brought to me a boy whose open countenance and modest demeanor immediately challenged my attention and won my favor. He was then in his eighteenth year, having been born May 27, 1893. I accepted him as a Postulant and entered him in Johns Hopkins University, where he pursued his studies with a grit and grim perseverance that fully proved his earnestness of purpose and determination of will. The pathway of learning was not easy for him, but he had to pursue it to reach his coveted goal. In this pursuit he never faltered but pushed persistently on, until finally he compassed his university course with honor to himself and with the admiration and esteem of all interested in him. On October 1, 1915, I admitted him a Candidate for Holy Orders and sent him to the Virginia Theological Seminary. There again he had to work harder than most others for the learning he sought, but with natural ease won the confidence and love of the entire faculty and student body. Preliminary to his ordination to the Diaconate, I had assigned him temporary work at St. Philip's Church, Highlandtown. In the meantime our country entered the war and the young man petitioned me to let him go. I reminded him that he was exempt under the terms of the calls to arms, but when he replied that his conviction of what constituted his supreme duty was such that unless he went he must labor on deprived of self-respect, I felt that he was not exempt under a higher call, and invoking upon him the blessing of the Triune God, embraced him and told him to go. He went out smiling and entered the Training School for Officers at Fort Meyer. I saw him only once again and that was when he came to me,

happy and handsome in his uniform, to show me his Lieutenant's commission, which, like all other objects of his striving, he had honestly and worthily won. In May, 1918, as Lieutenant, Interpreter, and Censor in Company G of the 320th Infantry, he went to France, and faithful, brave and true to his calling there, as he had ever been in all things here, on September 27th last, in his first battle, he passed from the life temporal to the life eternal as he nobly fought at the front for divine justice and human right. And so Edmund Howard Prince and his sponser, William Henry Harrison Powers, are together today in the Paradise of God, happy in each other's presence there and in the common consciousness of all earthly duty by both well done here. Who among us could deserve more? Who among us would desire more? No one, I am sure. Therefore, as we contemplate the passing of these our friends, some of whom have gone to renew their youth, and the others never to grow old, let us emerge from the shadow of a sense of loss here into the sunshine of an assurance of gain there, for them, and all the redeemed, as they serve God 'day and night' in His Eternal Temple. I am incorporating here a copy of a letter from a comrade officer in arms to the mother of Lieutenant Prince, so that it may be preserved in the permanent records of our diocese for the youth of Maryland in the generations to come to read, that they may mark the walk of Edmund Howard Prince, take him for an example, and be followers together with him in the pathway of duty to God and altruistic service for man.

'France, 3 December, 1918.

'Mrs. Martha V. Prince,
Townson, Maryland

Dear Mrs. Prince:

'Your letter of October 31 reached me yesterday, and I assure you I am glad to comply with your request.

'Your son's death was a severe blow to us, for we all loved him very dearly, not only for his splendid soldierly qualities, but also for the beautiful Christian character which made us admire him so highly.

'I can give you all the circumstances concerning his death, for I was by his side when he was killed. And none

of the thousands of our gallant American boys who have died so nobly for their flag went to their death more bravely than your son.

'We were leading our troops forward to attack at midnight on September 27, when your boy was hit in the head by a fragment of a shell which exploded very near to us. He died instantly, a soldier's death.

'He was buried the next day in one of the little valleys along the Meuse, which his gallant fighting helped to win back to France.

'His grave is marked, and the regimental Chaplain, Father Edward Wallace, can give you the exact location by map reference, if you wish to write him about it. It was he who buried your son, in the presence of the officers and men of our company, all of whom, now surviving, send you our sincere and heartfelt sympathy.

'It was a privilege to be in the same company with such a gallant soldier and gentleman as was he. God rest his pure soul.

'If I can render any further assistance, you have only to command me. Very sincerely yours,

W. C. Cannon,
Ist Lieut., Inf.' "

William J. McConnell was also a student in the Seminary. A weak heart kept him out of the Army, and he offered for the camp work of the Brotherhood of St. Andrew. He served at Camp Crane, Camp Devens, Newport News, and Paris Island. The following extracts are taken from the tribute written and sent to the Brotherhood by First Sergeant Franklin L. Gibson of the U. S. Marine Corps, who was stationed at Paris Island:

"In the month of September, 1918, a man came to Paris Island, South Carolina, the Training Station of the United States Marines. His name was William J. McConnell, but we called him 'Mack' for short. He came to bring the boys nearer to Christ, and his efforts were sincere and not in vain.

"Mack's work among the Marines was so extensive and wonderful that it is beyond expression. He made friends

with everyone he met; he spent days and even nights among the sick; he labored faithfully and lovingly, always holding up the ideals of Christ's Kingdom before the boys. Often in the evening he would drop in on a bunch of fellows in their bunk house and get acquainted, always kneeling down in prayer before leaving. Now and then he spoke in the 'Y' huts and the earnestness of his appeal led many fellows to accept Christ and to follow Him in obedient and willing service.

"A few words about the little 'Episcopal Church Headquarters' hut which was Mack's quarters. Every night the fellows gathered here to enjoy the good will and friendship of Mack, and very often there was something to eat. This of course meant a lot to good healthy boys training to be real 'Leathernecks'. These boys usually remained till 9:30 when all joined in short evening prayers. This quiet period of communion with God meant much to all of us, for we went back to our barracks stronger and more eager to live for Christ."

"Mack's personality was so noble that he won *all* the boys to him. There was no imitation about him. He was a real man in all things, and his life was an unselfish example of service for mankind. His deeds of sacrifice and kindness were countless. All the good deeds he did will never be known, for he did all in the spirit of obedience to his Master, and did not seek self-publicity. . . . The Influenza epidemic struck Paris Island as it did all the camps in the nation. He realized the danger of his working among the sick but he never once thought of himself. He visited through the crowded sick bays, wards, and hospital every morning, noon and night. In the morning as he made his rounds he stopped here and there to rub a little menthol on the fevered head of a sick lad, and even shaved a fellow who was not able to do so himself. Again there was a fellow who needed a massage, which Mack undertook to give him. Another boy, seeking a little ease from his pain, wanted a shampoo, and Mack gladly helped another. And so his mornings were spent week after week in that terrible epidemic bringing comfort and ease to so many sick boys.

"In the afternoons he made another trip to the sick, bringing books and magazines, fruit and candy, and chatting with those who were able to do so. Evening came, and our work was done, but not his. Back to the sick boys he went again and kneeled down beside the bed and offered up prayers to Almighty God on their behalf. Late at night after his sick calls he would go to the telegraph office and wire many mothers telling them the condition of their boys.

"One day in January he came and told me that he was sick. We put him to bed and got the doctor. The medicine seemed to help him and the latter part of the week he decided to go home for a rest. We got all his baggage ready and I took him to the boat. He said he would be back in a week, but a few days after he left he died at his home of influenza.

"To all who knew him his death was a great shock.

"'Greater love hath no man than this that a man lay down his life for his friends.' Mack gave up his life that others might live. He spent his life, though it was so short, in the service of his Master. He lived and died a man."

Another graduate of the Virginia Seminary who gave his life in the endeavor to render service during the World War was the Reverend Philip Howard Williams, missionary of the Church, at Tanana, Alaska. When America entered the War, Mr. Williams felt impelled to offer his services to his country's cause, and though he never saw service at the front, he entered the training camp, where he fell a victim to the influenza epidemic and died October 28, 1918.

The war records of the men who entered the Seminary after the Armistice do not come within the scope of this chapter; but it would be incomplete without some brief notice of the trend which is already manifest and which gives a clear indication of the sort of manhood which this old School of the Prophets has to work on in making the future ministers of the Church. Of the eighty-six men who entered the Seminary from September, 1919, to September, 1922, sixty-three had seen service in the Army or Navy of the United States or her Allies. Of the twenty-three men in the class of 1924 (entering in the fall of 1921) twenty-two were ex-service men, and the other was an elder clergyman, who found time, among his many duties, to enroll for some

special courses. Enough has already come to the attention of the present writer to show that, when some other comes to compile the records of these future alumni, he will find many a story of distinguished service and gallant conduct. These candidates in the Officers' Training School of the Prince of Peace have first demonstrated their willingness to endure hardness and proved their prowess in this world's grimmest conflict.

The list here appended does not go beyond the Class of 1921, in which were included some who did not enter the Seminary till after the war and others who were there when war was declared, and returned after their discharge to complete their course.

Alumni in War Service

(Number in brackets indicates class at Seminary)

Alfriend, W. Jeffrey, (1915) Private, Corporal, Sergeant, Va., N. G., on Mexican border; Chaplain 116th Inf., U. S. A., A. E. F., Meuse-Argonne Offensive.

Barnes, M. A., (1902) Civilian Chaplain, Camp Vail.
Barnwell, Carleton (1913) Civilian Chaplain, Camp McClellan.
Batcheller, H. E., (1911) Red Cross Chaplain; served with A. R. C. Mil. Hosp. No. 1, Hosp. Centre No. 48, and B. H. No. 57, in France.
Bell, Wilbur C., (1905) Chaplain 117th Engineers, A. E. F., Sept., 1917—Feb., 1918.
Bentley, J. B. (1921). Private, Artillery; Mexican Border and A. E. F.; promoted through grades to Captain.
Blackford, A. M. (1915) Civilian Chaplain, Paris Island.
Blackford, R. F., (1915) Private M. C., U. S. A., Columbus Barracks, Ft. Benj. Harrison, Camp Stuart, and B. H. No. 41, A. E. F.
Block, Karl M. ,(1910) Civilian Chaplain, Camp Dix.
Boate, George (1917) Y. M. C. A. Wissahickon Barracks; aid to Civilian Chaplain, 4th Naval District.
Boogher, Archer (1895) Civilian Chaplain, Camp Bragg.
Booth, Samuel B., (1911) Red Cross Chaplain, B. H. No. 9, A. E. F.
Bowden, P. D., (1919) Red Cross Hospital Service, Ft. Sam Houston.
Bowie, W. Russell (1908) Red Cross Chaplain, B. H. No. 45, A. E. F.
Brander, W. W., (1891) Chaplain (Capt.) U. S. A.; stationed at Ft. Bliss; Marfa, Tex.; and Hoboken; promoted to Major.
Brown, Bertram E., (1894) Y. M. C. A., Camp Pike.
Browne, Thos. M., (1917) Private M. C., U. S. A., Dec., 1917, to Dec., 1918. Received commission as Chaplain from last C. T. S.
Browning, Robert E., (1907) Chaplain 3d Ordnance Btn., U. S. A.
Buskie, J. Gilmer (1907) Chaplain, U. S. A.
Buxton, C. E., (1916) Civilian Chaplain.
Bynum, J. N., (1916) Y. M. C. A.

Carter, J. T., (1912) Pvt. Bat. D. 31st F. A. Offered chaplaincy in Development Btn., but declined, preferring service in ranks.
Chapman, J. H., (1903) Chaplain, U. S. A., B. H. No. 38, A. E. F.
Clattenburg, A. E., (1905) Civilian Chaplain, League Island Navy Yard.
Cocke, H. T., (1900) Civilian Chaplain, Camp Dix.
Coupland, Robt. S., (1894) Red Cross Chaplain; B. H. No. 15, B. H. No. 1, and B. H. No. 3, A. E. F.

Cox, F. A., (1921) 2d Lt. 319th F. A., A. E. F.; promoted to Ist Lt., to Capt.; St. Mihiel and Meuse-Argonne Offensive.
Crosson, J. C., (1920) Brotherhood of St. Andrew Sec., U. S. Marine Camp, Quantico, Va.
Cumpston, W. H., (1910) Y. M. C. A., Camp Sevier and Camp Jackson; Director Americain, Foyer du Soldat, 7th and 8th (French) Army Corps.

Dame, George W., (1882) Civilian Chaplain, Camp Meade.
Dame, W. Page (1901) Chaplain 5th Maryland Inf., (Apr., 1913-Aug., 1917) Ft. McHenry Aug.—Oct.; 2nd Md. Inf. Aug, 1917—March, 1920.
Dandridge, E. P., (1906) Chap. U. S. A., Ft. Screven and 45th Art., C. A. C., A. E. F.
Dennis, Benjamin, (1883) Chaplain National Guard and Recruiting Officer; retired on account of age, 1918.
Dickinson, J. H., (1897) Y. M. C. A and Chaplain U. S. A. Med. Concentration Area, A. E. F.
Franck, L. B., (1911) Y. M. C. A.
Fulford, J. W., (1909) Civilian Chaplain, La Grange, Ga.

Geiger, H. J., (1906) Chaplain 2nd Ala. Inf., June, 1916—July, 1917; Chaplain 51st Inf., U. S. A., A. E. F. Defensive in Alsace and Meuse-Argonne offensive. Army of Occupation.
Gibson, C. J., (1913) Chaplain U. S. A., A. E. F., Meuse-Argonne offensive.
Glover, M. W., Jr., (1920) Pvt. Inf. U. S.A.; promoted to Corp., to Sgt., to 2nd Lt.
Goodwin, C. H., (1913) Chaplain 316th Inf., U. S. A., A. E. F., Meuse-Argonne offensive.
Goodwin, R. A., Jr., (1910) Chaplain with Chinese Labor Btns. in France.
Goodwin, W. A. R., (1893) Y. M. C. A., Madison Barracks, Camp Dix, Camp Lee, Fortress Monroe, Newport News, Norfolk Navy Yard and Langley Aviation.
Gravatt, J. J., Jr., (1908) Chaplain U. S. A., Gievres, France.
Gray, A. P., Jr., (1910) Y. M. C. A., Camp Lee.
Guerry, S., (1921) Army. Entered the Seminary after the war.

Halleck, E. W., (1910) Civilian Chaplain, Camp Zachary Taylor.
Hill, G. F., (1916) Y. M. C. A., Camp Wadsworth.

Kinsolving, W. L., (1905) Y. M. C. A., with 4th French Army. In action near Chalons.
Kirkland, R. A., (1921) Pvt. 1st C. O. R., Toronto, and England; promoted to act. Sgt. Entered Seminary after the war.
Kloman, H. F., (1895) Red Cross Chaplain with various hospitals in France and with Mobile Hospt. No. 1 in Meuse-Argonne Offensive.
Kraft, F. F., (1903) Y. M. C. A.

Lawrence, T. N., (1908) Y. M. C. A. at various places in England and France.
Lee, W. B., Jr., (1915) Chaplain 319th Inf., A. E. F., defensive sector in British Area and St. Mihiel and Meuse-Argonne offensive; promoted to Captain.
Lee, J. K. M., (1919) O. T. C., Ft. Meyer (May-June, 1917), discharged on account of illness.
Lee, F. R., (1906) Civilian Chaplain.
Lloyd, John (1917) Private Amb. Co. 33, A. E. F.; Marne-Aisne offensive; Marne-Oise; St. Mihiel offensive; Meuse-Argonne offensive; gassed on the Vesle; Army of Occupation.
Logan, M. P., (1880) Red Cross Chaplain, Camp Gordon, Ga.; Charleston, S. C.; and visiting other camps.
Lodge, J. T., (1906) Civilian Chaplain.

Marsden, H. H., (1910) Chaplain 148th F. A., A. E. F.; Champagne, Marne, Aisne-Marne, Oise-Marne, St. Mihiel, Meuse-Argonne; Army of Occupation.
Matthews, Nathan (1900) Civilian Chaplain, Camp Sevier.
Mayers, D. C., (1900) Y. M. C. A., with 26th Division in Soissons sector; later in Toul.

McAllister, J. R., (1917) Y. M. C. A., Camp McClellan; Pvt. Med. Corps, U. S. A.
†McConnell, Wm. J., Brotherhood of St. Andrew Sec. Camp Crane, Camp Devens, Newport News, Paris Island. Died in line of duty Jan. 21, 1919.
McDonald, P. N., (1905) Chaplain U. S. A.; Hdq. 5th Corps, and other assignments in A. E. F.; Meuse-Argonne Offensive.
McDowell, W. G., Jr., (1909) Chaplain, U. S. A., Camp Lee.
Mellichampe, E. W., (1916) Civilian Chaplain, Camp Humphreys.
Miner, E. P., (1901) Civilian Chaplain, Naval Base, Norfolk, Va.
Morgan, Richard, (1906) Y. M. C. A., with 6th Div., Recy Sur Ourc, France.
Neff, D. W., (1921) Ist Lt., 317th Inf., A. E. F.; Defensive in Picardy; St. Mihiel and Meuse-Argonne offensives.

Nelson, R. B., (1897) Civilian Chaplain, Camp Lee.
Niver, E. B., (1892) Chaplain U. S. Marine Corps, Quantico, Va.

Owens, J. M., (1900) Asst. Field Director, Red Cross, Gulf Div.

Page, T. C., (1886) Y. M. C. A., Camp Lee.
Palmer, G. B., (1910) Civilian Chaplain, Ft. Meyer.
Parshley, A. R., (1918) Y. M. C. A., Camp McClellan; later enlisted as pvt. in the 100th F. A. and served in A. E. F.
Parsons, F. A., Jr., (1915) Pvt. U. S. A., A. E. F.; promoted to Corporal and Sergeant.
Partrick, Theodore, (1920) Y. M. C. A., Camp Green.
Paugh, E. L., (1914) Chaplain U. S. N., 4th Naval District.
Pedrick, E. C., (1918) Y. M. C. A. and Brotherhood of St. Andrew, Quantico, Va.
Pendleton, W. H. K., (1896) Civilian Chaplain, Camp Wadsworth.
Penick, E. A., Jr., (1912) Civilian Chaplain, Camp Jackson, Chaplain U. S. A.
Perry-Ayscough, L. B., (1908) Served with British Army.
Pettus, W. H., (1911) Chaplain, U. S. A.; attached to 45th, Art. C. A. C., 27th Art., C. A. C., Camp Eustis.
Peyton, W. P., (1916) Y. M. C. A.
Pielow, E. L. B., (1921) Served with Civilian Chaplain at Camp Humphreys, as Brotherhood of St. Andrew Secy.
Plummer, J. F., (1894) Civilian Chaplain, Camp Wadsworth.

*Prince, Edmund H., (1918) Lt. Co. G., 320th Infty. U. S. A., A. E. F., St. Mihiel and Meuse-Argonne. Killed in action, Sept. 27, 1918.
Pruden, A. A., (1894) Chaplain (Maj.) U. S. A.; organized and commanded Chaplains' Training School; recommended for D. S. M. 1919; promoted to Lt. Col. 1920.
Randolph, O. de W., (1910) Capt. (Inf.) U. S. A.; served at Camps Lee, Hancock, and Funsten; promoted to Major, 1918.
Reese, C. H. (1911) Chaplain 360th Inf. (Aug., 1917-Aug., 1918); Sr. Chap. 90th Div., A. E. F. (Aug., 1918-June, 1919); cited for bravery in action; St. Mihiel and Meuse-Argonne.
Reese, G. M., (1918) served as Brotherhood Secretary at Belvoir and Quantico, and later as Field Secy.
Remington, W. P., (1905) Red Cross Chaplain, B. H. No. 26, A. E. F.
Ridout, F. A., (1896) Y. M. C. A. with 77th Div., A. E. F.
Reiland, Karl, (1901) Y. M. C. A., Camp McClellan; Red Cross Capt., Aisne, France.
Robeson, J. M., (1902) Chaplain (Capt.) 2nd N. C. N. G. (Oct., 1916-Apr., 1917); 119th Inf., U. S. A. (April, 1917-June, 1918); Sr. Chap. 30th Div. A. E. F. (June-Oct., 1918); Offensives Ypres sector and Somme sector; wounded Oct. 24, 1918, at Roiselle, France; later served at Camp Lee and Hoboken; promoted to Major, May 8, 1919.

† Died in the Service.

* Killed in action.

Sanborn, H. R., (1921) Commissioned Lt. in Canadian E. F. (D. C. O. R.) 1915; served with various units in 2nd battle of Ypres, Ypres-Lys, Somme, Arras, and Messines Ridge; later served as Maj., Inf., U. S. A., A. E. F.; promoted from Lt. to Major—to Col. R. C.; now Chaplain U. S. N.

Saunders, H. V., (1908) Camp Commander Red Cross Field Service, Camp Oglethorpe.

Schroeter, H. F., (1910) Y. M. C. A.

Seager, W. A., (1921) Y. M. C. A.

Shacklette, W. S., (Special Student) Y. M. C. A. and Brotherhood Naval Base, Norfolk.

Sharp, Tighlman, (Did not complete course) Left Seminary for O. T. C., Ft. Meyer, and served as 1st. Lt., F. A., 80th Div., A. E. F.

Smeade, G. G., (1887) Was sent to France by Y. M. C. A. as special speaker to troops after the signing of the Armistice; had previously rendered similar service in many camps in America.

Smith, W. D., (1891) Chaplain U. S. A., A. E. F., with various assignments.

Stires, E. M., (1891) Y. M. C. A.; special speaker making addresses to the men near the front from Ypres to Verdun.

Sydnor, C. W., (1908) Y. M. C. A., Camp Lee.

Templeton, R. B., (1916) Civilian Chaplain, Camp Pike.

Thomas H. B., (1899) Y. M. C. A.

Torrey, A. J., (1915) Chaplain, U. S. A., Camp Meade.

Tucker, B. D., Jr., (1905) Red Cross Chaplain, B. H. 41, Camp Sevier; Chaplain U. S. A., with 17th Engineers A. E. F., and later with B. H. No. 41, A. E. F.

Tucker, F. Bland, (1920) Pvt. Evac. Hospt. 15, A. E. F.; Meuse-Argonne offensive.

Tucker, H. St. George, (1899) Maj. U. S. A., Director of Civilian Relief and Subcommissioner of Medical Service in Western Siberia; attached to Czecho-Slovak Army to organize medical service and administer civilian relief; received order of St. Anne from Czecho-Slovak Government.

Tucker, Herbert N., (1915) Chaplain, U. S. A.

Vincent, Z. T., Jr., (1909) Chaplain, U. S. A.

Watts, W. H., (1900) Y. M. C. A., Paris, France.

White, Robb, Jr., (1902) Chaplain, U. S. A. (July, 1917-Dec., 1922); served with 118th F. A., 37th Inf., 21st F. A., and 24th Inf.

*Williams, Philip Howard, (1913) Died of influenza in training camp.

Williamson, Thom., (1921) entered Navy as Ensign in 1904; promoted in course to rank of Lt. Commander; served during the war on U. S. S. Olympia and U. S. S. Madawaska; transport and escort duty; recommended for Navy Cross by C. O., U. S. S. Madawaska; entered Sem. after the war.

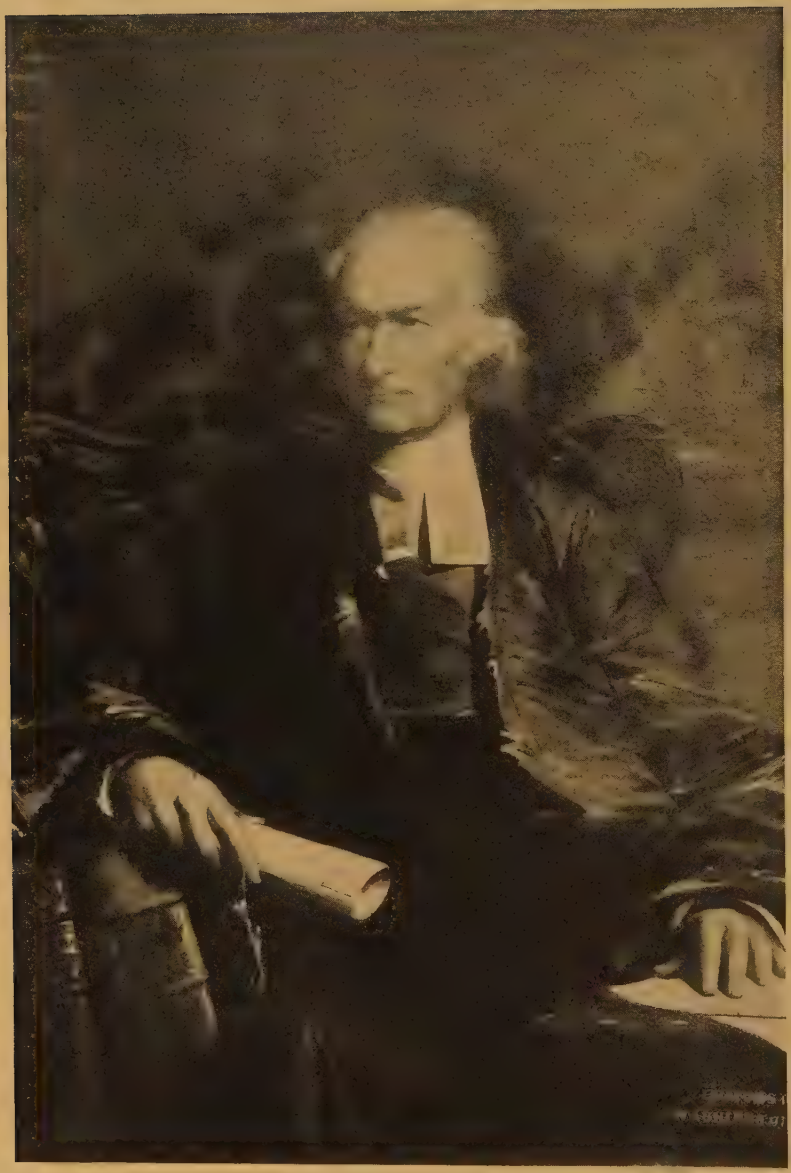
Willis, W. T., (1913) Chaplain, U. S. A., June, 1916,-Oct., 1919, served on the Texas Border, in A. E. F., and Army of Occupation.

Winter, H. L., (1910) Entered U. S. A., as Chaplain in 1914; was on duty in Hawaii during the war; promoted to Captain, 1920.

* Died in the Service.

SECTION VIII

Benefactors of the Seminary



THE RIGHT REVEREND DOCTOR WILLIAM MEADE

Third Bishop of Virginia

SECTION VIII

Benefactors of the Seminary

Chapter I

Address of Bishop Meade at the Dedication of Aspinwall Hall, October 5th, 1859

At the dedication service at the Seminary, held October 5th, 1859, Bishop Meade in his address gave an historical account of the Seminary which "The Southern Churchman" of March 2, 1860, reported as follows:

"So deeply was the want of such an Institution felt at the reorganization of the Episcopal Church in Virginia that its establishment was one of the first measures proposed and adopted. By reference to our Journal it will be seen that in the year 1815 this subject engaged our serious consideration and that the result was a plan of action which promised immediate success. (It was first suggested to Bishop Moore as he was leaving New York for Virginia by Dr. Augustine Smith, who was about to take charge of the College of William and Mary.) It was determined to place a theological professor in the city of Williamsburg where the ancient College of William and Mary held out many advantages to students of divinity. The Rev. Dr. Keith was selected to make the first experiment. After the trial of two years it was found that some other position must be sought for. The town of Alexandria was then chosen. In the year 1823 the Seminary opened in that place under the care of the Rev. Dr. Keith and the Rev. Dr. Wilmer to whom, in 1827, the Rev. Mr. Lippitt was added. In that year, 1827, the Trustees purchased the site on which our buildings now stand for the sum of $5000 which was advanced by our early and constant friend, Mr. John Gray of Traveler's Rest, near Fredericksburg, whose contributions during life and at his death amounted to thousands of dollars. Mr.

Gray was treasurer of our Board from the first organization of our Seminary until his death. He was succeeded by his son-in-law, Mr. William Pollock. It is worthily remarked that no dollar of the funds of the Seminary has ever been lost.

"Mr. Cassius F. Lee of Alexandria, from an early period to the present, has been actively engaged by correspondence in raising funds for the Education Society, and for the various buildings which have been put up, acting as receiver and disburser, as well as making contracts and superintending the work. When our funds were exhausted, he, from time to time, made advances from his personal funds.

"There were fifty-nine and one quarter acres* in the tract and upon it a comfortable dwelling in which Dr. Keith resided until his death, and which afterwards was enlarged for the larger family of Dr. Sparrow, at the expense of $2000.

"In the same year the south wing of our Seminary building was erected at a cost of somewhat more than $3000. The north wing of the same size and at the same cost was added some years after and subsequently the center and connecting building for the sum of $5000. During this period a house was built for Professor Lippitt for about $5000 and a house and tenement purchased for Dr. Packard for about $4000.

"At the accession of Dr. Sparrow to the Seminary, the house called 'The Cottage' in the rear of the other buildings and now used as a preparatory school for students of divinity, was put up for him at a cost of $4000.

"Such is the brief account of our early buildings, which, together with the land, cost about $30,000.

"Soon after our organization, Mr. John Nelson of Mecklenburg county, a zealous layman, visited various portions of the state, and collected a considerable sum. In 1828, the effort was renewed by himself with still greater success. At different periods after, the Rev. Washington Nelson, the Rev. Charles Mann, the Rev. William N. Pendleton, the Rev. John P. McGuire, and the Rev. John Cole, repeated the applications throughout the diocese and added largely to our funds.

* See Volume I, Page 159.

"Their efforts were aided by the instrumentality of female auxiliary societies and annual collections in the congregations of the diocese. The contributions from all these sources and for the support of professors and beneficiaries have, since the commencement of our enterprise, ranged from $1500 to $5000 per annum.

"I now state some of the larger donations and bequests from individuals in Virginia. Two brothers, the Kelleys, of Lancaster county, who while living fitted up at great expense old Christ Church and made a donation of $500 to the Education Society, at their death bequeathed $3000 to the Seminary. To the late Norman Stewart we are indebted for $5000 of our permanent fund, besides a legacy of $1000 for general purposes. To Mrs. Sophia Jones of Lancaster county at different times through my hands more than $4000, besides $800 to the Female Institute at Staunton. To that most excellent lady, Mrs. Bruce, formerly of Halifax county and afterwards of Richmond, for various contributions privately through the hands of Rev. Mr. Grammer and myself. These, with many similar donations unasked and freely given, are mentioned as proofs of the high estimation in which our Seminary was held by the pious of our communion in Virginia."

The Bishop then, after making grateful recognition of the benedictions of divine providence, acknowledges with generous appreciation the gifts to the Seminary from those outside the diocese of Virginia. "First on the list", he says, "must stand the name of Dr. Henshaw, afterwards Bishop of Rhode Island, on account of the early, deep, and long continued interest taken in our behalf and the large contributions made under his influence for some years by the Female Auxiliary Society of St. Peter's Church, Baltimore. The congregations of Christ Church in the same city and those in Georgetown and Washington, under the zealous promptings of their zealous pastors, have also furnished no little aid. The congregations of St. Paul's, St. Andrew's and Epiphany in Philadelphia have not only furnished many students, but the means for their support. In New York we have ever had zealous and constant friends in Dr. Milnor, Dr. Cutler, and Dr. Stone, whose congregations sympa-

thized with them and were ready to furnish pecuniary aid according to our need. Nor were we without friends in Boston. The venerable Bishop Griswold was ever favorable to our Seminary, as his beloved successor has been and still is. In a visit to that place nearly twenty years ago, I received some liberal donations from members of St. Paul's, Trinity and Grace Churches. Nor must I omit to mention the generosity of friends in South Carolina, especially a constant and still flowing stream of it from some in Beaufort under the direction of our beloved brother, the Rev. Dr. Walker. Some liberal contributions from Mobile have also been sent to us of late years, doubtless at the instance of our beloved brother the Rev. Mr. Leacock, an alumnus of our Institution.

"Coming to recent movements on our behalf, I introduce them by reference to frequent and liberal transmissions through Bishop Johns and myself, under the injunction of secrecy, by those eminently Christian ladies, Mrs. Banyer and Miss Anne Jay of New York, daughters of the venerable Chief Justice Jay. The injunction to secrecy is now removed by reason of their death. The congregations of St. Mark's, St. George's, and Ascension, have also of late years, at the instance of the Rev. Mr. Cole, made liberal donations to special objects. At the same time it pleased the good spirit of God to put in into the heart of Rev. Elliott Cresson, Philadelphia, to bequeath the sum of $5000 for the purpose of educating indigent candidates at the Seminary.

"A fire-proof library for our books being needed, a generous friend was found in Mr. John Bohlen of Philadelphia, who proffered the sum of $4000 if an equal amount could be otherwise obtained. The bequest of Mrs. Sophia Jones of Virginia, being at my disposal and nearly amounting to the sum required, enabled us to accept and apply the donation of Mr. Bohlen. To this must be added that of Mr. F. F. Sheafe, of the city of New York, through the Rev. Mr. Byer, who placed $1000 at the disposal of Bishop Johns for the improvement of the Seminary grounds. The good spirit of God having put it into the hearts of a larger number of young men to seek their training for the ministry in this

place, it was felt to be desirable that additional rooms be prepared. This has been done, and in the forest behind us stands St. George's Hall, with twelve rooms which have been in use for two years. For all the expenses of this building, amounting to not less than $10,000, including an addition to one of the professor's houses, we are indebted to St. George's Church, New York, through the interest of Rev. Dr. Tyng.

"The decaying roof and floors and ceilings of various Seminary buildings made the need for more adequate accommodations very urgent. Under such circumstances and in the utter inability of the Trustees to accomplish the desired object, we were, without a hint or even such a thought on our part, tendered the sum of $20,000 by two wealthy and liberal gentlemen of New York for the purpose of supplying our wants. These were Messrs. W. H. and J. L. Aspinwall. That sum has been expended in the erection of the noble building in which we now are, and which good judges pronounce to be, considering its size and cost, one of the best and most imposing buildings in our land.*

"We now have, as a result of these contributions, St. George's Hall and the Preparatory Establishment in the woodland at the rear. We have three professors' houses and a Chapel, the latter costing $10,000. We have a fireproof library, costing $8000, with eight thousand valuable books. We have sixty acres of land, a third of which furnishes a pleasant shade in summer and a protection from the coldest winds of winter, while the rest is in rapid progress of improvement by enclosures and ornamental trees. We have also more than $90,000 as a fund whose interest is applied to the salaries of three professors and to those contingent expenses necessarily belonging to such an establishment.

"To these properties already in possession, may be added the expectation of $15,000 for the education of Theological Students, according to the legacy of Mr. John Johns of Maryland. We ought also to state that we have what

*Reason for caution in selection of plans for ecclesiastical buildings is found in the high commendation sometimes given by great and distinguished men to designs that are horribly ugly.—*Editor*

grew out of this establishment and was intended to be auxiliary to it, our High School Buildings on an adjoining tract containing more than an hundred acres, the whole cost of which has been about $30,000."

The following issue of "The Southern Churchman" contained an article by Mr. John Cole calling attention to certain mistakes made in the address by Bishop Meade.

Mr. Cole states first that no room rent nor fees have ever been required of our students. The only expense was for board, washing, fuel, and lights; the whole being only about $120.

"The Southern Churchman" of October 7th, 1860 contains an interesting article supplementary to Bishop Meade's address at the dedication of Aspinwall Hall, signed by Rev. Ethan Allen and addressed to the Rev. Dr. May, giving some additional information relative to the Education Society and the Seminary. The letter is in part as follows:

"Baltimore, Md., July 31, 1860.

"To the Rev. James May, D. D.

These students boarded and had rooms in private families, but it was found that this too much interfered with their studies, bringing them out as it did, into the enticements of social life. At one of the meetings of the editors of the Washington Theological Repertory, then published, the subject of the Seminary came up in our conversation. The then editors of that publication were the clergy of the district, the Reverend Messrs. Wilmer, Norris, and Keith, of Alexandria, and Hawley and Allen of Washington and Gray of Georgetown. The Rev. Mr. McIlvaine, now Bishop, had been in Christ Church, Georgetown, but was now chaplain of the West Point institution. The meetings were held monthly. I love to remember them. In the morning before dinner the editorial business was transacted. After dinner which was always a most social entertainment and well enjoyed, we had a prayer meeting, literally such, with singing hymns. Then came up in conversation such general subjects of Church and religious interests as the time and circumstances presented. Occasionally a visiting brother was present and always welcome.

"At one of these meetings at the house of brother Norris in Alexandria, as I well remember, in the late spring of 1825 the subject before alluded to came up in conversation,—a plan of a building for the students to reside and study in. A farm on the heights above the town some three miles distant, having a clever residence on it, it was stated had been offered on what was considered exceedingly reasonable terms, and no difficulty was felt about being able to purchase it. But the building for the accommodation of the students was thought impossible to accomplish. While the conversation was going on I took from the table a piece of paper and with my pencil sketched the ground plan of a brick building which should have twelve rooms, and held it up, making some explanations and said such a building could be put up by us for $2000. There was something of a laugh at my statement, but I spoke confidently in view of the cost of the present parsonage in Christ Church, Washington, in which I was then living, which had just then been built at a cost of less than $1500. I was instructed to see what could be done and at our next meeting made my report and it was at once determined that the farm should be purchased and steps taken to raise the $2000 for the building.

"In due time the building was put under contract. The plan indeed was somewhat changed. The original suggested six rooms on each floor of a two-story building, but larger funds being accessible, it was determined it should be of three stories, having four rooms on each floor with a basement for a dining room and other purposes, and in a little more than two years from the first suggestion about it, it was completed and occupied.

(Signed), Ethan Allen."

SECTION VIII

Chapter II

Early Subscribers to the Seminary

Taken from the Appendix of the Journal of the Convention of the Diocese of Virginia, 1826

REVEREND EDWARD L. GOODWIN, D. D.

Fredericksburg

John Gray	$ 100.00
Hugh Mercer	50.00
Bazil Gordon	100.00
Cash	20.00
John T. Lomax	60.00
Cash	20.00
W. A. Knox	30.00
John S. Thornton	20.00
Alexander F. Rose	30.00
Edward C. M'Guire	30.00
Murrey Forbes	30.00
Samuel Gordon	40.00
Robert Lewis	30.00
Cash	20.00
Francis Wiatt	20.00
Henry O. Middleton	20.00
D. Briggs	30.00
John Metcalf	20.00
C. Austin	20.00
R. S. Chew	20.00
Robert Ellis	20.00
J. R. Spooner	10.00
Reuben T. Thom	30.00
A. Hart	10.00
W. Bernard	30.00
W. Allen	30.00
Larkin Johnston	10.00
Cash	10.00
James Young	15.00
J. H. Williams	30.00
George Hamilton	30.00
Cash	5.00
James Smock	12.00
W. Storke	30.00
Cash	20.00
John W. Green	60.00

Alexandria

Bushrod Washington	$ 200.00
W. H. Fitzhugh	100.00
A little boy	10.00
R. M. Scott	45.00
Edmund I. Lee	40.00
N. Herbert	40.00
H. Clagett	20.00
Alexander Moore	30.00
Thomas Semmes	30.00
A. Hellen	30.00
Cash	10.00
W. B. Leary	30.00
H. Peake	40.00
H. Smith	20.00
James Keith	40.00
James H. Hooe	45.00
G. W. P. Custis	40.00
Benjamin Grayson	18.00

Berkeley County

R. Colston	$ 30.00
E. Colston	50.00
M. I. Thomas	50.00
J. M. Colston	20.00

Frederick County

Obed Waite	$ 30.00
Daniel Lee	30.00
Dr. Balmain	200.00
N. Burwell	100.00
P. Nelson	100.00
D. Burwell	30.00
William Meade	100.00
Mrs. B. Taylor	60.00
Mrs. W. Meade	30.00
Mrs. Milton	10.00
Susan Meade	30.00

Frederick County (Continued)

Matthew Page	$ 40.00
Mrs. Washington	30.00
Mary Meade	30.00
D. Meade	15.00
J. W. Page	15.00
Lucy Meade	30.00
Phillip Burwell	120.00
J. Page	30.00
William B. Page	50.00
T. F. Nelson	30.00
Mildred W. Nelson	20.00
Cash	5.00
Robert Page	30.00
Mrs. Blackburn	20.00
Henry St. George Tucker	10.00
Alfred H. Powell	40.00
John R. Cooke	30.00
Strother Jones	20.00

Norfolk

John Southgate	$ 50.00
Stephen Wright	30.00
Richard Taylor	50.00
R. E. Steed	30.00
Enoch M. Lowe	50.00
John E. Holt	30.00
R. Archer	20.00
E. Archer	20.00
Eliza Cromline	100.00
Margaret Kelly	20.00
Helen Read	20.00
G. White	20.00
P. Barraud	30.00
John Crowdery	20.00
R. Jeffery	20.00
W. Walke	20.00
W. Sharp	20.00
Lyttleton W. Tazewell	50.00
A. Allmond	20.00
John Tabb	20.00
W. Dickson	20.00
T. Balls	20.00
W. Francis	10.00
J. R. Tucker	10.00
J. Decormis	10.00
Alexander Galt	10.00
George Newton	50.00
Thomas L. Robertson	10.00
Thomas Newton	20.00
Diana Hoggard	30.00
Eliza Sayer	10.00
A. Sinclair	30.00
G. T. Kennon	30.00
Sarah C. Watson	30.00
Mary T. Wright	5.00
James Neilson	15.00
R. B. Stark	10.00
Miles King	30.00
Edwin Stark	4.00
Wright Southgate	$ 15.00
John Hipkins	20.00
W. G. Camp	10.00
Robert Taylor	30.00
R. Farmer	10.00
Ann Taylor	50.00
James Nimmo	20.00
Max Herbert	30.00
Ann Herbert	10.00
T. W. Swift	5.00
J. S. Macpherson	10.00
J. Dickson	10.00
G. W. Maupin	10.00
Sally Wilson	10.00
D. A. Reynolds	5.00
R. Baugh	5.00
W. Langhorne	5.00
M. Whitehead	10.00
A. Leckie	10.00
M. Warrington	40.00
J. Cowper	15.00
M. M. Todd	10.00

Petersburg

R. Bolling	$ 50.00
W. Corling	40.00
J. Grammer	25.00
D. M'Kenzie	20.00
J. F. May	10.00
By the Ladies of Petersburg	39.00
J. C. Armistead	20.00
J. Hinton	20.00
T. N. Cameron	15.00
R. Walker	10.00
J. Scott	10.00
Walter Jones	30.00
J. Wilder	10.00
R. Atkinson	10.00
R. K. Jones	10.00
E. Birchett	10.00
Edward Pescud	10.00
J. S. Brander	5.00
H. Brander	5.00
R. Birchett	10.00
G. K. Holloway	5.00
J. D. Townes	10.00
J. Grammer, Jr.	12.00
Dorothy Walker	25.00
T. Withers	10.00

Richmond

Thomas H. Bouldin	$ 100.00
R. Stannard	50.00
J. Brockenbrough	50.00
J. Gibbon	30.00
D. Call	50.00
J. Wickham	50.00
F. W. Gilmer	10.00
R. Greenhow	75.00
A. P. Upshur	30.00

Richmond (Continued)

G. H. Backhus	$ 50.00
R. G. Scott	50.00
R. Pollard	30.00
M. M. Robinson	30.00
J. Grantland	50.00
R. Gwathmey	30.00
By a friend	30.00
Joseph Trent	50.00
C. Z. Abraham	20.00
Cash	5.00
T. Gwathmey	50.00
W. Moncure	50.00
Cash	5.00
Cash	5.00
B. Lewis	50.00
Mrs. Carrington	30.00
J. E. Heath	20.00
T. Green	10.00
T. N. Page	30.00
J. Rawlins	30.00
E. Cunningham	100.00
W. F. Wickham	50.00
J. Ambler	100.00
T. W. Ustich	20.00
J. G. Williams	20.00
W. Munford	30.00
W. Mayo	60.00
Dr. Buchannan	400.00
B. W. Leigh	50.00
Cash	20.00
R. M. Cunningham	30.00
Rt. Rev. R. C. Moore, D. D.	50.00

Jefferson County

Jane B. Hammond	$ 15.00
Eliza Whiting	50.00
Jane Washington	30.00
R. G. Hite	20.00
J. A. T. Washington	30.00
T. Griggs	15.00
S. Slaughter	25.00
Margaret Muse	60.00
Nancy N. Hammond	20.00
Elizabeth Blackburn	20.00
Christian Blackburn	15.00
Judith Blackburn	5.00
Elizabeth Cooke	15.00
B. Pendleton	5.00
Catharine Slaughter	10.00
J. P. M'Guire	30.00
H. S. Turner	30.00
J. A. Washington	30.00
B. C. Washington	30.00
J. Yates	20.00
J. Baker	20.00
Martha Richards	3.12
A. Jewett	5.00
Elizabeth Morgan	4.00
J. Brown	$ 5.00
J. Chapline	3.00

Mecklenburg County

J. S. Ravenscroft	$ 500.00
J. Nelson, Jr.	500.00
T. M. Nelson	100.00
R. Nelson	60.00
S. L. Lockett	100.00
G. Green	150.00
J. A. Bouldin	50.00
E. R. Chambers	50.00
J. Nelson	100.00
C. L. Wingfield	50.00
S. Goode	100.00
J. Buford	50.00
J. Cunningham	20.00
J. Daily	30.00
B. Daily	15.00
C. G. Field	150.00

Fauquier County

Thomas Marshall	$ 75.00
Thomas I. Withers	20.00
Thomas Ambler	40.00
Josiah Tidball	25.00
James Marshall	10.00
A Friend	5.00
Richards H. Barnes	5.00
Robert Randolph	50.00
Inman Horner	20.00
Henry Fitzhugh	10.00
William Horner	10.00
Margaret C. Glassel	10.00
John S. Horner	10.00

Culpeper County

Robert Slaughter	$ 20.00
Samuel Slaughter	20.00
W. C. Winston	5.00
Benjamin Ferguson	5.00
George Fitzhugh	30.00
J. Winston	25.00
Garland Thompson	25.00
J. B. Dade	15.00
John Strother	5.00
Mary Stevens	30.00
Frances Ball	30.00
W. M. Thompson	30.00
Mrs. W. M. Thompson	10.00
Richard Norris	5.00

Orange County

Robert Taylor, Senior	$ 5.00
Reynolds Chapman	5.00
Lawrence T. Dade	5.00
Hay Taliaferro	5.00
William Quarles	5.00
William Porter	5.00
Catlett Conway	5.00

Orange County (Continued)

William H. Stanard	$ 5.00
Philip S. Fry	2.00
Baldwin H. Taliaferro	5.00
Mrs. Phillip Barbour	5.00
Peyton Grymes	2.00

Albemarle County

Dr. Meriwether	$ 20.00
James Linsey	1.00
Reuben Linsey	1.00
James H. Terrell	2.00
Thomas Miller	1.00
Thomas M. Lewis	1.00
W. Meriwether	2.00
Reuben Linsey, Sr.	5.00
William Meriwether	2.00

Essex County

Robert Paine Waring	$ 600.00
Edward Rouzee	50.00
James M. Garnett	60.00
Joseph Janey	40.00
H. Waring	30.00
James Hunter	36.00
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Robert Weir	30.00
Henry Young	20.00
J. L. Latané	30.00
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W. C. Overton	15.00
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By sundry individuals in Petersburg	431.00

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Mr. Hass	10.00
Edmund Winston	10.00
Mrs. Nancy Ellis	5.00
William Roan	10.00
W. McDaniel	5.00
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L. P. Thompson	5.00
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James Pendleton	5.00
W. S. Crawford	5.00
David S. Garland	5.00
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Edward A. Cabell	10.00
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S. Claiborne	5.00
W. H. Diggs	5.00
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Thomas Meriwether	10.00

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Mrs. Muse, Jefferson Co., Virginia	10.00

Different places (Continued)

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To this may be added a legacy from Miss Judith Lomax, amounting to not less than	500.00

Additional Subscriptions

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John Gray of Travellers Rest near Fredericksburg	300.00
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Hugh Nelson, Albemarle	100.00
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Humphrey Peake, Alexandria	100.00
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Rev. H. N. Gray, Georgetown	300.00
Rev. Ethan Allen, Washington	150.00
Hugh Mercer, Fredericksburg	50.00
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Thomas Nelson, Frederick	100.00
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Lucinda Washington	20.00
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Armistead Alexander	5.00
Thomas Turner, Fauquier	40.00
Rev. Wm. Jackson, Alexandria	200.00
Julia Avery	50.00
Dorothea Walker, Petersburg	50.00
Sarah W. Page	30.00
Mary F. Page	30.00
Allen Williams, 30 bushels of wheat estimated at	30.00
Lewis Berkeley, Aldie	300.00
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Rev. N. H. Cobbs	100.00
Odin G. Clay	50.00
A. S. Henry	20.00
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S. Alexander	30.00
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Joseph Arthur	20.00
Mrs. Balmain, Winchester	20.00
Mrs. Mary Thomas	$ 50.00
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Mts. L. Burwell	10.00
Archibald Magill	50.00
Elizabeth Rootes	10.00
Col. Edward Colston	100.00
Mrs. Elizabeth Colston	54.00
Miss Lucy Ann Colston	30.00
Alexander Stephens	30.00
Merriville Locke	30.00

The Society for Educating Pious Young Men for the Ministry of the Protestant Episcopal Church, acknowledged in the Episcopal Recorder of October 17, 1835, the following sums received:

Cash from a former beneficiary in full	$ 129.00
Cash of Wickliffe Education Society, Frederick Co., Virginia, being second payment on scholarship	76.69
Grace Church Education Society, Caroline Co., Virginia, per Miss Georgianna Taliaferro	18.37
Balance of a subscription at Fork Church, Hanover Co., Virginia, per Mr. Bowers	5.00
Christ Church, Norfolk, Virginia, second payment on Ducachet scholarship, per Miss Lucy Smith	75.00
Christ Church, Norfolk, in part of 3rd payment on Enoch N. Lowe scholarship, per Miss M. Taylor	50.00
Ladies Sewing Society of Norfolk, per Miss M. Taylor	15.00
Another payment from same, per Miss M. Taylor	35.00
Education Society of Gloucester Co., Virginia, per Mrs. Page	31.00
William B. Lamb, Esquire, executor of Mrs. Lindsay, Norfolk, Virginia. Dividend on stocks	57.80
Education Society of Beaufort, S. C., per Rev. J. P. Walker	55.00
Education Society of Monumental Church, Richmond, Virginia, per Mrs. J. Nicholson	10.00
St. Paul's congregation, Norfolk, in part of second payment on Boyden scholarship	37.50
St. Mark's Parish Education Society, Maryland. Miss Rebecca Hillory, per Rev. Mr. Bean	42.00
St. Andrew's Church, Brooklyn, N. Y., per Mrs. A. H. Shechew ($100 of which is to constitute Rev. B. C. Cutler a patron)	200.00
Totaling	917.36
For the Missionary Room of the Theological Seminary, Virginia: From Rev. Joseph R. Walker, Beaufort, S. C.	10.00
For the Library of the Theological Seminary, Virginia From four friends in Botetourt, per Rev. N. H. Cobbs	10.00

For the Boarding House of the Seminary
From the working society of Bruton, Williamsburg, Virginia—One bed quilt.

SECTION VIII

Chapter III

Benefactors of the Seminary—1887-1916

REVEREND ANGUS CRAWFORD, D. D.

This Chapter has been prepared at the request of the alumni. It covers more than a quarter of a century of many pleasant memories and hallowed friendships bound up with a constant flow of generous gifts. It is not too much to say that the years are all marked by the sympathetic co-operation of alumni and friends. It will be impossible to mention all the sweet personal relations formed during all these years. It has been a privilege to solicit for the Virginia Seminary. We never begged. It never seemed to be necessary. Its traditions and the work it kept doing were sufficient to commend it. In 1887, the year Dr. Grammer and I became members of the Faculty, I was told by the late Dr. Norton of Alexandria that he never felt so discouraged over the Seminary. What a mistaken view! My humble part in it was due to a personal letter written in June, 1889, to Bishop Whittle, calling attention to the needs and the bright outlook of the Seminary, if only someone were appointed to present them. We recommended Dr. Minnigerode, then recently retired from St. Paul's, Richmond, as the most suitable man, and we have always felt that a mistake was made in not appointing him. My letter was never intended for the Board of Trustees. I feel sure I had not the presumption in those days to address the Board on so weighty a matter. It was a piece of private information which the good Bishop took the pardonable liberty of using with the very surprising result that I was requested to undertake the work. Had I conceived of such an appointment, I would not have written that letter. It seemed to me it required a lot of hard courage and a "thick skin", to use old Dr. Packard's word, which I was un-

THE SEMINARY GROVE

AN OLD DRAWING OF ST. GEORGE'S HALL

The Seminary Home of Phillips Brooks

conscious of possessing and did not care to develop. Besides it was unpleasantly off the line of my purpose in connection with Semitic study, which had become absorbingly interesting to me. I realized that to undertake it would be a serious interference with my Department of Hebrew and Old Testament study, and if I have fallen short in this, it may be accounted for in this way. The student will appreciate the difficulty of combining two such interests.

I have a picture before me of the condition of the Seminary at that time and of the many repairs and improvements that seemed to me imperative. The Seminary buildings and Professors' houses were all in much need of repair, more so than the dear good people here imagined, accustomed to living near to God in the conscientious discharge of duty, with a pressing sense of limited means and little thought of material comforts. It was the revelation of the simplicity of Christian living and of saintly character which I cannot think of to-day without emotion, and with some sense of shame at my own limitations. It was my privilege to live with these dear people on terms of Christian fellowship that have never been equalled in after years. Shall we ever see the like again of such men as Dr. Nelson and Dr. Walker and Dr. Packard of that elder generation who could witness with quiet and patient dignity my vandalism in the grove, for example, and at the same time appreciate the improvements? "Don't you think you are cutting down too many trees?" said Dr. Packard one day. We replied, "But they are dead, Doctor, or dying." "Yes, Crawford, but I have seen them grow," at the same time quietly turning away. Had I then the experience I have now, I would have saved some of them if only for the birds to harbor in, for the grove is too thin to-day of the majestic oaks that seemed to smother it then. It was a tangle of underbrush and the blue sky was hardly visible. Neither St. George's Hall nor the Episcopal High School could be seen from the "Wilderness", whence no one imagined that it was possible to get a view of either Washington or the Potomac. It was dense indeed, and we well remember the great difficulty we had in cutting out the views that are such an attractive feature of the "Wilderness" to-day. There were no well-defined roads in the grove in those days;

the wagons cut them wheresoever the driver willed, and there were few paths. When the fall rains came, I had an ash path made to the Seminary to keep out of the mud, and I had difficulty in getting it. My predecessor got along without it, and compromised by requesting the students to meet him in his study in bad weather. There were no paved gutters to keep the rain in proper channels. An absence of bridges obliged one to get through the water as best he could, and there were no lights in the grove. A hand lantern was sufficient to find one's way through the darkness; it was the way the fathers did, and good enough for those that came after. It seemed like a desecration to obliterate the footprints of Johns and Meade and like saints. Let me say a word about the "Wilderness", —"St. John's in the Wilderness" as it was called in those days —it will illustrate the material condition at the time. It had been the residence of Dr. McElhinney for many years. The good Doctor was a scholar and a saint, but had little regard for the practical. I found him sitting in the parlor, which looked like an old lumber room with little furniture in it. He was a tall, spare man with long hair white as snow, a thin gentle voice and seemed like the ghost of some departed prophet. "You cannot live in this house", he said. "Why", I answered, "you have lived in it for twenty years, what is the matter with it?" "It is so wet, I have to move into the upper story when the rains come to keep dry, I fear you cannot stand it," and he looked at me with an expression of compassion, sure that the lines had fallen to me in rough places. Every wall, even the halls were piled up with old books, which the Doctor offered to leave in the house as a great favor to me. Of course I had them removed and the Trustees kindly allowed me to make such alterations and repairs as I desired at their expense. Thus the old building was transformed into the modern one. The present addition over the study was added; the small corner doors were replaced by folding ones and it was plastered and papered to suit the new Professor and his family, so that Dr. Norton remarked when it was completed that the money had been well spent. The stairway was afterwards changed and a conservatory added. It looked modern, but when the

fall rains came the paper began to peel off, and it looked discouraging. The house lay on a flat piece of ground without cellar and the bricks had a most stubborn attraction for water which ran up six feet or more and threatened the second story in places. When the beautiful paper began to peel off the disfigurement of mouldy walls appeared. All this was remedied by throwing a drain around the house below the foundation. We did the same to St. George's Hall which was suffering in the same way, and there has been no complaint since of the ground stories of these buildings. There were cellars to the other buildings that prevented the dampness from below, otherwise they were in a somewhat similar condition.

"The Wilderness" is full of memories and deserves this passing notice. It was built in 1840 for Dr. Sparrow somewhat after the plans sent by Mrs. Sparrow who wanted a house just like the one she lived in out in Ohio. It was used as a kitchen by the soldiers during the Civil war. It had been previously used as a dormitory; the lamented Dudley Tyng roomed in the parlor,—Tyng, associated with the hymn "Stand up, Stand up, for Jesus!" which found inspiration from his dying words. In the room above two of our African Missionaries, Messenger and Hoffman, consecrated their lives to Africa, and it was in the room above that Brooks struck his head against the ceiling. "The Wilderness" is consecrated by such memories, and what portion of this Hill is not?

In connection with my appointment to solicit funds to restore the Seminary and improve it, a grateful tribute is due to Samuel K. Wilson of Trenton, New Jersey. He had come to the Seminary with the view of hearing a young man we had recommended to him for St. Michael's Church, Trenton, then vacant. We were walking together on the path leading direct to the "Abbey" and opposite the quadrangle of Aspinwall Hall when we were met by Bishop Whittle, who had just come from a meeting of the Board. I wish to be particular about this spot and meeting, for it turned my course and hammered me into something of which I had never thought. I use the word "hammer" for it reminds me of the Bishop's forceful blow on my shoulder with his great hand as with laughter he informed me of what he evidently considered a

a clever stroke on the part of the Board in "getting me into it", as he expressed it. This strange action required explanation, and when I objected with all the emphasis I dared before that giant figure of a Bishop whom we all revered and seldom disobeyed, Wilson, who was an old man and very deaf at the time, by degrees took in the situation, and confronting me as though he had a father's right to speak (he used to call me his boy), sternly said, "Do it, Crawford; be a man and do what you're told". My reply was "Mr. Wilson, will you stand back of me?" He promptly answered, "I will, I will give you $1000 to begin with". This and his words of encouragement then induced me to consent. Such was the beginning, and this money was largely used in repairing and beautifying the Seminary grove. There was objection made to my using it this way. I was told it was throwing it away, and I had to make a special visit to Trenton to obtain Mr. Wilson's consent. Some thought Wilson a foolish old man, without thinking what it implied of me. The grove had to be repaired in order to impress visitors at least that we were not unmindful of the requirements of modern civilization. A tribute here is due to the Rev. Dr. Suter of Alexandria, who was a member of the Executive Council of the Board and Curator of the Seminary grounds. He took personal and sympathetic interest in all these improvements and repairs. He was a good friend and I missed him much when he died. The results soon proved that we were right which was evidenced by the growing interest on the part of the Alumni and friends of the Institution. His gift made possible also the avenues of trees in front of the Seminary and High School which were planted then. How beautiful they look today! From that time, Mr. Wilson gave us every year $250 to educate a student for the Ministry. His gifts aggregate $4000. Through his influence we have the present Seminary bell. It was the old bell of St. Michael's Church, Trenton. So the discordant tones of the past gave place to sweet melody of the present.

This was followed by $1000 from the late H. H. Houston of Chestnut Hill, Pennsylvania. We made him a flying visit, and it required no explanation or appeal. He drew his check promptly for the above amount. His widow gave us on one

occasion $1000 for the Education Society, and on others $1500 for the Seminary. Mr. Houston's son gave $1000 annually to the Seminary for eighteen years, which made it possible for the Board to establish the English Bible Professorship, the first of the kind in our Church, and courses on Christian Missions and Music. The Seminary owes a great debt to this family which has been a source of help to us so long. Their contributions amounted to upwards of $21,000.

It was suggested that the Alumni should be appealed to for a basic fund which would arouse additional interest on the part of the friends of the Seminary. As the result of this we sent out to leading Alumni over one hundred letters asking for contribution of $100 each. These letters were sent out in August, 1889, and read as follows:

"Theological Seminary, Virginia
August, 1889.

My dear Brother: At the last meeting of the Board of Trustees of our Seminary a resolution was passed earnestly requesting me to act as a committee to raise funds for the same.

We wish to make our grounds, buildings, and equipment complete, add to our endowment sufficiently to keep them so, and increase the capital fund of our Education Society, so as to meet the growing demands upon it through our increased number of students. We want $100,000".

We received between four and five thousand in this way. It gave the Clergy an opportunity also of presenting the cause to their people. The replies in every case, with scarcely an exception, were most cheering. We subjoin a list of the contributing Alumni in order as reported in 1889:

Rt. Rev. Henry C. Potter, D. D., LL. D.
Rt. Rev. Thomas U. Dudley, D. D.
Rt. Rev. George W. Peterkin, D. D.
Rev. W. M. Dame
Rev. H. Melville Jackson, D. D.
Rev. B. M. Randolph
Rt. Rev. A. M. Randolph, D. D.
Rev. George H. Kinsolving
Rev. T. A. Tidball, D. D.
Rev. Arthur S. Lloyd, D. D.
Rev. J. P. Tyler
Rev. E. T. Perkins, D. D.
Rev. Isaac L. Nicholson, D. D.
Rev. Henry L. Jones
Rev. George H. Clark, D. D.
Rev. Henderson Suter, D. D.
Rt. Rev. G. T. Bedell, D. D.

Rev. P. G. Robert
Rev. Nelson P. Dame
Rev. W. H. H. Powers
Rev. James Grammer, D. D.
Rev. Josiah B. Perry
Rev. Christian M. Young
Rev. P. N. Meade
Rev. R. H. McKim, D. D.
Rev. R. D. Roller
Rev. Otis A. Glazebrook, D. D.
Rev. W. W. Williams, D. D.
Rev. Julius E. Grammer, D. D.
Rev. J. L. Reese, D. D.
Rev. James R. Winchester, D. D.
Rev. Benjamin E. Reed

In the following year we reported to the Board that we had received $17,451.75 and for the Education Society $800.

The Seminary is indebted to the Rev. John Aspinwall and his sisters for $1000 for repairing Aspinwall Hall, and for a like amount to Mrs. John Bohlen for repairing Bohlen Hall. Their family names associated with the construction of these buildings furnished a sufficient appeal which was cheerfully met. Mr. Alexander Brown of Philadelphia sent us $2500 in response to a letter to provide water privileges. The Institution had nothing at that time but one well a little off from the quadrangle of Aspinwall Hall. We soon found that it would require about double that amount to give us adequate water supply and the conveniences which we have now. We went to Norfolk and laid the matter before Dr. Barten asking the privilege of presenting the cause to his people. It was cheerfully granted and it was followed by an appeal from the Doctor himself, who began by telling his people that the half had not been told them. This is of such unusual interest that I must add that on Monday morning the dear old Doctor sent me to Virginia Beach to enjoy the day, remarking that he knew his people best and would attend to the matter in my absence. On my return in the evening he placed in my hand checks for almost the entire amount required, viz $2000.

The water supply procured by a driven well lasted for some years but finally gave out, to be replaced by the splendid artesian supply we have at present, for which we are indebted to the Alumni. Mr. E. H. Williams of the Baldwin Locomotive Works, Philadelphia, gave us $5000. I made his acquaintance through a letter of introduction from a revered Alumnus, one time his Rector, Dr. William H. Meade.

We received also about the same time $5000 from Mrs. Powers of Philadelphia. With a card of introduction from

Louis Redner we went to see her. I remember she was partly paralyzed. I told her that I had discovered in the minutes of the Board of Trustees that her husband had given once five thousand dollars to the Seminary, and that she might be interested in hearing about it and what the Seminary was doing, and that her husband's money was well spent. She listened with the deepest interest and on my leaving said, "I believe I would like to help it myself". She sent me $5000 to use as I pleased. St. George's Hall was an eye-sore to the place and we thought we could not make better use of it than to enlarge and beautify it. We suggested this to Mrs. Powers, telling her of Dr. Tyng's connection with the building, without knowing that she had any interest in Dr. Tyng or St. George's, New York. By a remarkable coincidence Mrs. Tyng, the old Doctor's widow, was a guest in her house at the time she received my letter. Imagine the pleasure of these two old ladies. I have mislaid her sweet reply so full of confidence and love for the cause or I would insert it here.

It is due to Mrs. H. A. Beale of Pennsylvania that we have our beautiful organ as a memorial to her father, Mr. Mendenhall, one time a student at the Seminary. It is a $2500 organ, the old organ was thrown in as part payment, but Mrs. Beale's gift was $1500 and $500 extra to be invested to keep it in repair. We were spending a few days on the New Jersey coast when a young lady of our party was invited by some strangers to join them in a sail. The following morning I enquired for the lady who was chaperoning these kind people to thank her for the invitation. When she found that I came from the Virginia Seminary she exclaimed, "I have been desirous to see some one from the Virginia Seminary for twenty years. My father was an Alumnus of the Seminary, and I am so interested". This resulted in the memorial organ to her father and a gift from Mr. Beale of $300 a year, dating from 1889, for the education of a student at the Seminary. It was a personal appeal that got this man for the ministry and the simple story of the circumstances that secured this gift from Mr. Beale which continued, as I remember, till his death. The contributions from this family aggregate over $4000. Mr. Beale died in 1897.

We are indebted to Mrs. F. H. Wyeth of Philadelphia for many contributions, especially for the founding of a $6000 scholarship in our Education Society. Mr. W. H. Baker of Winchester gave us $1000 towards the Gymnasium and Water Fund and Mr. John Black of Baltimore $5000. A friend of the Seminary, Mr. P. H. Mayo, of Richmond, gave us another $1000. This enabled us to move the Gymnasium, provide equipment for it and an endowment sufficient to keep it and the water works in repair. Mrs. Blodgett gave $500. The beautiful recess Chancel in the chapel and side window to the memory of the great foreign Missionary, Bishop Boone of China, and the typical Domestic Missionary, Bishop Johns of Virginia, were gifts of Bishop Potter, his wife and daughters. The beautiful window to the Missionary spirit of the Seminary and the many faithful men who have gone forth was the gift of Mrs. S. F. Houston. It is of the best Munich art and no expense was spared in making it. These improvements to the Chapel cost near $10,000. The Eagle Lectern was placed in memory of the late Rev. Dr. Theodore S. Rumney by his daughter, and the Pulpit was the gift of Dr. Kelly of Baltimore, a grandson of the Rev. Anson B. Hard of the class of 1829, together with his mother and uncle, Mr. Anson W. Hard. The Chancel has been much beautified by other memorial windows given by certain classes of the Seminary. At the service of Benediction of the new choir and chancel in 1907, memorials and names were read by Professor Wallis, whose suggestion of a recess chancel at a meeting of Associate Alumni in Philadelphia was the cause of the gift. On this occasion Bishop Potter congratulated the Seminary on its steady progress in adapting itself to the expanding life of the Church, while preserving its old ideals and spirituality.

In 1894 Mr. George A. Reinicker of Baltimore created a Lectureship Fund. This generous gift amounting to over $6000 enables the Seminary to provide six lectures annually given by the ablest men regardless of Church affiliation.

The Sparrow Fellowship was founded in 1902, the object being to give a student selected by the Faculty an opportunity for Post-Graduate work at some University either at home or abroad. The invested Fund at present is $1050.

Several students already have reaped the benefit of this Fund supplemented by other contributions, and the Church at large has gained by the higher scholarship it encourages.

The Wallace and other prizes have been created during these years to encourage extemporaneous speaking and good reading. We are indebted for the first to the Rev. John S. Wallace, an Alumnus of the Seminary, who gave $2000 for this object, and for the second to Mr. Reinicker of Baltimore.

In 1892 the salaries of the Professors which had been raised to $2500 by a bonus to each annually of $500, were reduced to two thousand. This hardship was remedied by our raising during the Summer $2000 for the four Professors who were my colleagues, and the following year the Board made the salaries $2400, at which figure they remained until 1904 when they were increased to $3000 through the generosity of Mr. John Black of Baltimore.

Numerous gifts have been made to the Education Society which can hardly be enumerated here. Mention should be made of the generosity of Mrs. Wyeth and Mrs. Richardson and of Dr. Appleton.

The Brazil Mission was organized at the Seminary in 1889 and for many years the generous gifts of the Seminary helped to sustain it.

We are indebted to the generous bequest of Miss Fanny Skinner of Staunton, Virginia, for the Skinner scholarships.* These scholarships amounting to $61,000 in all provide education in part for students at the University of Virginia preparing for the Ministry of our Church at the Seminary. $30,000 the gift of Col. Skinner, is held in trust by the University for this object and $31,000, the gift of Miss F. Skinner, by our Education Society to help students at the Seminary. It will be hard to estimate the importance of this gift in helping worthy young men into the Ministry and promoting the scholarship of the Church.

* The following letter from Mr. Alexander F. Robertson, one of the Executors of the Skinner estate, is inserted as it sets forth the terms of this gift and also the terms of the Skinner Scholarship Fund at the University of Virginia:—

"Commodore Charles W. Skinner was a retired Naval officer of the United States Navy and lived in Washington, D. C. Sometime in the fifties he moved with his family to Staunton where he purchased a home and resided to the day of his death. His family beside himself and his wife consisted of two children, James H. Skinner and Fanny Skinner.

The so-called "Class-Plan" letter was launched in 1908 the object of which was to secure a permanent and corporate interest on the part of the Alumni and through them, of the friends of the Seminary in the development of the Institution. The plan was immediately endorsed by the Board of Trustees and the Alumni. The report sent out annually stated definitely the purpose and what was expected of it. The amount raised in this way exceeded $10,000, and has made possible such improvements as the electric light and water plant; the concrete pavements in the grove, and others, besides stimulating an interest in a heating plant by contributions amounting to over $3000. The amount received through this source appears to be small in view of the labor involved, but the results as anticipated are incalculable. There can surely be no better way than this annual reminder to the Alumni, and the people to whom they minister, of their duty towards the supply of the Ministry, and the financial aid the Seminary requires to educate the young men preparing for it. If Bishops and Parish Priests would only follow it up with a personal appeal there would be no dearth of either men or money. The financial part of it furnishes a practical bond, (especially when the material results are seen at commencements,) holding the great body together and

"The son was educated at the University of Virginia and was practicing law in Staunton when hostilities began in 1861. He was a gentleman of culture and an unusually attractive speaker. At the outbreak of the War between the States he entered the Confederate service and rapidly rose to the rank of Colonel and commanded the Fifty-Second Virginia Regiment. He was twice wounded and lost an eye as a result of one of these wounds. This disqualified him for further military service and also for the practice of his profession.

"His sister, Fanny Skinner, was a deaf mute. She had received the best educational advantages and was a great favorite among the friends of Commodore and Mrs. Skinner.

"After the death of his father James H. Skinner made his home with his mother and sister. Mrs. Skinner survived her husband for many years and after her death Col. Skinner and his sister continued to occupy the family home in Staunton. It was a beautiful place with large grounds, fine trees, shrubbery, and lovely flowers.

"Col. James H. Skinner died May 19, 1898, and by his Will left his residuary estate amounting to some $30,000 to the Rector and Visitors of the University of Virginia, the income from which was to maintain Scholarships there for persons who proposed to become Ministers of the Protestant Episcopal Church.

"Miss Fanny Skinner died November 8, 1913. She left her residuary estate amounting to some $30,000 to The Trustees of the Protestant Theological Seminary and High School in Virginia to be invested and the income derived therefrom to be used for the education of students attending said Seminary as candidates for the ministry in the Protestant Episcopal Church. The two bequests admirably supplemented each other."—Editor.

putting life and cheer into it. It is impossible to over-estimate the class spirit encouraged by this method. This alone considered in its many aspects would be an adequate return, but its influence on the generous laymen of the Church needs to be emphasized. It is not too much to say that it was the means of sustaining the interest of the late John Black of Baltimore whose gifts up to this time to the Seminary have been the largest in its history. We must dwell a little on this man's interest and how it originated. It may cheer workers for the Master in apparently little things, and cause others to reflect.

A certain religious journal in New York undertook to review the life of Bishop Brooks and made an unkind and unwarranted attack on the Virginia Seminary where he received his training. The article was sent to me by a friend in Philadelphia, Mr. Louis H. Redner, with the request that I should answer it, and the statement that it ought to be answered as it was doing the Seminary harm. I knew nothing of the condition of the Seminary in Brooks' days or so little that I did not feel competent to answer it. I referred it to a contemporary of his at the time (Bishop Randolph) with the result that the responsibility was thrown back on myself. After weeks of patient research and study, I sent a reply to the paper which it refused to publish until I threatened to insert it in our own Church papers and expose the injustice. In publishing my reply the editor followed it with unfriendly comments which were so unjust and uncalled for that Mr. Black, who was a subscriber to the paper, wrote to the editor and withdrew his subscription and at the same time resolved to befriend the Seminary. He told me all this in my study when he came over to see me about it in June, 1904, when I asked him what it was that interested him in the Seminary. He was accompanied by his Rector, Rev. Dr. Robert Coupland, who was in cordial sympathy with his purpose.

In reply to my question to Mr. Black as to the extent of his proposed help, he said "perhaps $150,000". He has already given $45,000 and his bequest will come nearer $200,000 I was informed after his death.

We were greatly aided in our effort to interest Mr. Black by the cordial cooperation of the Rev. Robert Coupland, his friend and rector. "You know more about the needs of the Seminary", he said, "than anyone else, and I have come to you to tell me what to do". When I look back and think of that kindly old gentleman, a comparative stranger, coming to confer with me, all unsolicited, about the disposition of so large a part of his estate in the interest of the Seminary, and the strange cause of it all, you will bear with me as I pause to consider it. I felt the hand of God in it and was more than thankful. In that conference it was by a process of elimination that I recommended to him an increase of the Professors' salaries and at the same time provision for a pension fund for them on retirement. He cordially approved of both these suggestions. The teachers are the backbone of an Institution. It is they who do the work and they ought to be comfortably supported. He never lost sight of this in the following years. He raised the salaries of the Professors to $3000 and made provision for them in his will, besides making the Seminary one of the residuary legatees. He made his will in 1907. About that time I remember he was much annoyed over the apparent want of interest both of the Board and Alumni in the material needs of the Seminary. He used to say "They seem to be doing nothing, and leaving it all to me". It was the Class effort that kept up his interest. It made him feel that the Alumni were ready to help. The improvements growing out of this plan, with all that it meant to the Seminary, no one enjoyed more than he. Had it not been for this, I doubt if we could have kept his friendship. He never complained after this was started. He delighted to come to commencements, see the improvements and witness the loyalty of the Alumni. He believed in the Seminary, especially the missionary side of its life, but he was eminently practical on the material aspect of things. His bequest is the largest, I believe, that the Seminary has ever received. He was a rare man whose mind was full of charity. I heard him say once, "I want to see my money put in the right place". Is it not a rare event to find a man giving so generously during his life, and leaving practically all his accumulated wealth to charity? It seems to come very near the ideal and would furnish

an example to others who may be blessed as he was. We owe to him, also, the Seminary Bulletin. He gave $1000 to start it and was always deeply interested in it. He believed it was very important to keep the Alumni informed of what we were doing from time to time. We trust the Board will co-operate with the Faculty in sustaining "The Bulletin". It will help to keep green his memory.

A Packard memorial library fund of $2200 was started a few years ago. The Laird Brothers, grandsons of the late Dr. Packard, contributed $10,000 towards a Packard library. This generous gift was accepted and supplemented by the Board so that a new library is now an assured fact. The old library will be converted into a refectory.

We are conscious of the fact that we have left unmentioned many gifts, small perhaps in quantity, but the expression of loving hearts. We remember them all and the kind words with which they were so frequently accompanied. They are recorded in the great book of remembrance, and to God there is nothing great or small except the motive back of it.

I have on my record, besides those mentioned, the names of Rev. Doctors Walpole Warren, Hazlett McKim, Mackay Smith, J. H. Eccleston, who helped me many times, Joseph Bryan, the Stewarts of Brook Hill (how often they came to my aid and sent me messages of comfort when sick), Mrs. Richardson, W. R. Huntington, a warm friend always, Reid, Grandy, Rumney, Jones of Wilkes Barre, Appleton, who founded a scholarship in our Education Society, Mrs. Drexel, Bishop Dudley and Dr. Suter, member of the Board of Trustees and Curator of the Seminary grounds, who took personal interest in all improvements and repairs. It was a joy to work with him and we missed him greatly when he died. It was the Rev. Cary Gamble of Haymarket, who brought us into communication with Mrs. McGaw, which resulted in a bequest to the Education Society of $6000, and it was the suggestion of Dr. Stanger of Harlem that induced us to start the Alumni foundation fund which accomplished so much at the beginning. The goal in those days of one hundred thousand dollars has by God's blessing more than trebled that amount. The Capital Fund has more than doubled and so also the Fund of our Education Society.

SECTION VIII

CHAPTER IV

SOME LATER BENEFACTORS

MR. ARTHUR HERBERT, JR.

Treasurer of the Board of Trustees

From Mr. Arthur Herbert, Jr., Treasurer of the Seminary and High School, we have received the following statements of donations made to these Institutions since 1916.

EPISCOPAL HIGH SCHOOL

1916

July 21st. Blythe W. Branch trust for Scholarship at the Episcopal High School . . . . . $ 5000.00

PROTESTANT EPISCOPAL THEOLOGICAL SEMINARY

1916

November 20th. Balance on Alice Leigh, bequest . . . . . $ 200.00
November 29th. N. J. Thomas, bequest. 5000.00

1917

February 27th. G. W. Peterkin, bequest. . . . . $ 500.00
March 15th. John Black, Securities and Cash. 175,369.52
April 9th. J. F. Hutchison, bequest. 1,000.00
August 9th. Rev. J. A. Mitchell, bequest. 50.00

1918

June 12th. T. M. Moelick, bequest. . . . . $ 16,495.63
May 3rd. W. W. Laird, contributions. 1,150.00

1920

May 21st. W. B. Brown, contributions. . . . . $ 100.00
July 3rd. Thomas Duncan, bequest. 100.00
July 13th. S. F. Houston, contributions, ($250.00 quarterly) 4,250.00
December 13th J. W. Moelick, bequest. 1,231.79
December 14th. Mrs. Ellen Ray Goldsborough, bequest. . . . 1,468.69

1921

April 28th. Colonel P. H. Mayo, securities . . . . . $ 10,000.00

1922

May 4th. Mrs. H. E. Maynard, bequest. . . . . $ 4,750.00

1923

April 3rd.	Thomas H. Powers, contributions.	$ 1,000.00
April 9th.	W. A. Robinson, bequest.	5,106.34
April 29th.	Vestry of Kanawha Parish, St. John's Church, Charleston, West Virginia	102.66

Contributions Toward the Erection of the Packard-Laird Memorial Library

W. Winder Laird et als $20,060.33

1922

Contributions for Conversion of the Old Library into a Refectory

March 22nd.	Dr. W. H. Wilmer.	$ 100.00
April 6th.	John Stewart Bryan.	500.00

1922

Contributions for New Dormitory

December 22nd.	St. Thomas' Church, Glassboro, New Jersey .	$ 100.00

1923

February 10th.	St. George's Church, Fredericksburg, Virginia.	$ 100.00

Protestant Episcopal Education Society in Virginia

From Mr. Taylor Burke, Treasurer of the Protestant Episcopal Education Society, the following report of contributions made since 1916 has been received.

Julius O. Thomas, ...	$ 5,000.00
George Washington Lewis Memorial Fund, (founded 1920 by Mrs. Lorenzo Lewis in memory of her son),	1,050.00
Funsten Memorial Scholarship, ...	5,000.00
Maxwell Memorial Scholarship, by Miss Mary Maxwell,	5,000.00
Julia I. Terrill Estate, Charles Town, West Virginia, .	74,826.49
L. O. Holt Fund, amount placed in trust to produce $13,000.00 annually	
W. M. Habliston, ...	1,000.00
Rev. George Frederick Clatterbuck, ...	1,500.00

SECTION IX

Contributions of the Seminary

I. The Contributions of the Seminary to the Foreign Missionary Work of the Church.
   Greece — China — Liberia — Japan — Brazil — Alaska — Mexico — Philippine Islands and elsewhere.

II. The Contributions of the Seminary to the Domestic Missionary Work of the Church.

III. The Contributions of the Seminary to the Literature of the Church.

The Right Reverend Doctor Arthur Selden Lloyd

SECTION IX

Introduction

The Contributions of the Seminary to the Missionary Work of the Church

REVEREND WALLACE E. ROLLINS, D. D.

It is the purpose of the present chapter to give an account of the work of the Seminary men in the foreign missionary fields.

The various sections are contributed by different authors and have been written from the official reports of the Domestic and Foreign Missionary Society, from the published and unpublished letters of Missionaries, from material gathered in personal interviews with missionaries, and from personal reminiscences. In the case of the Brazilian Mission the writers were not only eye-witnesses of many of the events described, but were also largely the makers of the history which they record.

The various sections which follow will indicate, in some detail, the work of the Virginia Seminary men in the foreign field, and the contribution which the Seminary has made to the cause of foreign missions during the last one hundred years.

It will be seen that although Dr. Hill was not the *first* foreign missionary to be appointed by the Church (that honor belonging to Rev. J. J. Robertson of Maryland) he and Mr. Robertson went out together and jointly established the Greek Mission. And, since Mr. Robertson within two years removed to Syra, and later to Constantinople, and as early as 1842 returned to America, the real founder of the Greek Mission, and its head for nearly fifty-two years, was the Rev. Dr. John H. Hill, a son of the Virginia Seminary.

It will be seen that the honor of arousing the interest of the Church in the China Mission, and of being the first volunteer for that work, belongs to Mr. A. F. Lyde of the General Seminary. But Mr. Lyde died before he could carry out his high ambition, and of the first two students who sailed for China, one was from the General and the other from the Virginia Seminary. China, however, was not open to foreign residents and Lockwood and Hanson settled in the island of Java. Within two years they were compelled to return to America on account of the bad effect of the Javanese climate on their health. They were unfortunately never able to return.

The first missionary of the Protestant Episcopal Church to undertake work on Chinese soil, and therefore, the real founder of the China Mission, as well as its first Bishop, was the Rev. William J. Boone of the class of 1835. The second Bishop was also a Virginia Seminary graduate, the Rev. Channing Moore Williams, of the Class of 1855.

The Mission in Liberia was founded by Virginia Seminary men, and almost entirely manned by them for many years. The Seminary also furnished to the Mission its first Bishop, Payne, and its third, Penick.

The Mission to Japan was the first Protestant Missionary work to be established in the Sun-rise Kingdom, and it was begun by graduates of the Virginia Seminary. And this is true whether we begin the history of the Mission with the work of E. W. Syle, a missionary to China, then in Japan on account of his health, who first began work there, or whether we begin the history with the landing in Japan in 1859, of Rev. John Liggins and Channing Moore Williams, both of the class of 1855. Episcopal oversight of the Mission, too, was first entrusted to Bishop Boone, until his death in 1864, and then to Bishop Williams.

The Mission to Brazil is, in a peculiar sense, the child of the Seminary, and for this reason the story of its founding and early history has been told at length.

But even the accounts in the following pages by no means tell the whole story of the missionary interest and contribution of the Seminary. There have been all along Missionaries in will as well as in deed. Many students have,

at various times, volunteered for foreign service, and for various reasons, have not been accepted. Sometimes reasons of health prevented and sometimes faith and funds were lacking on the part of the Church. Dr. Packard tells us in his "Reminiscences" that seventeen men offered for China at one time, during the days of Bishop Boone.

Then, too, the contribution of the Seminary to the foreign work of the Church can not be fully told without an account of the missionary interest and work of the men who have remained at home, and whose continued labors at the home base have made possible the support of the men in the foreign field. It is not too much to say that few of the graduates of the Virginia Seminary have failed to catch its missionary spirit, or to make their churches helpers in the missionary cause.

Nor would any account of the missionary Seminary be at all complete that did not refer to services of Arthur S. Lloyd, who for two decades, first as secretary and later as president of the Board of Missions, has directed the missionary work of the Church at home and abroad. Bishop Lloyd has during this long period not only personally inspired the Church at home but has visited and cheered the distant mission fields from Liberia to China.

And, finally, this introduction should not fail to record the fact that a large proportion of leaders of the Nation Wide Campaign were Virginia Seminary men. And this applies not only to the organizers and leaders in the New York office, as Rev. Dr. William H. Milton, Rev. Robert W. Patton and Rev. Dr. Robert F. Gibson, appointed by the General Church, but to speakers and helpers in almost every diocese of the Church.

SECTION IX

Chapter I—Part 1

The Mission to Greece

REVEREND WALLACE E. ROLLINS, D. D.

In the year 1821, after four hundred years of cruel Turkish oppression, the Greek War of independence broke out. This heroic struggle for liberty, against overwhelming odds, enlisted the sympathy and the help of the civilized world. America was especially stirred and the American Congress under Henry Clay gave eloquent expression of the National sympathy.

The war was practically brought to a close by the annihilation of the Turco-Egyptian fleet, at Navarino, on October 20, 1827, by the combined squadrons of England, France, and Russia. By the Treaty of Adrianople, September 14, 1829, hostilites ceased and Greece was constituted an independent monarchy. The convention of London, May 7, 1832, declared this independent Kingdom to be under the protection of Great Britain, France and Russia, with Prince Otto, son of Louis I. of Bavaria, as King.

But though the war was over, the terrible effect of the struggle, and of four centuries of blighting Turkish rule, remained. Greece needed long continued assistance if she was to take her place as a free and enlightened nation. It is to the everlasting credit of the Domestic and Foreign Missionary Society, of the Protestant Episcopal Church, that it was one of the first organizations to furnish help and that it continued to help for nearly three quarters of a century.

As early as September 1828, one year before the Treaty of Adrianople, the Executive Committee of the Domestic and Foreign Missionary Society decided to establish a Mission in Greece. The Rev. J. J. Robertson of Maryland, who had volunteered for this service, was appointed a Missionary Agent of the Society "to visit Greece, to enquire

THE REVEREND DOCTOR JOHN H. HILL

First Missionary to Greece, Class of 1830

into the state of religion in that country and to ascertain the disposition of the people for receiving Protestant Episcopal Missionaries." Mr. Robertson, taking with him a letter of introduction from Bishop White, the senior Bishop of the Church, sailed from Boston, January 1, 1829. After making his tour of investigation he returned to the United States in December of the same year. His report was favorable to the opening of the Mission, and on February 24, 1830, the Mission to Greece was formally established by the action of the Domestic and Foreign Missionary Society, the General Convention having given its sanction in 1829. *This was the first foreign mission of the Protestant Episcopal Church.* In June 1830 the Executive Committee appointed the Rev. John H. Hill, a Missionary to Greece, to co-operate with Mr. Robertson in founding the Mission. *Mr. Hill was the first student of the Virginia Seminary to go as a foreign Missionary.* He was born in New York City in 1791. His father died before he was two years old and he was indebted to his mother for his careful early training. After graduating from Columbia College, New York (now Columbia University), Mr. Hill entered commercial life and became cashier of an important bank in New York City. He was deeply interested in Christian work and was Superintendent of the Sunday School of St. George's Church. One of the teachers in the Sunday School, Miss Francis M. Mulligan, became his wife and most efficient helper in all his future work. Miss Mulligan's father was a prominent member of the New York bar and her home was one of culture and refinement. She received a careful and thorough early training which especially fitted her for her life-long work of teaching. Both Mr. and Mrs. Hill desired to devote their lives to Missionary work, and Mr. Hill paid a visit to the Virginia Seminary in order to consult with the Professors. This conference with the Professors clarified and deepened his convictions in regard to foreign service, and he entered the Seminary as a student in the spring of 1829. Both Mr. and Mrs. Hill, while at the Seminary, were deeply interested in a colored Mission under St. Paul's Church, Alexandria, the Rector, the Rev. William Jackson, becoming a close and intimate friend. An interesting human touch

is given by Dr. Packard who tells us in his "Reminiscences" that "Mr. Hill while at the Seminary was fond of fast horses and kept one to drive." He concluded his special course at the Seminary with the class of 1830. In a letter to the Seminary three years later he spoke most gratefully of "that hallowed abode where I spent some of the happiest and most profitable days of my pilgrimage."

He was ordered Deacon by Bishop Meade at the Diocesan Convention in Winchester in the Spring of 1830, and later in the same year was ordained Priest by Bishop Meade in Norfolk.

About five months were now spent in visiting different parts of the country in the interest of Missions and in particular to arouse an interest in the Greek Mission. He was everywhere received with great interest and the Board of Missions was convinced that the new venture of faith would be supported by the Church. A small printing press was provided by friends of the cause in Hartford, Connecticut, and Mr. Solomon Bingham, a practical printer agreed to accompany the Missionaries. On October 1, 1830 the Rev. J. J. Robertson and wife, the Rev. John H. Hill and wife, and Mr. Solomon Bingham sailed from Boston on the ship "Cherub" for their new home. Several friends of the cause accompanied them to the ship, and among them the Rev. Alonzo Potter, afterwards Bishop of Pennsylvania, who wrote to a friend immediately after leaving the ship: "I have just returned from a scene which filled me with no ordinary emotion. The ship which contains the first band of Missionaries ever despatched by the American Church to foreign lands, is under way. In the hopes and anticipations which gather around her we forget the disappointments and inactivity of the past."

The Missionaries carried with them a statesman-like letter of instructions from the Executive Committee of the Board of Missions from which we select the following:

"In all your works and words. . . . the Society desire to be very express and peremptory in the expression of their opinion that you are by no means to say, or write, or do anything which may justly give rise to the impression that you have visited the Greeks for the purpose of introducing

another form of Christianity, or of establishing another Church than that in which they have been nurtured."

On December 8, 1830, the Missionaries landed on the island of Tenos where they remained six months, learning the language, observing the customs of the people, and making investigations to determine the best location for their future work. With wise foresight they decided to locate in Athens, because of its central location, and because they foresaw that though it was then only a village consisting chiefly of mud huts, it was destined to become the Capital and the centre of influence for all Greece. All of the Missionaries took up their abode in Athens in June 1831, and began their work in the midst of many discouragements. Mr. Hill and Mr. Robertson were both ill, and it was with great difficulty that a house could be rented. Many of the Greeks were suspicious of the Mission and others decidedly hostile. Mr. Hill in his many letters during this early period gives us glimpses of the terrible conditions. "Imagine," he writes, "a city like this, totally destroyed, the poor inhabitants accustomed for ten years to be hunted like wild beasts and to find refuge in dens and caves (as they did frequently in Aegina and Salamis) on returning to the scene of devastation not only content, but overjoyed to be allowed to sit down in peace on the sites of their former dwellings, crouching behind a few feet of broken wall, or covered by a temporary shed of boughs and leaves." There was dire poverty among all classes, and especial suffering among the families of the countless widows caused by the terrible war. There was a lack of clothing and of suitable food. There were no schools, and ignorance abounded among all classes. The Churches were in ruins and the priests ignorant and superstitious, while scepticism prevailed among the upper classes. Roads had been destroyed and communication with the rest of Greece and with the outside world was most difficult. Everywhere there was lawlessness and anarchy."

Such were the conditions to which the Missionaries came in 1831. But none of these things moved them. In the cellar, or magazine, of their rented house, Mrs. Hill opened a school for girls on July 18. This was the only such school in Athens, and with the exception of one at

Syra founded by the Church Missionary Society, the only one in all Greece. The Primary Department now organized was the only one in the Kingdom. Mr. and Mrs. Hill were convinced that the great need of Greece and of the Greek Church was Christian Education, and trained Christian teachers, and especially did they feel the necessity of schools for girls, in view of the blighting influence of Turkish rule upon the position of women.

"I am satisfied," he wrote to the Board in 1833, "that female education is the grand object to which we ought to devote ourselves."

There were twenty pupils the first day. In two months there were one hundred and sixty-seven. Of the first ninety-six pupils only six could read at all. Large numbers had to be clothed by the Missionaries. A school for boys was also begun, with the assistance of the Greek priest, Aggatangeles, in the Church of which he was the pastor. Both schools were soon transferred to a large Turkish house rented by Mr. Hill. In 1833 a substantial two storied stone house was erected by the Mission, on a lot adjoining the Agora, and the schools were removed permanently thither. "The four beautiful columns of the Agora are within a few feet of us," wrote Mr. Hill, "and the Pynx, Mars Hill, Temple of Theseus and the Tower of the Winds are all around us, and in the rear, the Acropolis crowned with its numerous temples." Again he writes, "The School at Athens, in ancient days, was influential in spreading abroad sounder knowledge and a more profound philosophy than prevailed before, and the name of Plato and his disciples are honored to this day among all the civilized nations of the globe. We trust that the school at Athens of the present day is destined, under God's blessing, to exert a holier influence and to disseminate a sounder philosophy and a more hallowed knowledge, among the people of this country, than the ancient school of Plato."

Soon after the establishment of the Mission the work was divided between Mr. Robertson and Mr. Hill, to their mutual satisfaction. Mr. Robertson was to have charge of the printing department, and Mr. Hill was to direct the school work. In 1832, Mr. and Mrs. Robertson removed to Syra on account of the great need there, and from this time

on the Mission at Athens was entirely directed by Mr. Hill.

In 1834, the seat of the Government and the court were transferred from Napoli to Athens. As a result the population of Athens increased rapidly and it became a much greater sphere of influence. The Mission Schools rapidly increased in numbers and in prestige.

In 1835 there were six hundred pupils enrolled; in 1836 there were seven hundred and fifty and in 1841 there were one thousand. The Prime Minister sent his daughter to the school, as did other Ministers of State. The King visited the School and expressed his warm approval. The Government sent annually twelve girls, selected from the various provinces to be trained as teachers, at the public expense. They were put under the direct care of the Hills and lived in their home. And pupils came not from Athens and Greece only, but from Wallachia, Moldavia, and from Constantinople and from the Islands. Girls went out from these schools to become teachers in the public schools in all parts of Greece. When the Government founded its Normal School they looked to the Hills for teachers. Such was the demand that Mr. Hill founded a third school. This was a pay school for those who were able to support it, and all moneys derived from this source were turned into the Mission treasury. But the charges were graduated according to the ability to pay, and it was Mr. Hill's plan to make this school self-supporting only. Of course, Mr. and Mrs. Hill could not do all of the work, and the Mission staff was gradually increased, though with great difficulty. Two of Mrs. Hill's sisters, Miss Elizabeth and Miss Frederica Mulligan, came and rendered very valuable assistance. In 1835 Miss Mary Baldwin of Staunton, Virginia, joined the staff, and with Mrs. Hay, who came somewhat later, served for a great many years. Two English ladies, the Misses Walsh, came in 1839 and in 1866 Miss Marion Muir began a splendid term of service which was only ended by her death in 1898. Native Greeks, graduates of the Hill's School, were also made use of, until at one time there were as many as thirteen of them on the staff.

As early as 1835 an Industrial Department was added, in which the girls were taught sewing, knitting, cooking,

housekeeping, and other useful arts, whereby many were enabled to earn a living. "It is important," wrote Mr. Hill, "to make the Greeks the agents of their own renovation."

A night school for adults was opened in 1834. This was for the workmen who were flocking to Athens for employment, and who had had no chance for education, on account of the War.

In 1838, the soldiers stationed at Athens petitioned Mr. Hill for instruction. It was a great opportunity to reach the Army and Mr. Hill opened a school for them between the hours of six and eight o'clock in the morning, the already overworked teachers in the Mission Schools volunteering for the service. Not only were many hundreds of ignorant soldiers given an elementary education, but Bibles were distributed and religious instruction was tactfully added. The printing press brought from America was found to be an invaluable adjunct of the Mission. There was a lack of suitable text books in Greece, and one of the first duties of Mr. Hill was to translate and print such of these as were imperatively needed. Year by year he added to the number, and many of them came to be used in the public schools of Greece.

He also translated, and had printed, a great many other books, both secular and religious, which found their way into countless homes. Nor did he forget the Greek classics. These, too, were printed at his press and he wrote with evident pride in 1823, that for the first time Plato's *Apology of Socrates* was printed in Athens.

The Hills never forgot that they were, first of all, Christian Missionaries, and that their supreme duty and privilege was to teach the pure Gospel of Christ. The Schools were all opened with prayer and Bible reading, and the Bible itself was a text book for every pupil. An important part of his work was the circulation of the Scriptures. "I think," he wrote, "that every reformation of the Church may be traced to the introduction of Scriptural truth." And again he shrewdly observed that, "the reading of the Scriptures has everywhere caused a spirit of investigation." Many distinguished English and American visitors, as well as Archbishops and Bishops of the Greek Church, expressed their

surprise and delight at the accurate knowledge of the Bible shown by the students. They did not fail to note also that Dr. Hill's Bible teaching was never controversial.

Christian instruction was carried still further in the home of the Hills. The household included not only Mr. and Mrs. Hill, the American assistants, and several native Greek teachers, but the twelve Government students, referred to above, and many other girls generously cared for by these great hearted followers of Christ. At one time there were twenty-seven in the household; at another forty; and later still, as many as eighty. Mr. Hill, in a letter to the Board of Missions in 1841, gives us glimpses into this remarkable household.

"Morning and evening they are all assembled to offer up their devotions and to sing their songs of praise. With all their studies religious instruction is mingled, day by day, in the most minute particulars, but on the Lord's day especially do they enjoy the best opportunities of being made wise unto salvation. The public worship of God in their own Church (i.e., the Greek Church) they attend regularly, under the care of some of the older girls—this requires them to rise at dawn of day. They return to family prayer and breakfast; at nine o'clock they repair to the several Sunday Schools of our Mission. My own post is in the Society's School house, where I explain the Gospel for the day, to the oldest of our pupils. I return in time to attend divine service at eleven o'clock at the English ambassador's, or to preach there, if it be my turn of duty. As none of the Greek girls attend the English service, the interval is filled up at home with Bible class instruction. At 3 P. M. I have a service in Greek for the whole family and such others as may choose to come. I use the Greek translation of the Common Prayer Book of the Church of England. We sing the hymns of our Church and I occupy usually an hour in the exposition of the Scriptures. After dinner we spend an hour or more on vocal, and instrumental sacred music, having all our family around us, and in cheerful and familiar conversation upon religious subjects, or in answering the innumerable questions of our young charges. Family prayer, at seven o'clock, over, they are dismissed to their apartments, and

we attend divine service again (in English) at the house of the Rev. Mr. Leeves*. Thus our holy Sabbath is kept, and it is impossible to conceive of anything more delightful on earth."

It will be noticed that there is no reference in this account of a typical Sunday's work to any *public* services, except at the English Embassy, and that the Greek girls attended the services of their own Church. It was the wise policy of Mr. Hill not to set up a separate congregation of Protestant Episcopalians, and to win converts to it from the ancient Greek Church, but to put new life and spirit into that Church. He wrote in 1839: "The primary object of the Church in its Mission to the Greeks should never be lost sight of, viz., the spiritual renovation of our Mother Church." Again in 1844 he wrote: "To throw light within the borders of this ancient Church of Christ, without attempting to attract any of her members to our own communion, was one of the principal objects contemplated in the establishment of this Mission. One great object we always have in view, in our institutions, is to spiritualize, as much as possible, the observances and rites which we have in common with them." And again his purpose was "to impart to the people religious knowledge, the effect of which, when widely disseminated, must be a reformation of the whole system within their Churches." In short, his appeal was to the Bible and to sound learning. This wise policy was not only in accord with Hill's judgment and inclinations, but was due, in large measure, to the statesmanship of Bishops White and Griswold, who were deeply interested in the Mission, and who were the chief formulators of its policy. But it was due to the tactfulness and patience and Christian courtesy of Mr. Hill that this policy was consistently carried into effect. The result was that instead of antagonizing the authorities Hill enlisted their sympathy and support. And while other Missions failed and had to be given up, and in some cases were attacked by mobs and destroyed, the Mission of the American Episcopal Church continued to grow in favor for nearly three quarters of a Century. It was officially approved by the Government

*Mr. Leeves was the agent of the British and Foreign Bible Society and a warm friend of the Hills and of the Mission.

and visited and praised by Archbishops and Bishops of the Greek Church, with whom Hill lived on terms of close friendship. "My intercourse with the clergy and pious members of the Greek Church is becoming more close and affectionate every year," Hill wrote in 1864. Of course the Mission had its periods of opposition and persecution on the part of the ignorant and superstitious. This was true of the early days of the work before its true purpose was understood, but it was true especially of the year 1842. In March of that year one of the papers of Athens, the "*Aeon*," published a leading article entitled "Religion insidiously undermined." The Mission was accused of proselyting the young to a foreign religion, and the attacks were continued in ten successive numbers. A storm of opposition was aroused and the Missionaries were subjected to no little persecution. Mr. Hill called upon the Government for an investigation. The Synod, at the demand of the Government, appointed an ecclesiastical Commission of five clergymen of distinction to institute the necessary inquiry. The charges of the "*Aeon*" were disproved, and Mr. Hill and the Mission Staff triumphantly vindicated. Thus the Synod of the Greek Church officially approved of the Mission. The excitement soon subsided and not a single student was permanently withdrawn from the schools.

Soon after this more serious opposition to the methods of the Mission developed in America and continued for many years. It was led by Bishop De Lancey and Dr. C. W. Andrews. It was felt by them, and by others, that Mr. Hill was entirely too sympathetic with the Greek Church, that the Greek Mission was not one which the Church should foster, because it did not draw off into a new organization those who were convinced of error and desired to profess faith in Christ, and that the teachings of the Mission virtually upheld the Greek Church, with all its superstitions and errors. These charges were just the reverse of those which had been made against the Mission by its Greek detractors. They were most carefully investigated by the Foreign Committee and by a special Committee of the Board. The methods of the Mission were warmly approved by both of these Committees and by the Board of Missions. Thus

Mr. Hill's policy was once more vindicated, but the controversy had undoubtedly done harm and many ardent friends of the foreign mission cause withdrew their support from the Greek Mission. Moreover, the sympathy for Greece, so deeply stirred by her struggle with the Turks, was growing cold. The work of Dr. and Mrs. Hill was an old story, and in the nature of the case could not be so dramatic as the story of the work in Liberia and China, now arousing the interest of the Church. Moreover, recruits were not being added to the Protestant Episcopal Church. The splendid work in Athens was almost forgotten and the Foreign Committee found it more and more difficult to raise the necessary funds for its support. Appeals were made, but almost in vain. In 1843, the Foreign Committee in its annual report recommended the gradual reduction and ultimate relinquishment of the work. When this news reached Athens, many influential friends of the Mission, including the English Ambassador, wrote strong letters on behalf of the Mission, and the Foreign Committee reversed its decision. But appropriations had to be reduced and the work curtailed. In 1846 Dr. Hill asked for a slight increase in the appropriation of only about $800 but this could not be allowed, although the total appropriation for the year was only about four thousand dollars and the combined salaries of Dr. and Mrs. Hill were only $800. Later this meagre appropriation had to be reduced nearly one-third.

As early as 1839, Dr. Hill had suggested to the Foreign Committee plans for the establishment of an additional school for the training of youths, designed for the priesthood of the Greek Church, and for other boys whose parents desired for them a more religious training than could be obtained in the Government gymnasia. There was a great need for such a school, even a demand for it, and its influence on the future of the Greek Church and nation would have been simply incalculable, but though the plan was approved by the Foreign Committee, and though the cost of the new school would have been only about $2500 per year, it had to be given up. There was not enough unselfish Missionary interest in the Church, and not enough of Christian statesmanship among its leaders.

But though Dr. and Mrs. Hill were often depressed by the coldness of the Church at home, they labored on patiently and their work grew in favor throughout Greece and even throughout Europe. Dr. Hill once pathetically observed that "strangers in a far distant land know us and our labors far better than many of our people at home."

In 1856 the Archbishop of Argos and the Greek Minister of Public Instruction visited the schools, and after a thorough inspection, warmly took Dr. Hill's hand and thanked him for the boundless benefits he had conferred upon the Nation. The Minister of the Interior, in 1853, sent to Dr. Hill an elegantly executed map of Greece, accompanied by an official note which read:

"For the use of the Institution which is so admirably conducted under your direction and as a mark of the estimation in which it is held by us, we have the pleasure of offering you, Reverend Sir, a copy of the new Kingdom of Greece, which is subject to your order."

Outside of Greece Dr. Hill's work was nowhere more deeply appreciated than in England. There was a constant stream of distinguished English visitors in Athens and they learned of the work at first hand. In 1845, at the request of the Archbishop of Canterbury, and of many friends in England, Dr. Hill was appointed Chaplain of the British Embassy. This position gave him and the Mission increased prestige and influence.

He was also appointed agent of the British and Foreign Bible Society, and by its generous help was enabled to place Bibles in the vernacular into almost every home. In 1865 friends in England, through the Dean of Westminster, sent four hundred pounds "as a testimonial to the devotion and fidelity of Dr. and Mrs. Hill."

The Bishop of Gibraltar, Dr. Trower, in whose diocese Athens lay, often visited Dr. and Mrs. Hill and was in close touch with all of their work. On a visit in 1864 he preached in St. Paul's Chapel, where Dr. Hill had charge of the English services, and referred to Dr. and Mrs. Hill's work in such terms, we are told, that it brought tears of joy to the eyes of Hill's people. In the course of his sermon he expressed "thankfulness that it had pleased God to open to

the Pastor of this Church and his partner such wide means of usefulness, and that they have been enabled, not in antagonism to the ecclesiastical authority of the Nation, but in a spirit of sympathy, co-operation and holy trust, to sow the seed of eternal life among the young."

The Bishop of Lincoln (Christopher Wordsworth) was a close friend of Dr. Hill's for half a century and always deeply appreciative of his work. At the time of Dr. Hill's death Bishop Wordsworth wrote a letter to the London papers paying an affectionate tribute to his memory.

Dean Stanley, in his *History of the Eastern Church* pays glowing tribute to the Christian statesmanship of Dr. and Mrs. Hill: "Let anyone," he writes, "who knows anything of modern Athens, say who amongst English and American Missionaries in these regions are named as the most undoubted benefactors of the Church of Greece? Those who have attempted to subvert the existing forms of faith, or those who, by education and social intercourse have infused a new life into those forms?"

He was referring, as he says in a foot note, "to the excellent effects of the Greek Schools established at Athens by Mr. and Mrs. Hill."*

Rev. Anthony W. Thorold, afterwards Bishop of Winchester, spent five days in Athens in 1864 and on his return wrote an article in *The Christian Work* concerning his visit and in praise of the great work of the American Mission. Among other things he wrote: "The Missionary work at Athens has been mainly in the shape of scriptural education, and for years to come will endear the memory of Dr. and Mrs. Hill, to all who care for Greece, and who love the Gospel." After describing the schools and giving statistics in regard to the numbers attending them, he continues:

"After all, mere statistics, whether of children or of years, tell but little. If we would at all adequately appreciate the benefit to the country from these institutions, we must not only count up the heads which have attended them; we must think also of the families and the homes, into which, day by day, by their means, for many quiet years, the blessed Gospel has secretly distilled into the hearts of parents and

*History of the Eastern Church, p. 331, Everyman's Edition.

kinsfolk. Not a few of the young women instructed here have been employed for years past as school-mistresses in Village Schools all through Greece, with the entire approbation of the native clergy. The Editor of *Murray's Handbook for Greece*, in a generous eulogium on Dr. and Mrs. Hill, takes occasion to mention that with one single exception, all the Greek ladies who have been and who still are, maids of honor to the Queen of Greece, were also educated by Dr. and Mrs. Hill. It is, moreover, a matter of real congratulation, that Dr. Hill, whom no one that knows him will for an instant suspect of compromising his principles to please anybody, has for all these years worked steadily on, without let or hindrance, and that his labors, so far from being disliked by the Greek hierarchy, have been cordially approved."

And not only in England but all over Europe was Dr. Hill's work known and its methods approved. More than any other Mission work it was conducted before the public eye. It was carried on in the Capital where the representatives of foreign nations resided, and in an ancient city the glamor of which attracted tourists from all countries.

When Dr. and Mrs. Hill were in Heidelberg in 1856, they met the Chevalier Bunsen, and were surprised to find that this accomplished scholar and diplomatist was not only acquainted with their Mission work at Athens, but familiar with its details, and thoroughly approved of their policy of non-interference, or as he expressed it, their "avoidance of aggression."

Though Dr. Hill was less known and less appreciated in America than in Europe, intelligent educators and broad-minded Christians, who cared first for the progress of the Kingdom of God, followed his work with profound interest. In 1856, Harvard University, with its keen eye for conspicuous merit, conferred on Mr. Hill the honorary degree of *Doctor in Divinity*, and in 1868 Columbia University, his Alma Mater, honored him, as well as herself, by giving him the degree of *Doctor of Laws*.

In 1868 Dr. and Mrs. Hill were granted a furlough for the purposes of visiting the United States in order to make the Greek Mission better known and to raise funds for its support. In May 1869, at the time of their return, their

resignations were handed in and accepted by the Board to take effect in six months. They had labored in Greece for nearly thirty-nine years, and Dr. Hill was now seventy-eight years of age. The Executive Committee made provision for their support, so that they could return and spend their declining days in the land of their adoption. But though Dr. Hill was no longer officially connected with the Schools, he never ceased to aid them by his deep interest and wise counsel, and, so far as possible, by his labors.

After their resignation in 1869, Mrs. Hill undertook, at the request of many of the leading families in Greece, an enterprise for the higher education of girls. This school, which came to be known as the *Hill Institute*, was self-supporting. It was extensively patronized and was warmly commended by the Government and by the Archbishop of Athens. To this school came girls not only from Greece, but from all portions of the Levant. Thus the activities of Dr. and Mrs. Hill found a new outlet in their old age. Thus these faithful servants labored on until their term of service reached nearly fifty-two years. In this epochmaking half a century they had witnessed many changes in Greece, and marked progress, political, educational, social and religious. And they themselves had been among the chief factors in this regeneration.

On July 1, 1882, after a lingering illness of many months, Dr. Hill was taken to his rest. He was in his ninety-first year and at the time of his death the oldest Missionary of the Protestant Episcopal Church. All Greece was touched by his death. The Cabinet Ministers met, and sent a request to Mrs. Hill, in the name of the King, that they might give him a public funeral. Although previously, as an American citizen, Dr. Hill had declined the decorations that had been conferred upon him, his remains were given, by special decision of the Government, the honors of a Taxiarch of the Order of the Saviour. The procession, headed by a band of music and a file of soldiers and followed by the Greek Archimandrite, was nearly a mile long, though they walked six abreast. The following account of the funeral is taken from the Greek papers: "A great crowd of citizens, of both sexes, and of the first rank in the state, accompanied the

funeral procession of this ever-to-be-remembered man. His grave was filled with flowers brought by a great concourse of young women who attended; they thus paying a debt of thanks and gratitude to their second father, their beloved teacher. The name of Dr. Hill is indissolubly bound up with the intellectual development of our nation; since at the time of the foundation of the free Hellenic realm, this man left the comforts of the great and prosperous state of New York which gave him birth and came to Greece, then desolate and full of ruins, and devoted himself for the full period of fifty years to the instruction of successive generations of Greeks. By his excellent and sensible management and teaching, he acquired the love and reverence of all men; and, although belonging to another form of religion and faithful to that, none the less he was most careful with regard to the form of religion prevailing in Greece, making not even the slightest attempt at proselytism. On this account there were not a few of the Greek priesthood, who sincerely grieved at his death and accompanied the procession to the grave.

"In the English Church of St. Paul where the office of the Dead was chanted by the King's Chaplain, an address was delivered by Mr. D. Pantazes, Chief Officer in the Ministry of Instruction, an intimate friend of Dr. Hill, and in the Cemetery, by the side of the grave, Mr. Anastasius D. Cyriakos, Professor of Theology in the University, spoke eloquently, setting forth incidents of the life of the deceased.

"Mr. T. Philemon, president of the Common Council of Athens, in yesterday's session of that body, spoke of the national honors which the Government of Greece had paid to the departed. He eloquently and feelingly depicted the eminent services of that distinguished American in behalf of Greece for the last half century. The Council resolved to erect upon his grave, at the public expense, a marble column, upon which shall be cut an inscription setting forth that it was erected by the grateful people of Athens in honor of the uninterrupted services of Dr. Hill for fifty years in behalf of the education of Athenians."

The address of A. D. Cyriakos at Dr. Hill's grave in the English Cemetery in Athens is here given in part. Mr. Cyriakos was Professor of Theology in the University of Athens,

one of the most learned men in Greece, and the author of one of the greatest books on the Ecclesiastical History of Greece.

"Honorable Assembly:—All Greece mourns for the dead whom at this moment we surrender to the grave. The Rev. Dr. John H. Hill belonged to Greece as much as he did to America, where he was born and educated—for here in Greece he spent the larger part of his life—a life eminently distinguished by his great and valuable services to his adopted country. Greece, therefore, will forever owe a debt of gratitude to him and his name will be inscribed in her history among those lovers of Greece who have contributed the most for her regeneration.....

"He is the first man who advocated the education of women among us, and the first one who established an institution for their advancement. The 'Institution Hill' was the beginning and the proto-type of all the female schools subsequently established among us. Before the Government founded 'Arsekeion College,' the very teachers of our nation were furnished by the schools of Dr. Hill. And the first teachers of Arsekeion College itself were graduates of the 'Institution Hill.'

"With reference to the education furnished by Dr. Hill's Schools, it must also be told to the praise of its never-to-be forgotten founder, and of his venerable companion, that, although they both belonged to a different Church from ours, contrary to the course pursued by other American and English missionaries among us, they have always respected in the highest degree our Church. And not only have they never attempted to undermine the religious convictions of their pupils, but they even took conscientious care to strengthen the same. The Rev. Dr. Hill understood from the very first that Greece stood only in need of an education; that proselytism which tends to force the Greeks away from their paternal dogma, could only harm Greece by weakening the foundation of national religion, and begetting religious dissension and scandals.

"He revered the Eastern Church by reason of its antiquity, and for preserving the Christian traditions of the first centuries, and he believed that, though wanting in certain respects, it was possible by educating the people and the

clergy, to furnish from her own inexhaustible springs what was expected of her. Both Dr. and Mrs. Hill, working in this spirit, educated the women of nearly three generations among us. The Grecian mothers of nearly all our homes in free Greece, as well as in the East, were educated in the Schools of the Hills.

"It is not to be denied, therefore, that the death of such a man, when it became known, will move many a Grecian heart throughout the Grecian land. The Hellenic Government has always recognized the eminent services rendered by the Rev. Dr. Hill, and has made it plainly known that it wished to have him wear the highest decorations of the Hellenic order, but the modest and unassuming man refused all such decorations both as a minister of Christianity, and as a citizen of a Republic in which such distinctive honors are forbidden. But on many an occasion the various ministers of education showed their appreciation of the man. Even lately while Dr. Hill was celebrating the fiftieth anniversary of his School, the Honorable Minister of Education, Spyridon Romas, sent him an official document stating, 'Upon the fiftieth anniversary of your school, which was the beginning of the more systematic education of the young women of Hellas, I take pleasure in transmitting herewith, by order, the congratulations of his Majesty.' . . . . . .

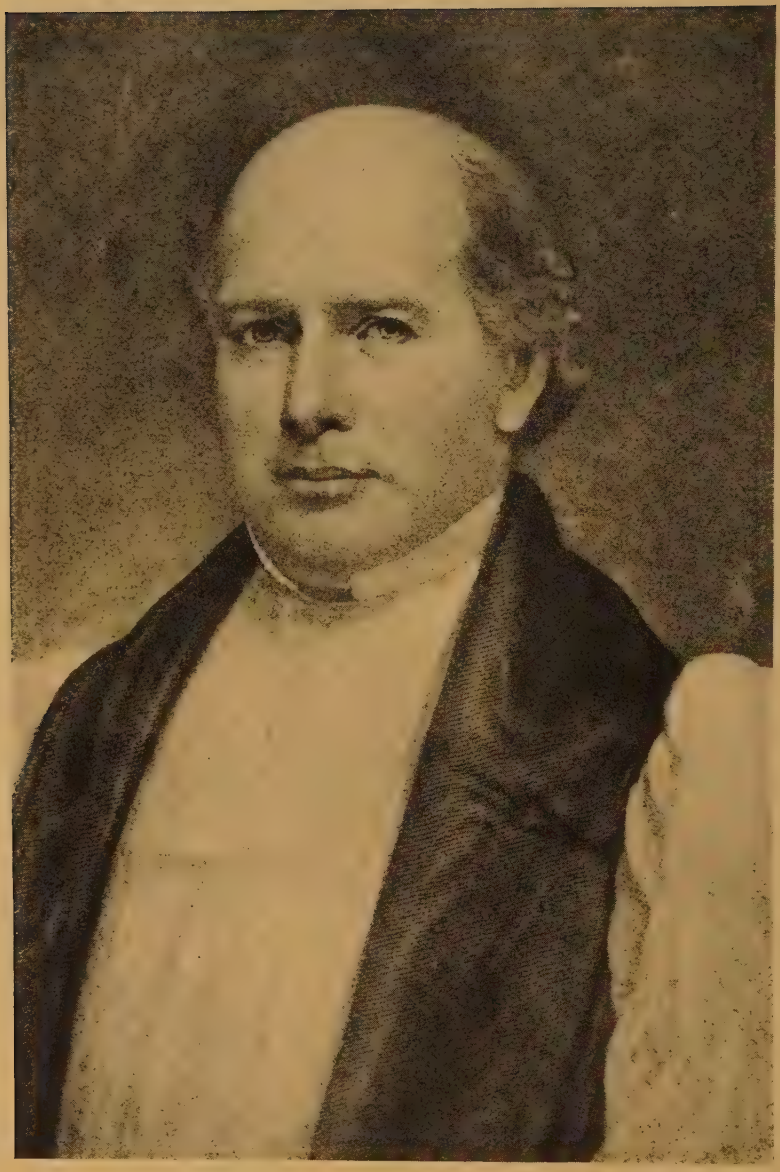
"Dr. Hill was possessed of many virtues. As a minister and as a beloved teacher of the Gospel he ever sought to be the living example of all he taught. On this account his sermons exercised a most potent influence over his hearers. He preached, for instance, philanthropy, but at the same time he was the proto-type of this virtue. I have known in my life many a philanthropist, but I confess that I have never seen elsewhere a philanthropy equal to that manifested in the Hill home, in which daily a large number of poor people found a generous succor. . . . .

"Hill, was, therefore, in a word, a true Christian; because the true characteristic of a Christian is philanthropy—the love of one's neighbor. Christianity with Hill was not as with many other Christians, a simple type and a mere knowledge of dogmas, but a principle that had penetrated his very soul. He was from the very depth of his heart a

follower of the Gospel. Hill was the living truth, that a true dogma does not always constitute a Christian, but, above all, a Christian heart.

"Yes, venerable man, you go hence to another life, to our Heavenly Father, leaving to us your dear memory. Not only will your relatives, whom you loved so well, kindly remember you; not only will your name remain unforgotten in America—a country which you honored so well, but Greece, which today receives your body in her bosom—your adopted country in whose behalf you have devoted all your life—will never forget you. Her history will record your name among those lovers of Greece who have contributed the most for her regeneration.

"Light lie the earth above you!"



THE RIGHT REVEREND DOCTOR WILLIAM J. BOONE

First Missionary Bishop of China, Class of 1835

SECTION IX

Chapter I—Part 2

The Work of the Seminary in China

REVEREND LLOYD R. CRAIGHILL, B. D.

An account of the Virginia Seminary in China must contain at least a general outline of the China Mission of the Episcopal Church, for there has been no time in the history of the Mission when men of the Virginia Seminary have not played an important part in its work. While the vision of spreading the gospel in China and the first acceptance of that vision by the Board of Missions was due to Lyde, a student at the General Seminary, yet of the two pioneers who were privileged to set out to begin the work, Hanson was an alumnus of the Theological Seminary of Virginia. From the time that these two adventurers, Lockwood and Hanson, started on their four month's voyage to carry the Gospel to the almost unknown country of China, down to the present day, the Seminary has furnished a steady supply of recruits for China. Of the total number of foreign clergy, the Virginia Seminary has furnished 42%.

Francis R. Hanson was graduated with the class of 1833 and was rector of Christ Church, Prince George County, Maryland, when the call came to him to enlist his services on the other side of the globe. On the first of June, 1835, he and Lockwood set sail from New York with Canton as their objective point of landing and "somewhere in China" as their destination. Missionary work in China was at that time an unchartered endeavor, and so they must needs sound their way in the dark with only their faith in God and confidence in a none too substantial Board at home to direct and sustain them.

They found China so firmly closed against foreigners that they deemed it wise to begin their preparation at Singa-

pore where they would have the protection of the British flag and could secure free intercourse with the Chinese. But their journey was not yet at an end. Further information convinced them that Batavia, the capital of Java, offered better opportunities for them, and accordingly they took up their residence in Batavia to begin work on the language.

For two years Lockwood and Hanson felt their way forward with China as their ultimate goal, when in October 1837 they received reinforcements from home. Who could have foreseen that the arrival of William J. Boone, then a young man of only twenty-six years, would make such an epoch in the history of Missions in China? The Board had been reluctant to send out a third man while the work was still in such an experimental stage, but they recognized that the young man who offered himself was so well fitted for the work both by his medical training and by his determination to work for China that they could not well decline.

The fierceness of the tropical climate at Batavia soon forced the retirement first of Hanson and then of Lockwood, thus leaving only the Rev. and Mrs. Boone to hold the fort. For three years they struggled on against the discouragements of small accomplishments and ill-health, but finally they were forced to seek a better climate and accordingly came to the long established Portuguese colony on the island of Macao, in the fall of 1840.

Another year spent in language study at Macao brought restored health and broader preparation, so that they were able to begin work again. Other missionaries were already finding some success at Amoy, a little farther north on the China coast, and so Dr. Boone determined to begin a work there. He secured a house on an island a half mile from the city, and there they made their new home. From the beginning they won their way among the natives by acts of kindness so that Dr. Boone was able to begin preaching to small groups and found a ready acceptance for his Christian literature. His position was further secured by the Treaty at the close of the Opium War which threw open the ports of Shanghai, Amoy, and others. There seemed to be a bright prospect for the establishment of a hospital and preaching hall in Amoy proper, when the plans of the little

Missionaries to China

Rev. Richardson Graham
Rev. John Liggins
Rev. Robert Nelson, D. D.

Rev. Cleveland Keith
Rev. Francis R. Hanson, D.D.

Rt. Rev. Channing Moore Williams, D. D.
Rt. Rev. William J. Boone, D. D.
Rev. Edward W. Syle, D. D.

Mission received another shock. The faithful Mrs. Boone was stricken with fever and died on August 30, 1842. The lonely husband struggled on for awhile longer, but soon determined to return home for the purpose of securing recruits and in order to place his children in schools at home.

A lesser man than the future Bishop would surely have given up in despair at this time. Ten years of struggle and sacrifice since Lockwood and Hanson landed, and as yet no buildings, no established work, no converts. But that was not the Boone way. He set to work immediately upon his arrival in America to inspire the Church at home with his vision of the hope for China. The greatest evidence of the confidence he inspired is the fact that the House of Bishops elected him Bishop for "Amoy and other parts of the Chinese Empire." This was truly a bold act of faith for never before had the American Church sent a Bishop to the Mission Field beyond the national borders. It is to be remembered that at this time Boone was the China Mission, but the Church felt that in him had been found a man who could be sent forth, as in Apostolic days, to found the Church of Christ in foreign lands. Nor was this faith mistaken.

Bishop Boone took back with him three clergymen, Henry W. Woods, Richardson Graham, and Edward W. Syle, all of the diocese of Virginia and of the Virginia Theological Seminary. Thomas L. Franklin, of the class of 1844 also joined the China Mission. They landed in Shanghai on June 17, 1845. From this date we mark the beginning of the permanent work of our Church in China. Looking back from our vantage point of seventy-five years later, it is easy for us to recognize the significance of that beginning, but what faith it must have taken for that little band to foresee the founding of the Kingdom in that vast and hostile Empire. Even the dialect of their leader, which, apart from his indomitable personality, was almost the only tangible asset of the Mission, was almost useless here in Shanghai.

The next period of twenty years was to witness a remarkable development of the work of the Church in China; and then a most trying decline. The first Bishop was destined to see the beginnings of every form of mission work which it has since been found wise to continue. His ex-

perience in Batavia had shown him the wisdom of beginning work with schools, and accordingly he started first a boys' school, and later a girls' school. With the oriental idea of woman's station in life, think of the novelty of sending Chinese girls to school! A few years later the seed of industrial school work was planted in establishing a school for the blind in which these helpless ones were taught matweaving and other simple arts. Medical missions really got their start in a later period, but even this branch was represented in the one year of valuable service rendered by Dr. Fiske before he accepted a position in the American Consulate. On Epiphany, 1850, the first church was consecrated, Christ's Church, in the native city, Shanghai. We gain some idea of the increased opportunity for presenting the gospel when we learn that there were from twelve hundred to thirteen hundred present at this consecration. Yet what a labor was at first involved in preaching. The Bishop writes that he had first to write his sermon in English, then in the Amoy dialect with which he was familiar, then with the aid of a native teacher translate into the Shanghai colloquial speech. On Easter 1846, after nine years of unrewarded labor, he baptized his first convert, Wong Kong Chai. This young disciple, the first fruits of China, was destined also to begin the long line of Chinese clergy who have since served the Master so faithfully. He was ordered deacon four years later.

Of the three men who came out to help in the work, Woods and Graham were soon forced to return home on account of ill health; Syle, however, remained a faithful co-worker for many years. After learning the language he became the rector of the newly consecrated Christ's Church, and it was due to his initiative that the school for the blind was founded. To Mr. Syle is due the honor of beginning the first outstation work, and this at a time when foreigners were forbidden to go outside the city walls except for a day at a time. In the company of Dr. Lockhart and Mr. Medhurst, members of other missions, he journeyed by boat to Tsingpoo, about thirty miles distant, and there distributed books and tracts. A humble beginning this, but quite an adventure at the time.

Not the least of Bishop Boone's accomplishments was his scholarship in the Chinese language and his skill as a translator. To him fell a large share of the translation necessary to the beginning of work in Shanghai. Together with the Rev. M. T. McClatchie of the C. M. S. he translated the first five books of the New Testament, a large part of the Book of Common Prayer, the Ten Commandments and the Sacraments.

In 1851 the Mission staff was greatly heartened over the arrival of the Rev. Robert Nelson and the Rev. Cleveland Keith, both sons of the Virginia Seminary. This was a hundred per cent. increase of the clergy, for then the Bishop and Mr. Syle were the only men of the Mission. Both of the new arrivals were to prove permanent and valuable additions to the Mission.

During the ten years in which Mr. Keith served the Mission, his purity of character and enduring faith left their impress on the work. He came to China from the rectorship of Whittle Parish, The Plains, Virginia. He was at first put in charge of the boys' school and afterward established an outstation near Shanghai, at Nien Ka Kok. By his special aptitude for the language he was enabled to translate certain parts of the New and Old Testaments and furthermore compiled a dictionary of the Shanghai dialect. In 1861 his wife was taken sick and it was thought advisable to take her home in hopes that she might recover. Soon after they landed in San Francisco, however, Mrs. Keith succumbed. A few months later Mr. Keith again embarked, this time aboard the ill-fated "Golden Gate." When ten days out from San Francisco, on the way to Panama, the ship caught fire and it was soon evident that she could not be saved. In the awful confusion that followed Keith showed a calmness and thoughtfulness for others that was remarked upon by some of the survivors, but he himself perished. Bishop Boone later wrote of him in these affectionate terms, "He was a man of feminine purity; simple concerning evil; without an enemy in the whole world."

The Rev. Robert Nelson, who came out with Keith, was to play an equally important part in the history of the Mission and fortunately was spared for a much longer term

of service. Dr. Nelson in all was connected with the work for thirty years, so that his achievements carry us into a period far in advance of the one already touched upon. We are indebted to Dr. Nelson for much interesting and detailed information about his early years in China. He related in a spirited and often humorous style many of his observations of the peculiar manners and customs of the Chinese. This he was specially qualified to do, for his venturesome and aggressive spirit led him to take preaching tours into the country far beyond the limits set by his fellow workers for their efforts. It was on one of these journeys that he gained the rare privilege of being the first Protestant Missionary to preach Christ in Soochow, a city which has since become an important center of Missionary activity. He entered the great Taoist temple in the heart of the city, distributing books and preaching to the great crowds that assemble in the courts of the temple.

The depressed condition of the affairs of the Mission during the years of the War between the States, of which we shall hear more later, made it desirable that Dr. Nelson remain at home after his visit in 1859, but while engaged there in parish work he still retained his connection with the China Mission and returned at the first opportunity in January 1867. Upon his return he set to work opening outstations, a sort of pioneer work well adapted to his temperament.

On account of ill health Mrs. Nelson was forced to return to America in the fall of 1880 and a few months later Dr. Nelson followed her, requesting that he be transferred to the diocese of Virginia. After a few more years his long life of service was brought to a close at Oakland, Virginia, in the state he loved so well through all his years of voluntary exile.

Dr. Bunn, a fellow worker, wrote concerning him, "He was a firm believer in medical missions, and it was largely through his exertions that the Institution now known as St. Luke's Hospital was carried on and did an extensive and valuable work for many years, though not in charge of a medical missionary." Dr. Bunn further gives us a glimpse into Dr. Nelson's home life and also throws light upon his

relations with the foreign community of Shanghai when he writes, "They (the Americans of Shanghai) were always welcome at the parsonage whose hospitality was of the old-fashioned Virginia kind, large and hearty."

But the long term of Dr. Nelson's service has taken us ahead into another period. We must return to the '50s and the days of Bishop Boone. The year 1856 saw the arrival of two Missionaries who were to be distinguished for their pioneer work, the Rev. John Liggins and the Rev. Channing Moore Williams. These two are perhaps best known for their work in Japan, for they were the first two Protestant Missionaries to begin work in that country, but their service in China is equally deserving of attention. When he had been in China little more than a year Mr. Williams accompanied Dr. Nelson on his daring journey to Soochow. Liggins and Williams together opened up a station at Zang Zok, in the face of no little hostility, and maintained it for two years. At the end of that time the work there had to be suspended after Mr. Liggins had been set upon by a mob and severely beaten. He was obliged to go to Nagasaki to regain his health, and remained there after he and Williams were commissioned by the Board to make an opening in Japan.

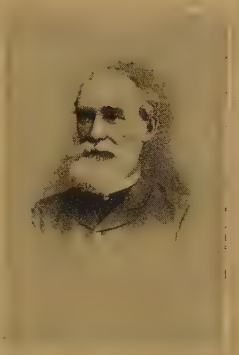
When the latter again took up work in China it was as Bishop Williams, Bishop of China and Japan. He was elected to that vast responsibility by the General Convention of 1865 and shouldered the burden with truly apostolic zeal. The first undertaking of Bishop Williams for China was to make a general tour of inspection, as it were, to spy out the land. As a result of his observations he determined on Wuchang and Hankow, the two great cities of Central China facing each other across the Yangste, as a strategic point for interior development. Wuchang had always been noted as a center of learning, but it was destined to become a center of Christian education as well. Here was started, in connection with the Mission, a boy's school, which was to develop into Boone University, a living memorial to the great founder of the China Mission and a lasting evidence of the foresight and faith of Bishop Williams.

It would be difficult to give a more appreciative estimate of the character and work of Bishop Williams than is given by Gray and Sherman in "The Story of the Church in China": —"Channing Moore Williams had come out in '56 and had shown himself at once an adept in winning the hearts of the Chinese. He never was an executive and as a statesman he did not shine. In fact the material side of things went rather to rust under his administration in Japan. He was, however, a great lover of humanity, one of those gentle humble souls whose very gentleness commands attention. Some men are so aggressive as to be quite insignificant. Williams lacked official aggressiveness altogether, and yet became a great power for righteousness. As an illustration of his humility there is still shown in Tokyo the room in St. Paul's dormitory in which the old Bishop lived and which he wanted to exchange for a student's room much smaller, because he felt the student needed air and sunshine more than he."*

But again we must return to the days of Bishop Boone and welcome the next squad of recruits to the field. In 1857 the Bishop had been forced to return home on account of his health. Much of the next two years was spent in visiting Churches at home, reporting on his work and raising funds for the support of the Mission. We have his own account of his two visits to the Virginia Seminary at this time. He writes, "You know how proverbially penniless theological students are; these dear brethren gave me $300 when I addressed them next day from the words 'How shall they hear without a preacher?' They appeared ready almost to a man to say 'Here am I, send me.'.....I found on my second visit to the Seminary.....that the call to China had entered into their hearts, and that eight or ten of them were anxious, in answer to this call, to devote their lives to this work."**

As a matter of fact, six of these men reached the field in 1859—Elliot H. Thomson, James T. Doyen, Henry Purdon, Dudley D. Smith, Thomas S. Yocum and Henry M. Parker. Of this encouraging number of recruits the majority were des-

*"The Story of the Church in China," Page 75.
**"Spirit of Missions," Vol. 24, Page 601.



Missionaries to China

Rev. Dudley D. Smith
Rev. Henry M. Parker
Rev. James T. Doyen, D. D.
Rev. George H. Appleton
Rev. Henry Purdon, D. D.
Rt. Rev. William J. Boone, D.D.
Rev. Elliot H. Thomson, D.D.
Rev. Thomas S. Yocum, D.D.
Rt. Rev. James Addison Ingle, D.D.

tined for a comparatively short stay in China, and since in the nature of the case the first years are largely devoted to language study, the record of some of these is short. It is to be remembered, however, in the case of these men as well as others whose stay in China has been short, they offered themselves to the Master's service under difficult conditions, and except in rare instances it was through no fault of theirs that they were unable to pursue to the end the work of their choice. Ill health and a hostile climate will account for a large majority of the returns, and family responsibilities that could not be evaded will nearly cover the remainder.

Parker and Smith, after they had been out two years, were commissioned to establish a station in the northern province of Shantung, a section far removed from the present work of the Mission. After a rather unfriendly reception they finally secured a house at Chookie, a city just outside the important port city of Chefoo. The station was ill-omened from the start. Bands of Tai Ping rebels were devastating the neighboring sections and were reported approaching Chefoo. Parker, together with a Mr. Holmes of the Baptist Mission, rode out to meet them, in hopes, as Mr. Smith wrote, "that they might prevail upon the rebels or the chiefs if they could see them, not to . . . . . pass through our village." This Mission of mercy was entirely without parley or defence. Thus died the only member of this Mission to suffer martyrdom in China. Bishop Boone in his report to the Board says of Parker, "He was a man of singular simplicity of faith, and was accustomed to acknowledge God's hand in the minutest events that befell him, and always seemed to have a reference to God in all his thoughts and plans."*

It was not long afterwards that the work was again stricken by the death from cholera of Mrs. Smith after a few hours of sickness. The bereaved husband struggled on for nearly a year longer, but finally returned with his young daughter to America.

But the tragedy of the station in Shantung was not the only difficulty the Mission had to face. The whole decade

*"Spirit of Missions," Vol. 27, Page 50.

was to be a period of great stress on the diminishing staff and a severe trial to the faith of the Church in its China Mission. The trouble at home due to the Civil War was naturally severely felt in China, especially since the South, to which Bishop Boone looked for a large share of his support in men and money, was now isolated from the center of Mission control in New York. In 1861 the Mission staff was reduced from twenty-one to eleven. For lack of funds the educational work had to be abandoned. In 1863 there were only two foreign clergy left, Mr. Thomson and Mr. Schereschewsky, and the latter was devoting his time to the study of Mandar in Peking. The lament of Bishop Boone over this distressing state of affairs is truly pathetic. He writes, "Keith is not, and Parker is not, and Syle and Nelson, my old companions in the work, are far away; and the younger brethren who recently came out with me, are scattered; only Thomson and Schereschewsky are left."

But the worst was not yet. In the fall of '63 Mrs. Boone's health became such that the Bishop decided to take her to Singapore in hopes that there she might recover. She failed to improve and so they started for Egypt, but she died at Suez. There she was buried, her husband himself performing the last rites of the Church.

The Bishop started straightway on his return to China. At Singapore he fell sick, but pressed on to Shanghai. There on July 17, 1864, in the city where he had borne such faithful witness to the Christ, his life of untiring work and great tribulations was brought to a close. In spite of the apparent wreck of his life work, the broken fragments of which lay all about him, we are told that he died, saying that he enjoyed perfect peace and confidence in the promises of Christ.

So, through rise and decline, ended the first period of the Mission's History. Up to this time, of the eighteen clergymen who had come to China, fifteen were from the Virginia Seminary.

The next period was one in which stubborn tenacity held open the lines of communication while patient persistence gained inch by inch the lost ground and advanced on into new territory. During this time the Seminary, which itself had suffered so severely from the war, sent few new

men to Shanghai, but the part played by her faithful sons, Bishop Williams, together with Nelson and Thomson, in the work of reconstruction, is deserving of the highest credit.

It was the Rev. Mr. Thomson who for two years kept a footing in Shanghai when he and the faithful Wong Kong Chai, the first Chinese presbyter, were the only clergymen there. "They weathered a storm of surpassing violence; they stood by the ship. To them and their cheerful courage the American Mission owes more than it can ever repay.... It is only fair to the fine old soldier of Christ, Mr. Thomson, to say that even when things looked to those at home darkest he had written cheerfully and protested vehemently against any expression of discouragement." * Determined to make the best of a difficult situation, he, together with the native workers available, set out to take advantage of the opening of the back country that followed upon the Tai Ping settlement. They made journeys into the country about Shanghai and started work in places that before had been inaccessible. Mr. Thomson aided by Mr. Fryer, a young foreigner who spoke Cantonese, began services for the many residents of Shanghai who spoke that dialect. He gave much of his time to the reestablishment of Miss Fay's Boy's School, the school that later grew into St. John's University. Though there was no Mission doctor available, Mr. Thomson felt he must do something to relieve the bodily suffering about him. The dispensary he established came to render such aid as it could to fifteen thousand patients a year, and was really the beginning of St. Luke's Hospital. Today we can hardly point to a single institution of the Church in Shanghai with which the Venerable Elliot H. Thomson has not had an important connection during the long years of his service.

One of the first acts of the second Bishop Boone after his consecration was to appoint Mr. Thomson archdeacon in charge of all the evangelistic work centering in Shanghai. For this work he was most admirably fitted by his fluent use of the language and his intimate knowledge of the people. The tact and patience he displayed in dealing with his

*"The Story of the Church in China." Pages 72 and 81

Chinese associates in this work has been an inspiration and example to other foreign workers.

How fitting that this long and faithful missionary service should have been recognized and brought forward as an inspiration to the Church by a semi-centenary celebration. By contrasting the conditions in 1859 with the conditions in 1909 the Church was brought to see how truly she had been blessed in her work in China, and how much of this blessing had come through the life work of Archdeacon Thomson. The kindly influence of that consecrated life remained as a sort of patriarchal blessing to the successive generations of new workers who came to Shanghai down to the year 1917, when this venerable pioneer died at the ripe old age of eighty-three.

In 1870, at a time when there were only six foreign clergy in the Mission, three of them Virginia Seminary men, the Rev. William Jones Boone, II, came to cast in his lot in the land of his birth, thus continuing the work of his father and incidentally augmenting the influence which the Virginia Seminary has constantly exerted in China. The first Bishop Boone worked mainly in Shanghai and its surroundings, but he who was to become the second Bishop Boone made Wuchang, the new up-river station, the center of his work. There he began his work upon his arrival in the days when foundations were being laid for this inland center. He had a large share in establishing the Bishop Boone Memorial School for Boys, and the Jane Bohlen Memorial School for Girls, the two schools which represent the embryo stage of the present extensive educational work in Wuchang and Hankow. After nine years of this inland work he was transferred to Shanghai at the time of the opening of St. John's College, and was put in charge of the Divinity School there.

But greater responsibilities were yet to devolve upon him. When Bishop Schereschewski was paralyzed and resigned the episcopate, Boone was chosen his successor. His consecration in Shanghai in 1884 was the first in Anglican succession to take place in China. During the episcopate of Bishop Boone the established work grew steadily and a number of new enterprises were begun. One of his first acts was the opening of St. Mary's Orphanage at Jessfield,

Shanghai. It was Bishop Boone who purchased the property for a mission station at Wuhu, the important city on the Yangste about two hundred miles inland. In 1889 a station one thousand miles inland was opened at Ichang, a city where the strong anti-foreign feeling made the venture a dangerous one. The Bishop decided to move the Divinity School from Shanghai to Wuchang, since the majority of students came from up-river districts, and with the school he himself moved to Wuchang that he might assist with the teaching and also better supervise the growing work of that section.

Bishop Boone gave his strength without reserve in his efforts to fill up the deficiency of workers. He wrote to the Church at home—"Our Seminaries east and west and north and south send out classes—*not one* of whose members comes abroad. Here for fifty years pioneers had waited for the coming of those who could adequately do such a work as still lies before us to be done. God hasten this in His wisdom." In spite of this need, the Rev. George H. Appleton was the only man to come out from the Virginia Seminary at this time. The self-forgetful services of the Bishop and the care of all the churches told upon his strength and shortened the natural years of his life. Because of depleted vitality he fell an easy prey to an attack of typhoid fever. He died on October 5, 1891, at Hankow, after an illness of only three days. One of his fellow workers, the Rev. Mr. Bunn, seems to have touched the keynote of his life when he said 'He was a good shepherd. He has given his life for the sheep.'"

The period between the death of the first Bishop Boone in 1864 and the death of the second Bishop Boone in 1891 was one in which the Virginia Seminary was not conspicuous for the number of men sent out to China, but among the representatives then at work in the field were such names as Williams, Boone, Nelson, and Thomson, which shows there was much in faithfulness and experience to make up for lack of numbers. Since 1891 there has been a steady supply of workers, averaging one from each graduating class, a supply quite inadequate to the work of the Mission during this period. The closing eighties and early nineties was

evidently a period of fine missionary spirit on "The Hill." From the three classes together there at that time, there went out Kinsolving, Morris, Brown and Meem to begin the work in Brazil, and from the same classes China received Ingle, Massie and Collins.

It was not a simple matter in those days to get an appointment to the Mission field. The Board was evidently in straitened circumstances and hesitated to send out those for whose support it had no means. James Addison Ingle, however, was not to be deterred by the hesitancy on the part of the Board. During one of Archdeacon Thomson's visits to the Seminary his statement of the needs in Shanghai had decided Mr. Ingle to go to China if it were in any way possible. Hence it was that he found time during his senior year to do much travelling for the purpose of securing support which the Board did not feel able to undertake.

Mr. Ingle did not remain long in Shanghai. The hopefulness of the growing work in the inland center at Hankow strongly appealed to him, and so he was sent there to help Mr. Locke in evangelistic work. Here he at once gained the confidence and favor of the Chinese, so that when Mr. Locke returned home the Chinese expressed a desire for Mr. Ingle to take charge of the work in spite of the fact that he had been in China only one year. It is hard for one who has not worked in China to know what this means.

One year's study of the language is only a splash on the surface of the great deep, and then besides there are the oceans of Chinese customs to be sounded, and the duplicity, or as Mr. Ingle calls it, the "multiplicity," of Chinese dealings to be grappled with. But in spite of these obstacles he shouldered the responsibility of the extensive work in Hankow and carried it successfully. His policy was ever directed toward a more thorough preparation of those coming for baptism and an insistence upon faith in Christ as their Saviour from sin as a test of the genuineness of their conversion. His policy of thoroughness in preparation he later applied especially to his Chinese fellow-workers. He saw that the work, to become extensive, must be done largely by the Chinese, and so upon the character and quality of the Chinese clergy depended the ultimate success of the work.

He constantly tried to see his work through Chinese eyes, starting new work in Chinese buildings which would not seem "foreign" to the new converts, encouraging his congregations to self-reliance by urging them, poor though they were, to make little gifts for chapel furnishings, etc; to make weekly offering for their even poorer brethren; and to provide a guest room or some part of a new Church when one was built. In addition to the heavy responsibilities of his Chinese work, Mr. Ingle found time to work among the foreigners too, and by holding Church of England service every Sunday evening he ministered to the spiritual needs of the business and consular community of Hankow. Nor was his interest in language study swamped by all these duties. He gained a knowledge of both the spoken and written language which enabled him not only to preach effectively but also to do considerable work in translation.

Under the leadership of Mr. Ingle the extensive work which centered in Hankow grew in breadth and depth. When in 1901 the General Convention decided to divide the territory of the China Mission into two missionary districts, Ingle was chosen Bishop of the Hankow District, which included the larger part of four provinces. This choice met with the approval of Chinese and foreign workers alike, for all who knew him felt they could look to their new Bishop for fair dealing and real spiritual leadership. Their faith was well justified in the outcome, for the sound principles he had applied to parish affairs he proved capable of extending throughout the diocese. At the beginning, in taking over the work which in its rapid growth had become rather weedy, he insisted on the importance of pruning and of careful cultivation. So later in dealing with Chinese workers he insisted on genuineness and careful preparation as essential. Nor did he overlook the importance of school work. It was during his episcopate that Boone School began its collegiate work, thus enabling the Mission to maintain its leading position in education which it had always held in that important educational center.

But the wise leadership of Bishop Ingle was not to be of long duration. When home on furlough he had not taken time to rest but knowing the needs of his field took every oppor-

tunity to arouse interest and provide much needed funds. So he came back to China worn out rather than refreshed by his "furlough." Never after was he really strong, whereas great strength was needed to bear the responsibility of a work so successful that it had outgrown the financial support from home. When in the fall of 1903 he was attacked by typhoid, his strength was not sufficient to resist it and he died. Thus at the age of thirty-six, after a ministry of only twelve years, ten as priest and two as Bishop, the China Mission lost one of its ablest leaders. Though his ministry was so short, yet he gave himself so fully during those years that his influence on mission work has been far greater than that of many who have seen longer service. Many of his policies are still in force and bearing fruit. But while he was a great executive he was greatest probably as a winner of men. His genuineness and consideration for the feelings and opinions of others won him friends among his fellow students at the Seminary and members of the Colored Mission which he served there, among the foreigners of Hankow and members of other missions whom he came to know in Kuling, and not least did he win the love of his Chinese fellow-workers and Christians. Throughout the diocese today, the mention of his name kindles a light in the eyes of those who knew him, which speaks more than words or monument.

Of the two classmates who came out together the Rev. Robert K. Massie stayed in Shanghai to assist Archdeacon Thomson in evangelistic work. Though his years of service were unfortunately cut short by his wife's ill health, yet Bishop Graves under whom he served says of him, "He was a good pastor, liked by the Chinese, an ardent missionary, and his going was a great loss to the Mission."

The Rev. Henry Clinton Collins, who came to China in 1893, in addition to his work at the Seminary, had taken his degree in medicine as preparation for his work. He was assigned to the work at Ichang, several hundred miles further inland than Hankow, and there in the most remote and inaccessible station of our Mission labored for seven years among a hostile people, often given to riots and disorder.

Missionaries to China

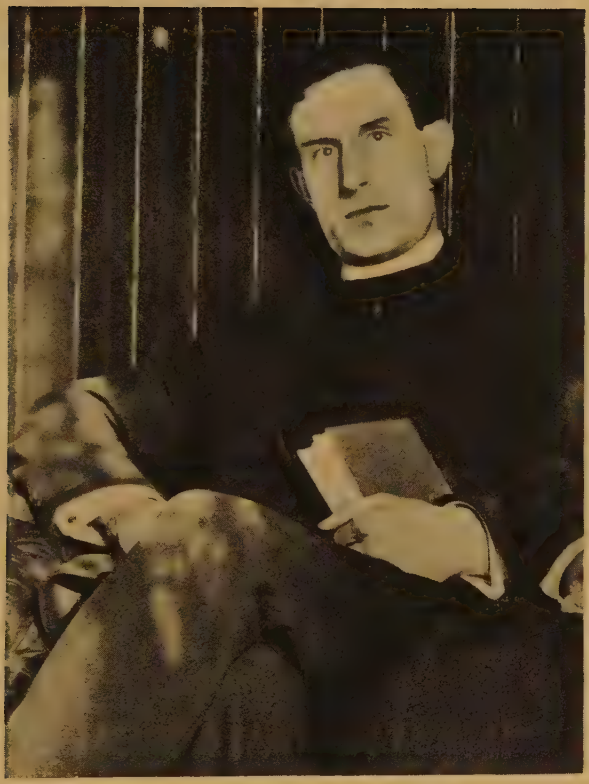
Rev. Robert E. Browning
Rev. Thomas L. Sinclair
Rev. J. M. B. Gill

Rev. Robert A. Goodwin, Jr.
Rev. Edmund J. Lee
Rev. Benjamin L. Ancell, D.D.

Rev. Robert A. Griesser
Rev. Cameron F. McRae
Rev. Robert K. Massie, D.D.

a few years the entire evangelistic work of Shanghai with its numerous churches and important outstations was put under his charge as well as the work of training catechists. Under his rectorship St. Peter's Church, Shanghai, was brought up to a position of self-support, and has been turned over to the direction of the Chinese clergyman and congregation. Having worked himself out of that position, Mr. McRae moved to another section of Shanghai, and is building up another work at All Saint's Chapel. His work in the dispensary and wards of St. Luke's Hospital has been very successful in making that institution a place for the cure of souls as well as bodies. Through nearly twenty years of work in close touch with the Chinese he has gained such a sympathetic understanding of the Chinese character and life that the Chinese themselves bring their problems to him for counsel and advice. So he has come to be not only rector of his Chinese workers, but pastor of his people as well.

At this point should also be recorded the arrival in China of Edmund Lee Woodward, for, while at the time of his arrival, in the fall of 1899, he was not in orders, and not a graduate of the Seminary, he nevertheless had spent one year at the Seminary and came to China with the purpose of eventually completing his preparation for the ministry. Dr. Woodward had taken his medical degree at the University of Virginia, as a special preparation for the Mission field. It was Bishop Graves who advised him not to try to do a double work on the mission field, and accordingly, he came to China prepared to do medical work, but also clinging to the hope of entering the priesthood eventually. He spent six months in language study at Hankow, and then went to Anking to join Mr. Lindstrom in the newly opened work there. The work then consisted of a dozen not over-promising Chinese converts and a rented Chinese house. Within fifteen years it had grown to most encouraging proportions. At first Dr. Woodward was largely concerned with providing the necessary physical equipment for the station. He purchased nearly a hundred small pieces of land within the city walls, together making two fine compounds for the work of churches, schools and hospitals. It was due to his influence



THE REVEREND GUY D. CHRISTIAN
Alaska

ALUMNI IN PROVINCE OF KIANGSU, CHINA
(*Left to Right*): Ancell, Dyer, Weigle, Magill, Seager, Cox, McRae, Gill, Guerry

that the Rev. Edmund J. Lee and several other members of the foreign staff came to Anking to assist in the growing work. But his special medical training was expressed in the founding of the St. James' Hospital. The first building he erected to accommodate about thirty patients was soon outgrown, and the present men's and women's hospital, caring for over fifteen thousand cases a year, was erected under his supervision. This hospital work was naturally a great force in opening the way for Christianity in that whole section. In 1908 Dr. Woodward on account of a serious breakdown had to return to America for recuperation. While there he secured two year's leave, without pay, from the Board, in order to complete his course at the Seminary. After his ordination to the priesthood in June 1910 he returned to Anking and was placed in charge of the Cathedral of Our Saviour and a number of its outstations. But he was never very strong after his first breakdown, and, in 1914, he was advised by the doctor to give up his work in China. This was not, however, until his versatile gifts had done fine constructive work in making Anking a center in ministering to the physical, intellectual and spiritual needs of the people.

It has already been mentioned that Dr. Woodward directed the missionary intentions of the Rev. Edmund Jennings Lee to Anking. Their close association there was only a continuation of the friendship that had grown up at the University of Virginia and at the Seminary. A few years after Mr. Lee's arrival in 1902 he was placed in charge of the evangelistic work at Anking and has directed its extensive development down to the present day, with the exception of four years when Dr. Woodward shared this work. There is the fine large Cathedral with its Cathedral School for Boys, the Trinity Chapel, Grace Chapel, St. Paul's School for Boys, and St. Agnes' School for Girls, that give evidence of the growth of the work in Anking. Mr. Lee had a large share in raising the funds and erecting the buildings for these institutions. In addition he has been instrumental in establishing most of the fourteen outstations of Anking, covering a radius of nearly fifty miles. The responsibility of directing the evangelistic work in so many

institutions and stations is no small matter, yet Mr. Lee has found time for many outside enterprises. It is largely due to his determination that in the face of tremendous difficulties a school for foreign children has been established on the mountain top at Kuling, which enables the parents to keep their children with them rather than send them to the homelands at an early age for education. Little wonder it is that, with such responsibilities and with the spirit of complete self-giving that characterizes Mr. Lee's every day life, his health gave way in the summer of 1918 and he was forced to return to America for a period of recuperation before returning to the work.

From the class of 1907 two men came to China, Rev. Robert E. Browning and Rev. Thomas L. Sinclair. Browning, during his two year's stay, taught at St. John's University in the Divinity School. Sinclair was sent to Soochow to begin his language study, but when Mr. Ancell went to Yangchow, Mr. Sinclair went with him, and for nine years the two were associated in opening up the work in that conservative old city on the Grand Canal. When the famine conditions north of the Yangtse became so desperate in 1911 Sinclair went into the stricken region to assist in the difficult work of administering relief amidst the most harrowing scenes of starvation and disease. He was later transferred to the diocese of Anking, and temporarily had charge of the Nanchang station to fill a furlough vacancy, but even in so short a time, by his straightforwardness, he won the confidence and respect of the people there. Mr. Sinclair is now in Anking where, on account of the shortage of workers, the entire responsibility for the evangelistic work of that large center is on his shoulders.

Most people who know anything of China know something of the ancient capital city of Nanking. The work of the Episcopal Church in that historic old place, whose most interesting ruins are contemporaneous with the discovery of America, is closely linked up with the name of Mr. J. M. B. Gill, for it was he who began the work there in 1910 and has guided it through a decade of most gratifying progress. Nanking's extremity during the counter-revolution of 1913 proved to be Gill's opportunity. He stuck by his little flock during the bombardment and siege of the city, and through

his sound judgment and good courage in the face of danger, won the confidence, not only of his own congregation, but of the leading men of the city as well. He was later decorated by the Chinese Government with the order of Chia Ho, for his services in securing food for an orphanage of several hundred children during the seige, and his protection of them during the pillage and murder which followed the fall of the city. The orphanage, though a government institution, has ever since been entirely open to Mr. Gill for Christian work.

The remarkable woman at its head, Mrs. Joe, and scores of the children have become earnest Christians as a result of this work. But the work of St. Paul's Church has spread in other directions as well, so that there is now a fine congregation of well-instructed and faithful men and women whose influence is more and more felt in the city every year.

In 1909, the same year that Gill came to China, Rev. Robert A. Griesser began his work there. After a period of preparation he was given charge of Grace Church, Soochow. He was doing well in this work, and was highly regarded as a man of promise in the Mission when his service in China was cut short in 1915 by the death of his wife. He felt it necessary to return to America to care for his children.

The next two men to come out from Virginia were Rev. Thomas Kinloch Nelson and Rev. Robert A. Goodwin, Jr. both of the class of 1910. Nelson spent three years studying the language and teaching in the Theological Department of St. John's, but at the end of that time was sent home on account of continued ill-health.

Goodwin went up river and was stationed at Kiukiang. Here he spent most of the five years before his furlough time, but his wife's health suffered so from the climate that it was not thought advisable for them to return until she should regain her health and strength. Even during the years when Mr. Goodwin was devoting most of his time to the study of Chinese he was making his influence felt both among the Chinese and foreigners by his undoubted spirituality and his devotion to the cause of Christ in China. Goodwin did a splendid work as a worker among Chinese laborers in France, during the Great War. Later he was the beloved Rector

of the Church at Winchester, Virginia. But his heart was still in China, and he and Mrs. Goodwin returned to China and began work in 1921. But it soon became clear that Mrs. Goodwin could not live in China and they returned to America in 1922.

Rev. Edward P. Dyer who came out to China in 1911 has already had considerable experience both in kind and extent in the work of the Shanghai Diocese. He began language study in Yangchow in the Mandarin speaking section of the diocese and at the same time taught in the Mahan School. After only a year the responsibility of the school was put on him while Mr. Ancell was on furlough. The following year he was sent to Nanking to help out during Mr. Gill's furlough. His next work was to open a station at Paoying, north of Yangchow, a city which had never known a resident foreign worker before. The work was going well and he was making friends among the educated and responsible class of Chinese when the shortage of foreign workers made it necessary that this new and promising work be sacrificed for work already established. Dyer was moved to Wusih to take charge of the important school there for the training of native catechists, and in addition he was made principal of St. Mark's School where the sons of poor Christians are given a free education. This variety of work and the capacity he has shown for shouldering each new responsibility has proved Mr. Dyer's fitness for the exacting work in China.

As has been the case with so many of his predecessors the Rev. T. Bowyer Campbell began his work in China teaching in the Theological School at St. John's and at the same time studying the language. The following year, in 1914, he was given supervision of the large outstation work around Shanghai in the absence of Mr. McRae. Then he was moved to Soochow, where he had charge of all the evangelistic work in that city and the surrounding country. By the strictest self-devotion he was able to keep up this extensive work as well as find time for careful theological study, and that in spite of frequent ill-health. At the end of his first five years he returned to America with the intention of fulfilling his long cherished desire of entering monastic life.

Missionaries to China

Rev. Warren A. Seager
Rev. Conrad H. Goodwin
Rev. Sumner Guerry

Rev. Edmund L. Woodward
Rev. Robert A. Magill
Rev. Edward R. Dyer

Rev. Bowyer Campbell
Rev. Lloyd R. Craighill
Rev. Thomas K. Nelson

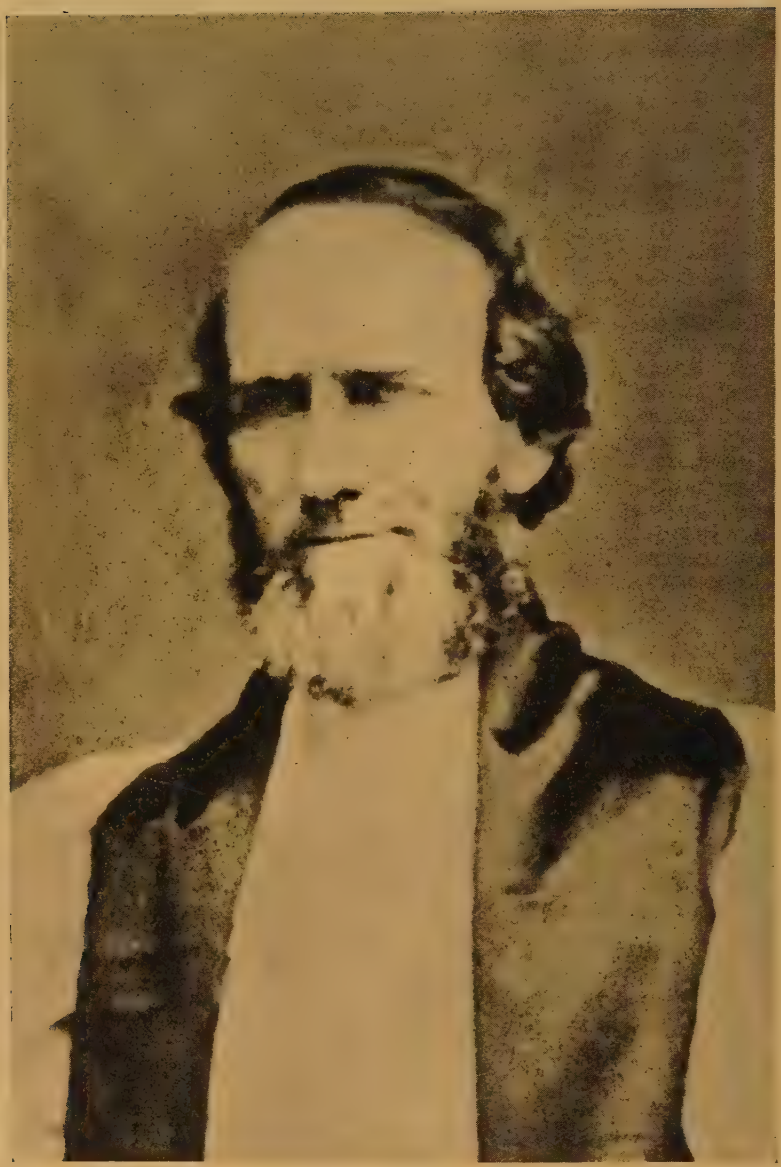
The Rev. Conrad H. Goodwin who came out in 1914 was the first man from the Virginia Seminary since the days of Bishop Ingle to be assigned to the Hankow diocese. After a year's service as a teacher in Wuchang in Boone University, he returned to America for family reasons. This leaves the important up-river work of the Hankow diocese again without a representative from the Virginia Seminary. It was stated at the beginning that 42% of the foreign clergy during the history of the China Mission have come from the Virginia Seminary. This includes 50% of all the Bishops. It will be interesting to note how the figures stand for 1919. In the diocese of Shanghai, 31% of the foreign clergy are Virginia Seminary men; in the diocese of Anking, 38%; in the diocese of Hankow, none; for the three dioceses, 21%. While this shows a large influx from other seminaries, during the latter period of the work, yet it still leaves Virginia a creditable showing when the number of her living alumni is compared with the total from all other seminaries of the country.

Yet figures can never give any adequate idea of the influence of the men from the old Hill in planting the shining Cross amidst the sordidness and sin of China. We must look at them one by one, those thirty-four men, and remember that each one of them when he heard his Master's voice saying "Get thee out of thy country and from they kindred, and from thy father's house, unto the land that I will show thee," was not disobedient to the Heavenly Vision. Of some the records are few and there are no fine institutions to stand as memorials to their names, and yet they too may have furnished some share of those living stones which make up the Church of Christ. Others there are, who in the face of obstacles of climate, language, and alien racial characteristics, appear to us as "two talent" men, yet those men among the more favorable spiritual and physical surroundings of the homeland might have been judged of men as possessed of a full five talents. Then there are those spiritual leaders who in God's providence both labored and attained—such men as Boone, Nelson, Williams, Thomson, Ingle—men who have left their impress deep upon the Church in China; whose influence is a living force today. A living force no less in

China than on the old Hill where they heard the Master's command to go over there and fight a good fight in His name; for many others, feeling the urge of that same Spirit, will go forth from the Seminary to carry on the work they have begun.

Editor's Note: Rev. Lloyd R. Craighill, the writer of the above interesting account of the China Mission, has modestly omitted all reference to himself. He graduated at the Seminary with the class of 1915, and in the summer of the same year sailed for China. After the usual period at the language school, he was assigned to Nanchang. In 1919 he married Miss Marion Gardner, who was already at work in China under the Presbyterian Board. They are doing both Church and school work in Nanchang and the outlook is most encouraging.

Since the above account was written four men of the class of 1921 have begun work in China. Rev. Francis A. Cox is located at Soochow, Rev. Robert A. Magill at Yangchow, Rev. Warren A. Seager at Nanking, Rev. Sumner Guerry at St. John's University, Shanghai, and the Rev. William H. Weigel of the class of 1922 has also been added to the staff of the China Mission.



THE RIGHT REVEREND DOCTOR JOHN PAYNE

First Missionary Bishop of Cape Palmas, West Africa, Class of 1836

SECTION IX

Chapter I—Part 3

The Work of The Seminary In Liberia

REVEREND PAUL DUE, B. D.

With the awakening of the missionary spirit within the Church, there came into being a sense of its responsibility in carrying the Gospel to the destitute millions in Africa. This responsibility was felt by the Domestic and Foreign Missionary Society, which commissioned Mr. and Mrs. Ephraim Bacon, in the year 1822, as catechists, to go out to the recently formed colony of Liberia, established by the American Colonization Society as a settlement for freed negroes. Mr. Bacon had lived in Africa before, in the employ of this society, and was well fitted for his task. He began an extensive tour of the country to arouse interest in and collect funds for the new mission, which, in 1823, had received the approval of the Board of Missions; and in this undertaking was most successful. An unexpected difficulty however arose, when the Colonization Society, for certain reasons connected with the internal condition of the colony at the time, refused to allow Mr. Bacon passage on any of its vessels. The project was therefore necessarily for the time being abandoned, although the money which had been collected was invested, with a solemn pledge that it would be used for the African Mission upon the first opportunity.

After this, nothing was done until, in October 1827, the Executive Committee appointed Jacob Osen, a negro, who had resided some years at New Haven, as missionary. In February 1828 he was ordained to the priesthood. Again the goods which Mr. Bacon had collected were packed, and this time passage was secured on one of the ships of the Colonization Society. Again the hopes of establishing the African Mission revived, only to be dissipated a second time

for the date set for his departure found Osen upon a bed of sickness, from which he never arose.

In 1828 (that same year) there was established at Hartford, Connecticut, a school for the purpose of training colored men to act as teachers and missionaries in Africa. Although given wide publicity, the project was a failure from the start; and, as the funds of the institution were very limited, the enterprise was necessarily abandoned.

In spite, however, of these failures the Executive Committee did not abandon their hope of establishing a mission some day upon the shores of Africa. But, in order to prevent the goods which had previously been collected by Mr. Bacon from becoming useless they decided to give them to the Colonization Society, to be distributed among the Africans.

In the year 1833, Dr. James Hall, governor of the colony of Cape Palmas in Liberia, notified the committee that some of the most respectable inhabitants of Monrovia had organized themselves under the name of St. James' Church, professing to be governed by the laws of the Protestant Episcopal Church in the United States; and enclosed an appeal signed by its wardens and vestry for aid in the erection of a school house and church. The writer of this appeal was James Thompson, secretary of the Colonial agent at Cape Palmas.

Thompson was a negro, educated in England, and devotedly attached to the principles of the Episcopal church. This appeal was heartily endorsed by the committee, and was published in the Missionary Record for October 1833, along with a call for volunteers to take advantage of this opportunity, but without success.

In 1835 came a second appeal from Thompson, informing the committee that, with his wife, he had begun a mission school at Monrovia. Since the founding of the colony, there had been no regular services. In this emergency he had been accustomed to read the service and sermons, which services were attended by the governor, his family, and the children of the school. The natives, he said, took great delight in following the service, and in them was the only hope of establishing a mission. He suggested the building of a large native house, which would be used as a boarding

school for the native children. After prolonged correspondence with the Board of Missions, he was appointed teacher, and an appropriation made for the erection of necessary buildings.

In the fall of 1835, the Colonization Society instructed its Colonial agent to grant to the Missionary Society a plot of land near the native town of Harper, for a school and a church, about three miles from Cape Palmas, on the main road to the Cavalla river, an important means of communication with the interior. This location, being elevated one hundred feet above the plain, proved an admirable one; and in March, 1836, Thompson commenced clearing the land and preparing for the erection of suitable buildings for the school and mission.

The real history of the African Mission, however, began in 1835, when three students of the Virginia Seminary, after much prayerful consultation, decided to devote their lives to this work. These men were Launcelot B. Minor, John Payne, afterwards first bishop of Liberia, and Thomas S. Savage, M. D., of the class of 1836. Dr. Savage had been appointed as missionary to Persia, to assist the Rev. Horatio Southgate; but decided later that, in view of the peculiar dangers of the African climate, his services would be more valuable there than in Persia. Accordingly he set sail November 1, 1836, and reached Cape Palmas, December 25. His immediate purpose was to examine the country and prepare the way for the coming of the other missionaries. So intense was his interest in this unknown land that, as he stepped upon the deck, he exclaimed, "I am going home." He was the first medical missionary to be sent out by the American Church.

The instructions given Dr. Savage by the Executive Committee before his departure, are interesting. He was instructed to explore the country, especially the upper regions of the Cavalla river, which flowed one hundred miles inland, where cannibal fires still burned; and ascertain the character of the natives and their reaction to religion. For the next few years much of his work consisted in following out this part of his instructions. Secondly, he was to familiarize himself with the native dialects, with a view to reducing

them eventually to writing. This, however, became the labor principally of Mr. Minor, in which he was most successful. He was to plan the establishment of a high school which should seek not only to inculcate knowledge and habits of industry, but also to provide religious and common school teachers for the natives. Such a school would be invaluable in training native teachers who, inured to the hardships of the climate, and grounded in the Christian religion, would be prepared to go forth and bring many into the kingdom. Above all his work was to be among the native Africans, among whom he was "to form a visible church of Christ.... under the ordinances of the church."

Upon his arrival at Cape Palmas, he found that Thompson had succeeded in making many improvements. The ground had been cultivated, a house built, a well dug, and the school was in a flourishing condition. He was greatly pleased with the location of the Mission. Cape Palmas itself, being located upon a high promontory and surrounded more or less by cleared fields, was more immune to the fever than were other towns along the coast. In addition it offered greater facilities for commerce with the natives of the interior, with whom the colonists were then living on friendly terms, although this relation was not destined to continue long.

The year 1837 was one of activity and expansion for the Mission. In March of that year the Mission was moved from Cape Palmas to its new location upon the hill, three miles away, which had been granted by the Colonization Society and named Mt. Vaughan. Good Friday was observed as a day of solemn prayer and fasting; while on Easter, March 26, they entered fully upon their missionary operations in their new home. Every Sunday morning after that, Dr. Savage would preach, and in the afternoon he would instruct the school children in the rudiments of the faith. In these native children he found a "wide and effectual door" opening for the church. Far from rebelling against the instruction given, the natives were most eager to receive it, thereby sharing in some way the acknowledged superiority of the white race.

On April 14, Dr. Savage began the first of his explorations into the country, in accordance with the instructions of the Executive Committee. Together with Thompson and a party of natives, he sailed down Sheppard Lake, a long body of water east of Cape Palmas, separated from the ocean only by a series of low sand dunes, of which the lake evidently was once a part.

After two hour's sail, they reached the native town of Graway, about eight miles east of Cape Palmas, where he saw for the first time a native "Gregree". It usually consists of a pole, at the top of which are tied different kinds of rags, which waving in the breeze, were believed to ward off the spirits that people the air, and would otherwise torment them, but for the protective power of these "Gregrees." Such is the religion of the natives, a religion based on fear and fed by superstition, which exhausts itself in propitiating or rather eluding the spirit world that closed in around him.

From Graway Dr. Savage went on to Grand Cavalla, at the mouth of the Cavalla river, the capital of the local king, Baphre. Here he was kindly treated by the king, who showed his appreciation of the efforts of the missionaries by giving them his son Milner to be educated. He also promised to build a school and support a teacher from Cape Palmas. Being located at the mouth of the Cavalla, the main artery of communication with the interior, it was an important and strategic post.

From Grand Cavalla they continued to Rockbookah, eight miles down the coast, where Dr. Savage received a number of children for his school. The king promised to furnish all material for building a school there, and begged Dr. Savage to establish one there as soon as possible. In view of the promise to the Colonization Society to begin schools, he regarded the Mission as under a solemn pledge to see that they were founded; and, in view of the fact that practically all the neighboring kings had expressed their willingness to receive the messengers of Christianity, the force of this pledge was becoming daily more insistent. From Rockbookah, Dr. Savage returned to Mt. Vaughan greatly encouraged at the reception he had received.

On May 17 he went on another journey, this time up the Cavalla. On the way he stopped at Hedia, or Grand Devil Town, where the Grand Devil Place, the Delphi of Western Africa, is located. Here all the natives go to consult the "Gregree" about the future. Upon reaching Denah, he was hospitably entertained by the king, who promised not only to build a school, but to support the pupils as well. Upon his return, Dr. Savage had occasion to investigate an enclosure at Barracah, which proved to be a "Gregree house;" and, when a horrible death did not immediately overtake him, as was confidently expected, as a reward for his impiety, the natives concluded that "black man's fetish no fit white man," a wise conclusion.

On July 4 of that year, Dr. Savage's heart was gladdened by the arrival of Mr. and Mrs. Payne and Mr. Minor. When a European comes to Africa, he is always subjected to certain fevers of acclimation, which vary in intensity according to the constitution of the individual and the care which he takes of himself. With a moderate amount of health and prudence it is quite possible for a missionary to pass through them successfully and enjoy good health afterwards. Thanks to the skill of Dr. Savage, Mr. Payne was able to go through the acclimation period with a minimum of sickness, though Mr. Minor at times was dangerously ill.

Upon his arrival at Mt. Vaughan, Mr. Payne found the school in a flourishing condition, with fourteen boys and four girls. The natives as a rule were friendly to the school, and anxious to have their children taught there. There only difficulty lay in the tendency of the children to run away; and, to prevent this, Dr. Savage decided, in the future, to bring them from a distance. As it was necessary to make the parent a present when his child was taken away to school, it can readily be seen what a menace such a system might become, when the children were encouraged to escape for the sake of the present that would inevitably follow their return.

The beginning of the year 1838 saw a renewal of activity upon all lines. The Mission buildings were now completed, and on January 31, Mr. and Mrs. Payne moved into their home. A Sunday School was established at a native town near Cape

Palmas, and services were held in a number of neighboring villages. Steps were also taken to establish a number of inland stations.

In the midst of these activities, Dr. Savage's health gave way, on account of overwork and lack of proper medicine; and on January 31 he sailed for America. Reaching Monrovia on February third, and learning that a ship was sailing for Cape Palmas, he decided to return for the time being. On February 17, he arrived greatly strengthened and refreshed; and, after he had narrowly escaped drowning, when the boat in which he was being brought to shore capsized in the breakers, resumed his work for a few months.

On February 24, Mr. Payne preached at Joe War's Town, a part of the native settlement near Cape Palmas. The following Sunday he returned for services, after which he organized a Sunday School, and placed Manton, one of the Mission boys, in charge. This same plan was afterwards followed elsewhere with great success.

On March 4, Dr. Savage preached at a native town where he organized a Sunday School and placed Mr. Payne in charge. On March 16, he went with Mr. Minor to Denah (a second time,) whose king, Neh, had been desirous of having schools established in his territory. This town was located on the Cavalla, about forty-one miles from Cape Palmas. As it was an important center in the interior of the country, situated among tribes as yet untouched by missionary influence, it was decided by the newly-created board, which had come into being a short time before to transact the business of the Mission, that the first interior station should be located here. The Board's plan was to plant stations at the strongest points in the interior, from which the influence of the church could radiate into the remote regions. The king, who was most anxious to have his people taught, granted Dr. Savage a tract of land including a hill, surrounded by twenty acres of good ground.

On April 12, he was able to report that the Sunday School at Mt. Vaughan was operating successfully, with an enrollment of forty. Mr. Payne who was in charge of the school, was also able to report satisfactory progress, with thirty-seven children of the natives and four of the colonists enrolled.

Mr. Payne acted as superintendent of the boy's department, in addition to serving a native congregation at Bliore, near Cape Palmas, and holding occasional services at Graway and Half Cavalla.

Up to this time, the Mission had progressed without serious opposition; but now, owing to growing difficulties between the natives in the interior and the colonists, the Mission, which had been associated in the mind of those natives with the colonists, against whom they bore certain grievances, of necessity suffered. On July 25 the native town of Cape Palmas was destroyed by fire; and that same night, a party of natives from the interior, bushmen as they were called, murdered one of the colonists, with his family, almost at the door of the Mission. These difficulties led to a temporary abandonment of work in the interior, and a concentration of effort on the coast towns. It is interesting to note however, that, in the midst of the disturbances, the only persons from the coast who were allowed to travel unmolested were the missionaries; and, had it not been for their presence, the entire colony might have been destroyed.

In the meantime, Dr. Savage had left for America, sailing on April 30. During his absence, in August, Mr. Minor, who had been very successful in learning the Grebe dialect, the language understood by most of the tribes within a radius of fifty miles, visited the town of Garraway, about thirty miles west of Cape Palmas, for the purpose of establishing a school. He was at first well received, and, a plot of land granted him for that purpose; but later the intense opposition of the bushmen compelled the abandonment of the project.

In December 1838, Dr. Savage left New York with his wife and Mr. and Mrs. Perkins. One month after he arrived however, Mrs. Savage died, the first of that heroic band who died that Africa might live.

In spite of this sad loss, however, the work of the Mission continued to expand. Mr. Payne, who had been most favorably received at Wassa, a town about eight miles in the interior, began preaching at Graway, eight miles east of Cape Palmas, and at Half Cavalla, four miles further on. Among the Graways, who were counted superstitious, even among

Africans, he was especially successful. He also continued to preach at Bliore, a suburb of Cape Palmas, where a church was in the process of being built.

By the beginning of 1839, Dr. Savage was able to report substantial improvements in the school at Mt. Vaughan. The Mission plant consisted now of two dwellings and two school houses, while the erection of the chapel was deferred to the end of the rainy season. Mr. Minor reported a decided improvement in the morals of the children, especially in the matter of truthfulness, though much was still to be desired.

In July Mr. Minor returned to America for his health. In October, as soon as Mr. and Mrs. Perkins were sufficiently recovered from their fever of acclimation to allow them to relieve Dr. Savage of some of the labors of the Mission, Mr. Payne moved to Cavalla, a town near the mouth of the Cavalla, fourteen miles east of Cape Palmas, to take charge of that station, at least until another missionary should arrive, whose coming was daily expected. A school had already been begun there, and Mr. Payne, upon his arrival, found that the pupils had been making gratifying progress. It was a great sacrifice for Mr. Payne to leave the friends of Mt. Vaughan, among whom he had labored for the past two years, and go out among the savage tribes of the Cavalla, yet it was but one of the many sacrifices the missionaries were continually called upon to make.

Mr. Payne found the people of Cavalla uniformly kind and courteous and, contrary to expectations, they eagerly welcomed his school. Soon after his arrival, there were twelve enrolled; and by December 15, the number had increased to twenty.

On December 23, Mr. Payne took a party of thirty children from Cavalla and Graway to Mt. Vaughan for the annual Christmas examination. Here he found sixty children gathered from the different villages where schools had been established. Surely it was a comforting and an inspiring sight to see these sixty children, the destined leaders of the rising generation, coming from different villages, the scenes of constant jealousy and recurring hate, yet now united for the first time in a common task, and joining in common prayer and praise. All those connected with the Mission, eighty in number, now

met for public worship. By God's help the Mission had prospered; and, in the strong religious zeal of many who were preparing to become teachers, there was to be found an earnest of even greater prosperity in the future.

In 1840 the Rev. Joshua Smith of the class of 1840 of the Virginia Seminary, reached Africa, together with the Rev. Mr. and Mrs. Minor, and the newcomers passed through the stage of their acclimation successfully. Mr. Payne reported that attendance at the Mt. Vaughan school, under Dr. Savage and Mr. and Mrs. Appleby, was good and that the pupils were progressing satisfactorily. It was the plan of Dr. Savage to use this as a training school for teachers, to which the more promising pupils from the other missions could be sent. He expected to place Mr. Smith in charge. The Sunday School was also prospering with thirty-nine pupils. At Cavalla there was a night school, as well as the day school, which was largely attended by adults. Here the increase of interest in education was manifested by the fact that, whereas it was once almost impossible to get scholars, now they received more than they could teach. Many of the young men also were beginning to evince an interest in Christianity, and the general sentiment was that "God's Palaver" was true. Attendance at services was increased by house-to-house visiting, and by having part of the service in the Grebo tongue. At first polygamy was a great drawback to the spread of Christianity but soon some were induced to part with their surplus wives. It is interesting to note that Mr. Payne wrote the Foreign Committee that year, asking that a bishop be consecrated for the Mission.

The beginning of 1841 found all in good health except Dr. Savage and Mr. Minor, who had been seriously ill but were recovering. Mr. Payne reported continued interest at Cavalla, especially among the younger men, who had organized a class to meet with him every night for prayer and instruction. Mrs. Payne having taken charge of the school, he was planning to begin work at king Baphro's town at the mouth of the Cavalla. He always sought to impress upon the natives that his purpose in coming was not for trade but conversion, and so to gain their goodwill for later work he was planning in the interior. His great difficulty

Missionaries to Africa

Rev. Edmund W. Hening
Rev. Robert Smith
Rev. Thomas S. Savage, M.D.
Rev. Joshua Smith
Rev. C. Colden Hoffman
Rev. Launcelot B. Minor
Rev. William Wright
Rev. Hugh Roy Scott
Rev. Jacob Rambo

was inducing the natives to observe Sunday by refraining from work, which sometimes greatly depleted attendance upon services. He twice visited Wotch and Sedeh, nearby towns, where the Gospel had never been preached, and was respectfully received. He was compelled to leave for America that year however, on account of the failure of Mrs. Payne's health, due to her unremitted labor. The plan was now evolved to found a native Christian village near Mt. Vaughan, where Christianity could be practiced and Gregree worship abolished, and the plan proved quite successful.

Early in 1842, Mr. and Mrs. Payne returned from America with two teachers, the Misses Chapin and Coggershall, the former of whom Dr. Savage afterwards married. In that year, measures were taken to establish a Mission at Taboo, about forty miles east of Cavalla, over which Mr. Minor was placed, which made the fifth mission established in connection with that at Cape Palmas. At the same time the Graway mission was moved to Rockbookah, twenty-five miles east of Cape Palmas.

In that year, the Rev. Samuel Hazlehurst, of the class of 1842 of the Virginia Seminary, was appointed missionary to Africa.

The year 1842 was one of unusual sickness both among the natives and the missionaries. Many of the school children were taken ill and attendance upon the services was greatly reduced. This prevented the Mission from operating fully, and yet there was every reason for gratitude that none of the missionaries were seriously ill. During the annual Christmas examinations at Mt. Vaughan, Mr. Payne baptized the daughter of Governor Russworm, of the Maryland Colony.

In the beginning of the year 1843, Mr. Payne reported the Sunday School at Cavalla in a flourishing condition, with about one hundred pupils. Congregations were large, and there were ten candidates for baptism. The night school, which had been begun shortly before, was now being taught by members of the boarding school. The success of the Mission among the adults was noticeable, and their confidence in their gregrees was diminishing, many of them having

been destroyed. These gregrees had always been one of the great obstacles to the extension of Christianity and their destruction was a gratifying proof of its success. The progress of the children was also good, fifty of whom were now teachers. A small chapel was now built at Cavalla, where the congregations numbered about two hundred. A printing press had been set up, and translations of Morning and Evening Prayer, the Litany, part of the Psalter, and St. Mark's Gospel made by Mr. Payne in the Grebo tongue, were printed, and used in the services.

The year 1843 was one of great sadness and death. Only one missionary, the Rev. Mr. Hazlehurst, who came February 11, had arrived in three years, while the only members of the Mission who were enjoying anything like good health were Messrs. Appleby and Smith, and at times all the others "seemed to hang by a thread over the grave." On May 4, Miss Coggershall died of acclimation fever, a few months after her arrival. Mr. Minor, who, upon a previous occasion, had been instrumental in saving from death the crew of an American vessel, although, as it was afterwards known, they were planning at the time to murder him, himself died at Cavalla, May 29. His last thought was of the Mission he loved so well. "Let it go forward more than it ever has done." "Let it go forward." In days of the deepest gloom and tragedy, when the shadow of death lay upon all, these words have rung in their ears, animating them to even greater heroism and more enduring faith. "Let it go forward."

Miss Chapin, who had married Dr. Savage June 2, 1842, who had been most successful in her work, and had acquired a great influence over the native women, was stricken suddenly, and died December 23, at the age of twenty-three. Though suffering intensely, her cheerfulness and courage never flagged, and Mr. Payne who was with her at the end said, "She died in the spirit of a cheerful, triumphant martyr." These deaths in rapid succession, together with the feeble health of the other workers, afforded a melancholy proof that the Mission was not exempt from those sacrifices that had marked the planting of all the other African Missions.

In that year, the Foreign Committee took over two stations of the American Board, Rocktown and Fishtown, five and twelve miles west of Cape Palmas, which raised the number of stations to eight. Mr. Hazlehurst was placed in charge of these new stations. Work at Cavalla River was also resumed November 1, under Mr. Smith, who also had charge of the station of Rockbookah.

The success of the missionaries is shown by the comment of the Foreign Committee that the Mission had been planted "wisely, prudently, confidently." Progress had been made towards teaching the people to observe Sunday and their depravity and selfishness were lessened. The church had been extended and new stations planted. Candidates for confirmation were growing and the need for Episcopal supervision was growing more and more insistent. At every station schools were opened and workshops to instruct the natives in the mechanical arts begun, and all in spite of the ravages of a tropical climate.

Towards the end of 1843, an unexpected controversy arose between Mr. Payne and the people of Cavalla. Because the governor of the colony had refused the natives a certain price for their produce, they decided to retaliate by declaring a boycott on Americans and refusing to allow their children to be taught at the Mission. This violated the terms of their contract, made three months before, by which it was agreed that, in case of any trade controversy between the natives and the colonists, the Mission would not be involved. They proposed a "palaver" but Mr. Payne refused to attend, until reparation had been made for the injury done. This was refused, and all the children were removed from school in spite of Mr. Payne's protest. Most of the boys, however, remained faithful to him, and visited him when possible. Mr. Payne was thus left practically alone, with a few colonists and assistants, while the natives refused to attend school or services, or sell him anything. The next day, relying on their promise not to molest the Mission in his absence, Mr. Payne started off to Cape Palmas, but hardly had he left before a mob broke into the Mission and dragged away the few remaining children. Mr. Smith's school

at River Cavalla was also broken up, and it was rumored that the school at Mt. Vaughan had suffered the same fate.

All the tribes were now united under King Freeman of Cape Palmas against the colonists and the Mission, in spite of their promise to the contrary. The air was rife with rumors of war; and Mr. Payne decided to appeal to Commodore Perry of the American Squadron for protection. In the meantime however, Captain Abbott of the Decatur appeared, and rescued Mr. Payne and his party, and proceeded with them to Cape Palmas. Here they found that Commodore Perry had gone ashore to hold a palaver with the natives, and by him their differences were adjusted for the time being, although the air was still thick with mutual suspicion.

Next day delegates came from Cavalla to Mr. Payne apologizing for past outrages and promising to return the children. He replied that if suitable pledges were made of their sincerity, with the approval of the board, he would go back. He learned later that the trade dispute was but a pretext for making war upon colonies and upon *all* Americans, to intimidate them, and he was advised "to look out for himself and call no man friend." Soon after he received the pledges consisting of four bullocks, but learned later that they had been taken from a man who had been faithful to the Mission and he refused to accept them. In January 1844 he received another delegation from Cavalla begging him to return, which he promised to do as soon as he would receive suitable promises of their good faith. A reaction then set in at Cavalla favorable to him, and upon receipt of the pledges he returned. There was now every reason to hope that good would come out of the late strife and that the natives had learned their lesson, although had it not been for the prompt arrival of the American squadron it is difficult to predict what might have happened.

In March 1844 Mr. Hazlehurst reported that all clouds had been blown away and that the situation was again encouraging, although the need for laborers was still great and for a bishop greater.

The missionary force that year was increased by the accession of the Rev. Edmund H. Hening of the class of

1844 of the Virginia Seminary. On July 1 Mr. Hening reached Sierra Leone whence he planned to sail for Mt. Vaughan as soon as possible. The Rev. Mr. and Mrs. Hazlehurst were compelled to return to America that year for their health. In December Dr. Savage married Miss Rutherford and settled at Fishtown, while Mr. and Mrs. Hening, who had in the meantime arrived, were sent to Taboo.

In September of that year Mr. Payne reported the situation at Cavalla more favorable, with an increasing determination on the part of the young men to observe Sunday. In October he was instrumental in saving the life of a man accused of witchcraft and condemned to drink the fated gidu, the usual test of such accusations.

In January 1845 Mr. Hening took charge of Taboo, while Dr. and Mrs. Perkins went to Rockbookah in March. During this year the Rev. Owen P. Thackara of the class of 1845 volunteered for the African Mission.

The early part of that year, in spite of Mr. Payne's efforts to avert it, war broke out between the Cavalla and the Graway tribes. Governor Russworm was asked to arbitrate but with doubtful success; and, while these operations were going on, the services of the Mission were greatly hampered. On March 31 an attack was made upon Cavalla and many women and children sought shelter in the Mission. The attack however failed.

Mr. Hazlehurst was compelled that year on account of ill health to resign and return to America.

In October Dr. Savage wrote that the school at Mt. Vaughan was prospering and that children were now being selected from the best families, while some of the best educated of the natives were considering studying for the ministry. The disturbance of the native tribes had greatly quieted and nothing now interfered with the regular services of the missions.

On January 17, 1846, the Rev. E. J. P. Messenger of the class of 1845 of the Virginia Seminary, who had been appointed by Foreign Committee, arrived at Cape Palmas. Dr. Savage reported that year that the school at Fishtown, of which he was in charge, was progressing, with thirty-seven pupils enrolled. Dr. Savage also visited Rocktown where he found the

situation favorable; while the report from Mr. Hening at Taboo was also encouraging. At Cavalla, in spite of many interruptions, caused by wars, the work had gone forward steadily. The school there numbered forty-one pupils and the Sunday School sixty-five while the congregations varied from one hundred to five hundred.

Ten years had now elapsed since the founding of the Mission; and, looking back over that time, there was much ground for encouragement and inspiration for the future. A generation of young people had grown up educated in the church, some of whom were assisting the Mission, and from their ranks candidates for holy orders might some day be expected. Services were conducted at five stations and other points, while fifteen hundred people habitually received the gospel.

The year 1846 was another year of sickness and mortality. Mr. Hening wrote that all who were connected with the Mission had been ill although none were despondent. Mr. Payne wrote that it was necessary for a missionary to return at least every three or four years in order to keep his health. In October of that year Dr. Savage was compelled to resign on account of the failure of his health, and it was decided that Dr. Perkins should take his place at Fishtown.

On account of death and resignation the situation was becoming serious, and Mr. Payne wrote that, unless three or four missionaries were sent over every year, one or possibly two of the stations might have to be closed. In this extremity, Dr. Savage suggested the sending of catechists, who should continue their studies while at work, and return to America for ordination. Mr. Payne wrote that this was the only way in which the Mission could be sustained, by having American Catechists to superintend the native helpers, and that in Sierra Leone the plan had been tried successfully.

In May 1847 Mr. Hening was ordained priest at the Virginia Seminary. In that year on account of fever he nearly lost his eyesight. Mr. Payne wrote that year that efforts should be concentrated at certain central points. This was made more necessary by the fact that there was now but one ordained minister in the district, such had been the ravages of fever and sickness. In that year Mr. Payne preached every

Sunday to congregations of about two hundred and four times a week in native towns, conducted Sunday School every Sunday, lectured every Thursday night, had daily evening services at the school, devoted two hours a day to the translation of scripture into Grebo, paid three pastoral calls in remote regions of Rockbookah and Fishtown, and officiated forty-five times.

In February 1848, Mr. Payne reported another war between Cavalla and Graway, and this compelled the closing of the school. In vain he pleaded that the women and children be spared. During the hostilities the Cavalla people planned an attack upon Graway; but, learning it would fall on Sunday, they desisted from their purpose. In April, Cavalla was attacked and the lives of the Mission children threatened, but fortunately the attack was repulsed. One of the results of the war was a great scarcity of food on account of the failure of the previous rice crop which amounted almost to famine. All avenues of supply being closed, many were kept alive upon nothing more than two barrels of ships' bread recently received at the mission.

In that year when Mr. Hening took a short trip to Cape Palmas, he found that the natives had taken that opportunity to withdraw most of their children from school; but, upon his threatening to leave, the children were returned and the Mission was placed upon a firmer basis than before.

In the same year two men from the Virginia Seminary decided to go out to Africa, but the Foreign Committee, because they were unable to defray their travelling expenses, could not accept them. Such was the shortsightedness of the church in those days, when the very life of the Mission was at stake. Among those who joined the church that year was Governor Russworm, who was now ready to confess Christ openly before men.

The missionary ranks were depleted by the resignation in April of Dr. and Mrs. Perkins, and in August of Mr. and Mrs. Appleby who were compelled to leave because of ill health. Mr. Payne wrote that the mission needed Episcopal supervision as well as a supply of well-trained ministers and teachers to reduce the language to writing and to raise the natives from the depths of degradation. He also urged that

a high school should be established at Mt. Vaughan to train the colonists to become leaders.

In the early part of 1849 Messrs. Jacob Rambo and C. Colden Hoffman, of the class of 1848 of the Virginia Seminary, left for Cape Palmas, which they reached in March, and were sent to Fishtown in place of Dr. Perkins.

In that year the Foreign Committee approved of the plan to establish a high school at Mt. Vaughan for the colonists and also to build a permanent church at Cape Palmas.

In July of that year Mr. Payne laid the cornerstone of St. Mark's Church, Cape Palmas, the first Episcopal Church in Liberia. He reported also the enlarging of the chapel at Cavalla, but said that the building of a permanent church was imperative. The Sunday School, under Mr. Hoffman, was now in a flourishing state, as well as the night school.

In that same year, Mr. Payne reported the building of a Christian village at Cavalla, settled by those who had passed through the Mission school, where Christianity could be practiced undisturbed by the degrading influence of paganism.

Early in 1851 Mr. Payne was advised of his elevation to the Episcopate, and asked to come to America for consecration as soon as possible. He was consecrated on July 11, 1851, at St. Paul's Church, Alexandria, Virginia, and so, at the end of fifteen years, the Liberian Mission at last received a bishop. On his visit to America Bishop Payne brought two native boys whom he placed in the care of Dr. May, Professor in the Virginia Seminary, for training as ministers. Upon his return to Africa he stated that, because of trade rivalry between the interior and coast, it was impossible for missionaries to penetrate beyond the sea coast as it was believed they came for purposes of trade. This misapprehension now being removed, however, only lack of men prevented their occupying the interior posts; and, to supply this need, he was beginning to train a native ministry. On March 21, he laid the corner stone of Epiphany Church, Cavalla.

On March 13, Mr. Hening wrote that he had lost his eyesight but that he was continuing his work, aided by Mr. Rambo. This was the price of his heroic and indefatigable labors.

In August Mr. Rambo wrote that he had gone on a trip into the interior visiting the warlike Worebo tribe, had been well received and had been asked to return. Upon that trip he visited twelve tribes and one hundred and seventy towns and preached eleven times. He found the people uniformly friendly and felt confident that a chain of missions could be extended up the Cavalla.

In January 1852 Mr. Hoffman wrote that the Cape Palmas congregation was worshipping in the new church. Mr. Hening was now totally blind but he was happy and contented. Having committed the Holy Communion service to memory, he celebrated at Rocktown upon stated intervals, and also preached occasionally; and Christmas 1851 delivered the annual mission sermon at St. Mark's, Cape Palmas. On April 9, however, he was compelled to resign and return with Mrs. Hening to America, where he devoted his time to arousing the interest of the church in the African Mission.

In September the missionary force was reinforced by Rev. H. R. Scott of the class of 1852 of the Virginia Seminary.

The Foreign Committee that year decided, upon the advice of Bishop Payne, to open missionary stations at Bassa Cove and Monrovia to serve as centers for work along the coast and in the interior. The Bishop recommended sending two ordained missionaries to Bassa Cove and one to Monrovia, where a church was already organized and also the establishment of a station at Sinoe half way between Bassa Cove and Cape Palmas. In November a girls' orphan asylum, approved by the Foreign Committee, was established at Cape Palmas upon land granted by the authorities.

The Bishop now wrote that the mission was firmly established and that prospects for the future, thanks to a reawakening of interest at home, the comparative health of the missionaries, the removal of former difficulties in the field, and the opening of a new station at Bassa Cove and Monrovia, were most encouraging. There were now six ministers in the field, five candidates, twenty-two teachers, eighty communicants, and two hundred pupils in the schools. At Cavalla a small newspaper was published, called the Cavalla Messenger, by two natives, to serve as means of com-

munication between the mission and the Sunday Schools of America.

On Christmas 1852 Bishop Payne confirmed a class of twenty-five at St. Mark's Church, Cape Palmas, the first confirmation class of the mission. Early in 1853 the Rev. William Wright, a graduate that same year of the Virginia Seminary, was appointed to the mission, and reached Cape Palmas on February 4. On June 1, the mission was saddened at the news of the death of Mrs. Hening at Norfolk, Virginia, after a short illness, leaving Mr. Hening blind, with an infant child a few months old. She died while they were travelling through the country in behalf of the mission. In November of that year the Foreign Committee decided that the whole state of Liberia and Cape Palmas were to form one missionary jurisdiction. The Bishop's report for 1853 stated that Mr. Hoffman was now in charge of St. Mark's, Cape Palmas; Mr. Rambo was located at Cavalla and Mr. Wright at Rocktown. On December 21, he consecrated St. Mark's, Cape Palmas. Conversions among colonists continued to increase and it was believed before long there would be enough colored ministers to carry on the work entirely.

On January 30, 1854 the Bishop ordained G. W. Gibson to the Diaconate, the first colored candidate to be admitted to holy orders. Mr. Rambo was now located at Bassa Cove and Mr. Wright at Fishtown. The Bishop himself decided to reside at Cavalla, where he reported the use of gidu being abolished, idolatry diminishing, the bearing of the people courteous and respectful, and attendance at service more regular. In his work there he was assisted by Mr. Hoffman, the rector of St. Mark's, Cape Palmas, who superintended the boys' school and supervised the printing office.

On May 24 the Bishop reported the death of Rev. Robert Smith of the class of 1853 of the Virginia Seminary, who had been in the field but four months.

In 1856 the Rev. H. H. Holcomb of the class of 1855 of the Virginia Seminary was appointed to the Mission and reached Cape Palmas June 13. The work was now interrupted by the outbreak of a war between the colonists and the natives, during which the mission at Mt. Vaughan was burned to

Missionaries to Africa

Rev. Henry M. Parker
Rev. H. H. Holcomb
Rev. Curtis Grubb

Rev. Nathan Mathews
Rev. William A. Fair
Rt. Rev. John Payne, D. D.

Rev. William A. Fair
Rev. John McNabb
Rt. Rev. Charles Clifton Penick, D. D.

the ground by the natives, although none was killed. In spite of this, however, thirty-one were confirmed at St. Mark's that Easter. In that year the Rev. Mr. Scott was compelled to return to America for his health.

In April 1857 the Bishop visited Bassa Cove and found the Mission flourishing. He approved of the plan to erect a chapel at Upper-Buchanan to be used as a starting point for the evangelization of the interior. He also visited Clay-Ashland, twenty miles above Monrovia, where a mission school, which had been started a short time before, was progressing favorably. He also reported the death of Rev. Mr. Holcomb on June 12.

It had always been the purpose of the Foreign Committee that the work of evangelization should extend into the interior, where millions were living in utter darkness, but wars, suspicion, and the scarcity of funds and workers had hitherto rendered this impossible. In 1858 however, thanks to the generosity of John Bohlen, Esq., of Philadelphia, a large sum of money was placed at the disposal of the Committee for the express purpose of extending the work into the interior. Bishop Payne therefore, after carefully considering the field, decided to locate the new Bohlen Station at Nitie Lu, on the Cavalla river, about sixty miles from its mouth. The location was a healthy one; and, besides that, it was the capital of one of the most influential of the interior tribes. Mr. Messenger, who had been ordained priest, was placed in charge of this station.

In 1860 St. Mark's Church, Cape Palmas, of which Mr. Rambo was in charge, was found too small for its congregation, and was enlarged by the liberality of colonists. The orphan asylum also under Mr. Rambo, was in a flourishing state. A large number of the native and colonist missionaries had now been trained and educated, thus making permanent occupation of many of the stations possible.

In January 1861 on account of the illness of Mrs. Rambo, which would have proved fatal had she remained, Mr. and Mrs. Rambo were compelled to leave for America; and Mr. Hoffman was placed in charge of St. Mark's, Cape Palmas, and the orphan asylum, as also of Hoffman Station, Fishtown and Rocktown. Thanks to his efforts, a stone hospital was

built near the orphan asylum at Cape Palmas. The Rev. Mr. Messenger, who had been sent up to the Bohlen station, had in the meantime encountered fierce opposition from the natives and was compelled to turn back. The Bishop, however, intervened and by his influence a small boarding school was established. Bishop Payne reported that at Cavalla a number of converts from heathenism had lapsed but that by constant attention, by preaching five times a week in spite of enfeebled health, without clerical assistance of any kind, they had all been restored.

In 1862 a general missionary convocation was established by the Bishop to meet the growing size of the mission. In that year Trinity Church, Monrovia, the finest church in Liberia was finished, through the liberality of St. George's Church, New York. The work of the mission this year was seriously hampered by illness and the Civil War, which materially reduced the amount of funds received by the mission. At the end of 1861 the Bishop was taken ill and his death feared, but he recovered. In December 1861 Mr. and Mrs. Messenger were compelled to return to America, thus leaving Mr. Hoffman practically alone, who, in addition to all his duties around Cape Palmas, had extended his activities as far as Bohlen Station. In 1863 Mr. and Mrs. Hoffman were dangerously ill and were compelled to go to England for their health. On February twenty-second of that year Trinity Church, Monrovia, was consecrated.

In 1854, upon a visit from the Bishop, the people of Monrovia had organized, adopted the Prayer Book, and Constitution and Canons of the Episcopal church, and acknowledged the authority of the Bishop. On February 18, 1863 at a meeting attended by six of the Liberian clergy and three lay delegates, living near Monrovia, there was organized a "general council of Protestant Episcopal Church in Liberia," thus aiming at the establishment of an independent Church. They wished this council to go into operation immediately; but, in view of the Bishop's opposition, it was deferred nine months, thus giving time for the Liberian church to express its opinion. This same council, from which all white men were excluded as ineligible, also adopted the Prayer Book and Canons of the Episcopal Church; and organized the dioceses of Mon-

rovia, Buchanan, Greenville, and Harper. The Foreign Committee felt, with the Bishop, that the time was not ripe for the creation of an independent church, seeing that there were only two hundred communicants, to be divided among four separate sees, in which there was not one self-supporting parish; and hoped that the committee would reconsider and postpone action. It also decided that, unless proceedings for the organization of an independent Church were stayed, appropriations would be made for one quarter only. The vestry of St. Mark's Church dissented from the council; and, meeting in April, 1863, repudiated it. Resolutions were also passed by the Convocation of Cape Palmas, condemning this council as being "hasty and premature and done without the consent or knowledge of the other Liberian churches."

In June, 1863, the diocese of Monrovia was organized, three months after the adjournment of the General Council, although they had promised in that council to defer all further action for nine months, and, as a result of that promise had received an appropriation from the Foreign Committee. The "Synod of Monrovia" thus unceremoniously set aside the canons of the Church for one of their own; and, as a result, all further appropriations from the Foreign Committee were cut off.

The Monrovian clergy now claimed existence as a separate diocese, as proved by the fact that, when Bishop Payne called upon the Rev. G. W. Gibson to act in the trial of a clergyman accused of a criminal offense, he declined, upon the ground of insufficient cause; and later the Bishop was informed that the "Standing Committee of the diocese of Monrovia" would proceed with the trial. This diocese also claimed the right to invite any Bishop of the church to officiate within its district. Thus the "Diocese of Monrovia," composed of three ministers and three self-elected lay delegates, set aside the canons of the Church, although, as a "General Council," they had promised the Foreign Committee to cease independent action. Thus the matter stood for several years.

In 1864 Mr. Hoffman wrote that he was in good health; and, besides his labors at Cape Palmas, he had undertaken several trips to Bohlen, to keep in touch with the work there.

As there was no direct communication with Bohlen by the Cavalla River, owing to the hostility of the tribes, he had been compelled to travel by land.

On November 25, 1865, the Rev. C. Colden Hoffman, "the Henry Martyn of the American Church," after a brief illness, died. "If his intellectual abilities were not fully equal to those of Henry Martyn, yet his love for the Saviour was as intense, his consecration to his service as thorough, his delight in making known His truth as great and his character altogether as lovely as that of him who is considered the most Christlike missionary of modern times."* His journeys to Bohlen Station and the interior over swollen streams, exposed to the heat and rain, living often on the poorest fare, often eating nothing at all the whole day, gradually wore him out. Mrs. Hoffman said afterwards, that on his return from such journeys his feet would be so blistered and his body so worn that days of bathing and nursing were required to restore him to comparative comfort, yet such hardships he bore to the end, uncomplaining. Just before his death on a visit to Cavalla with a comfortable home but five miles away, he slept in a native hut, on the bare ground, in order to be able to preach at that station, and visit the places in between. Was it any wonder that when he died, five hundred Christians in tears followed to the grave him who had been their best benefactor and devoted pastor? He was indeed a "very Barnabas to Africa and the Africans", and was once described as being "one of the gentlest, loveliest, most devoted, zealous missionaries of the American Episcopal Church." His last words were; "Don't grow weary; remember Who has promised, 'Lo I am with you always.' Let not the Church go back, but rather increase her efforts more and more."

In the year 1867, the Monrovia clergy, who had thrown off the authority of Bishop Payne in 1863, now once more acknowledged his supervision, and were reappointed by the Foreign Committee, though without salary. In that year, Bishop Payne returned to Cape Palmas, after another visit to America; and, upon his arrival, was greeted by the entire population, with singing, dancing, and every demonstration

* Spirit of Missions, March, 1866.

HOFFMAN STATION. LIBERIA, WEST AFRICA

THE ORPHAN ASYLUM, LIBERIA

of joy. In November he wrote that he had been seized with severe illness, and that his strength was so much abated he could not hope for many more years of service in Africa. "Ever happy to live and labor here," he wrote, "I shall be ready to rest from my labors altogether, and to remove where Christ shall beckon me."

In January 1868, the mission at Cavalla was exposed to imminent peril. War had again broken out between the Cavalla and Graway people and, on the night of the twenty-sixth, Cavalla was attacked by surprise and set on fire. The mission was nearly captured, although the assailants had received orders not to injure them. In answer to their prayers however, the attack failed and the enemies were defeated.

In January 1869 peace was concluded between Cavalla and Graway. In April of that year, Bishop Payne resigned. He had been induced to give himself up to Africa, by Bishop Boone's influence, after illness had brought him "to the borderland;" and had gone out in 1837. Since then he had baptized three hundred and fifty-two, confirmed six hundred and forty-three, and had ordained fourteen Deacons and eleven Priests. There were now in the mission twenty-two missionaries, nine churches, supplied with ministers from the country, besides schools, Sunday Schools, High Schools, a Training School and an orphan asylum. Now, on account of the gradual effect of a tropical climate his physical and mental powers were beginning to fail, and he was compelled to retire. For ten years he had been failing, and an acute attack of illness had brought him to the brink of the grave. "During these last ten years," he wrote, "my life has been one of 'weariness and painfulness.' I have remained at my post like a soldier wounded and disabled, because there was no one competent to take my place and the mission was not sufficiently established to be left by itself. It is failure of strength to work longer here in Africa in which I read God's will to cease from it." On April 17, he left Cavalla, and returned to Westmoreland County, Virginia, where he did missionary work until his death which occurred on October 23rd, 1874.

In 1875 the Rev. William Fair of the class of 1874, of the Virginia Seminary was appointed missionary. He re-

ported in that year an outbreak of war between the natives and the Liberians. As the government was unable to protect the mission, Mr. Fair took the children of the orphan asylum to Monrovia for safety. In June 1876 Mr. Fair reported that, through the mediation of Captain Seemes of the U. S. S. Alaska, the late war had terminated and a better undertanding reached. In that year the Foreign Committee decided to establish a new station of Cape Mount upon the coast. This place, because of its strategic location, was to correspond to the Bohlen station in the interior as a base of operations in the north.

In 1877 Mr. Henry M. Parker, who graduated that year from the Virginia Seminary was appointed missionary. On February 13, the Rev. Charles Clifton Penick, D. D., of the class of 1869 of the Virginia Seminary was consecrated at St. Paul's Church, Alexandria, Bishop of Cape Palmas and parts adjacent. He reached the mission on December 9, and settled at Cape Mount. He reported the orphan asylum at Cape Palmas, under Mr. and Mrs. Fair, in good condition, with forty girls enrolled.

In 1879 the Rev. John McNabb, of the class of 1876 of the Virginia Seminary, was appointed to the Mission, and reached Cape Mount November 23; and, on December 11, the Rev. Curtis Grubb, of the class of 1878 of the Virginia Seminary, also arrived. Mr. Grubb was stationed at Cape Mount, where he was in charge of the school. That same year, the Rev. Mr. Parker, after one year's stay in Africa, was compelled to retire. The Bishop also fell dangerously ill but recovered.

In 1881, Bishop Penick reported that the breach between the Church and the Monrovia clergy was completely healed. He wrote that the situation arising from recent native wars was appalling. "Neither pen nor voice can describe the horror of the case. It is a wilderness of starvation and the saddest distress. I have good reason to believe that hundreds are dying of literal starvation. It is killing me to realize this." Relief was immediately sent and so effectually that, by August Mr. McNabb could write that the famine was practically ended.

In April 1882 Mr. Grubb was compelled to resign; and, on September 21 the Bishop, who had been suffering from illness ever since his arrival, was also forced to leave. Before his departure, the Bishop recommended (1) a corporate reorganization, (2) distinctive Church teaching and recognition of the Christian year, (3) establishment of a Divinity School, (4) literary and pecuniary aid, (5) spirit of self-reliance, (6) a Liberian Suffragan Bishop. It is interesting to note that this suggestion was not followed until 1921 when the Rev. Theophilus M. Gardiner was elected Suffragan.

In January 1883, the Rev. Mr. Fair was obliged to retire; and, on April 4, because of continued illness the Bishop felt compelled to give up his jurisdiction. In November Mr. McNabb also felt it necessary to resign.

In 1900 the Rev. Nathan Matthews, a graduate that year of the Virginia Seminary, was appointed to the mission, and reached Cape Mount safely. He was placed in charge of St. John's school for boys at Cape Mount where he remained until 1913, when he was compelled to resign.

This brings the history of the relation of the Virginia Seminary to the African Mission to a close, a history glorious in the numberless examples of Christian courage and sacrifice. Undaunted by privation, undeterred by sickness, unterrified by the illness and death of practically all those who had gone before them, these heroic men and women went out, animated by the sole purpose of carrying the Cross of Christ to lands where His name was as yet unknown. Death stalked through the thin ranks, but unfalteringly they advanced, until victory was theirs, the victory of the Cross. Empires have arisen upon the shores of Africa, and dazzling victories have been gained, but only the blackened ruins of villages and the scattered bodies of the dead remain to tell of their triumphs. *Their* victory was of a different kind, and the empire they erected was built upon a more enduring foundation. Theirs was the empire not of the sword but of the Cross, not of the flesh but of God, not of the world but of Christ. Founded in poverty, nourished in weakness, it triumphed in sacrifice; but their sacrifices have not proved in vain, and the dying words of Minor have been obeyed. The work *has* gone forward; and, in the

strong and flourishing mission we find upon the shores of Africa today we see the reward of their labors.

When that heroic band of little missionaries landed upon its shores in 1836 they found tribes of natives sunk into the depths of superstition and vice. In place of their degrading fetichism, with its terrifying trials for witchcraft, they imparted the incomparable blessings of Christianity. They gave the natives a written language. They gave them schools. They cared for their children in orphan asylums. They built churches that stood out as continual beacons to lead men from belief in witchcraft with its horrible gidu and degrading gregrees, from polygamy, with its debasement of womanhood, from internal wars, that at times threatened the land with famine, into the pure light of Christianity. Through their influence polytheism has been broken, and men and women have been taught to look up to God and Christ for comfort and support. Their work cannot be measured simply in terms of churches and communicants, any more than leaven can be measured when the whole mass has been leavened. Material success they have had, as the staff of two bishops, thirty-six ministers, seventy-three stations, and three thousand five hundred and two communicants in 1922 abundantly prove; but their great, their abiding success lay in the creation and nurture of Christian character, in raising men and women from the degradation of heathenism, and inspiring them to live pure and Christ-like lives, in selecting from the ranks of those reborn men who, in their own turn should lead their country men to a fuller appreciation of the Gospel's glory. A native ministry has been raised up and trained, well qualified to carry on the work they died to begin; and, with the elevation of one of those men, Rev. Theophilus M. Gardiner to the Episcopate, a new era has dawned upon the mission. It is now under the Episcopal leadership of Bishop Overs, with Bishop Gardiner as his suffragan.

Looking into the future, the possibilities are enormous. Along a far flung coast, from Cavalla to Cape Mount, stands the Cross of Christ triumphant, and, in the interior, unknown millions but await its advent to throw off the shackles of paganism and Mohammedanism, and rise into the more

abundant life. Across the ocean there comes to us the same challenge that came to Savage, to Payne, to Minor and to Hoffman. "Let the Mission go forward, let it go forward more than ever," and, by God's help, so it will.

SECTION IX

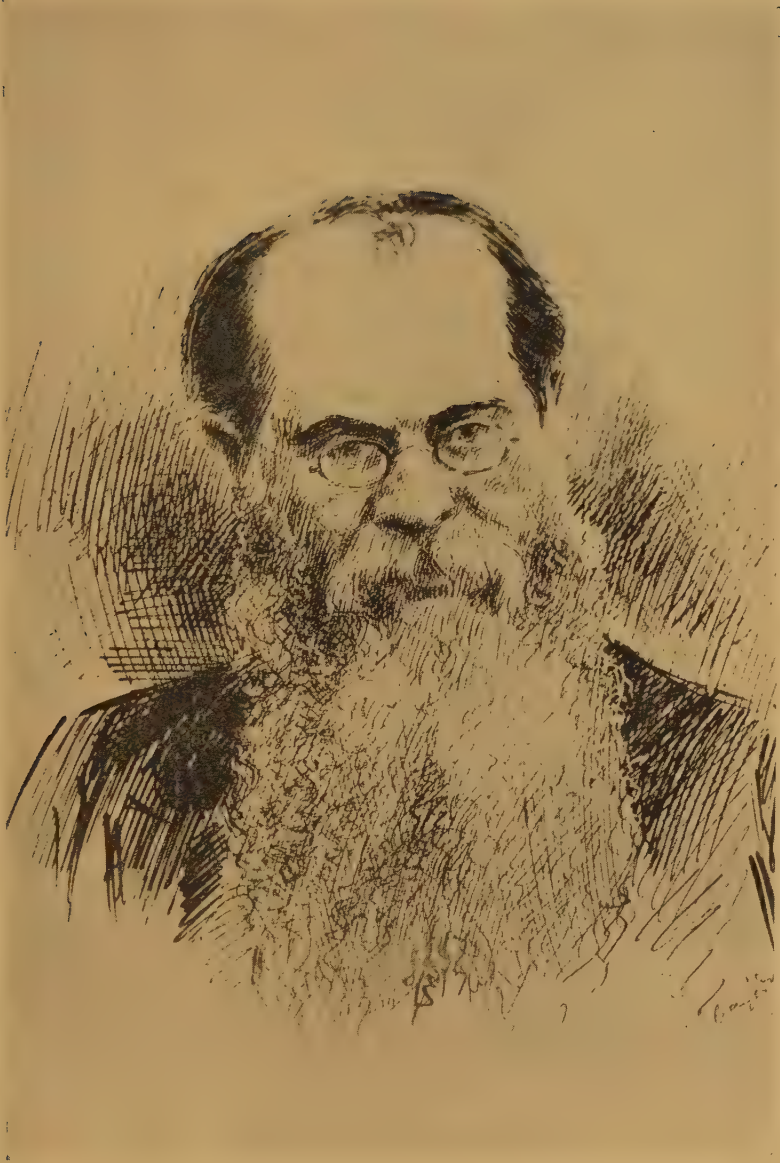
Chapter I—Part 4

The Work of the Seminary in Japan

REVEREND THEODORE N. BARTH, B. D.

In the Empire of Japan today one finds a religious organization which is known as the Nippon Sei Ko Kwai, which is, interpreted, "The Japanese Holy Catholic Church." It represents the Protestant Episcopal Church of the United States of America, and the Anglican Church transplanted into the Sunrise Kingdom. It is made up of seven dioceses and numbers its communicants in the thousands. These facts stand for a certain result, and it is our purpose in this article to examine the part played by the men of the Virginia Theological Seminary in the production of this result. Of course, we realize that this result is only a part of a larger program; namely, that of bringing the Japanese people into the body of Christ. We shall find that it is no small debt that the Nippon Sei Ko Kwai and the cause of Japanese Christianity owes to Virginia Seminary.

At the end of the report of the Foreign Committee to the Board of Missions at its annual meeting in 1858 we find a notice to the effect that there was an opening for missionary enterprise in the Empire of Japan, suggesting the establishment of a Mission in that country. This matter was brought to the attention of the Missionary Society by Bishop Boone of China, who quoted the opinion of certain officers of the American Navy as to the prospect of the field. In 1853 Commodore Perry had succeeded in opening the doors of Japan which had been closed to the world for hundreds of years. As a result of this action, Consul-General Townsend Harris of the United States had concluded a treaty opening certain Japanese ports to American residents, to go into effect July 4, 1859. Here was a land which knew not the



THE RIGHT REVEREND DOCTOR CHANNING MOORE WILLIAMS

Second Missionary Bishop of China and First Missionary Bishop of Japan, Class of 1855

Christ, and here was an opportunity to enter it in His name. The Foreign Committee decided that if men and means were available this opportunity should be accepted.

When the Board of Missions met in Richmond, Virginia, the next year, 1859, the Foreign Committee had acted on its decision. The report was made that there had been sent to Japan two promising and reliable Missionaries of the China Mission. These Missionaries were the Rev. John Liggins and the Rev. Channing Moore Williams, both of whom were graduated from Virginia Seminary in the year 1855. With them was sent Dr. Ernst Schmidt, as a medical missionary. These three men were to begin the Church's work in the Empire of Japan, acting under the jurisdiction of the Missionary Bishop of China.

Mr. Liggins and Mr. Williams were officially appointed for their work in Japan on February 14, 1859. By the end of July in that same year they were both in the field. Indeed it happened that Mr. Liggins was in Nagasaki before the treaty allowing foreign residents went into effect and even before he knew of his appointment. He had been working in Dzang Zok, China, where on one occasion he was severely beaten by a mob. His health was naturally poor, and this treatment so incapacitated him that he felt it necessary to go off somewhere to recuperate. Strangely enough he chose Nagasaki, Japan. There was, of course, some difficulty about his landing, but the Governor of Nagasaki desired to have some official interpreters trained in the English tongue, and in this Mr. Liggins was able to be of service. It was in this way that our first Missionary got a foothold in this self-isolated land. He writes at the time that he was profoundly impressed with the Japanese and hoped to be able to stay among them. When he finally received the notice of his appointment he felt that the hand of God had been at work in all that had transpired and that he had indeed received the divine call. Mr. Williams was still in China when he received news of his appointment. He set sail almost immediately and joined Mr. Liggins in Nagasaki, July 1859.

Six years, therefore, after the opening of Japan, two Christian Missionaries were established in Nagasaki. This was not

the first time that Christianity had come to Japan. Back in the Sixteenth Century a Mission had been begun by the great Francis Xavier, and the work had grown to large proportions. But that movement was stamped out in blood, and at the time of which we are writing it had been dead for two centuries. This introduction of Christianity in 1859 was absolutely new and fresh. It found nothing of the past on which to build. The only thing that early attempt to establish Christianity had left was perhaps a bitter feeling on the part of the Japanese people against it. From the point of view of the modern world, John Liggins and Channing Moore Williams mark the beginning of Christianity in the Japanese Empire. We can point with some pride to the fact that the Protestant Episcopal Church of the United States sent the first Protestant Missionaries into Japan and the Virginia Seminary can be proud that these Missionaries were her sons.

Two other Churches in the United States also took advantage of Consul-General Harris' treaty. On October 18, 1859, Dr. J. C. Hepburn of the Presbyterian Church landed at Kanagawa. Two weeks later came the Rev. S. R. Brown of the Reformed Church of America, and still a month later the Rev. Dr. G. F. Verbeck, of the same Church, arrived. But when these men arrived, our men were already in the field and had begun activities. We might also note that Mr. Liggins and Mr. Williams put us far in advance of any other branch of the Anglican Communion so far as Japan is concerned. The first Missionary from England was the Rev. George Ensor, of the Church Missionary Society, who went to Japan in 1869. So, from the point of view of the modern world, we can say that Virginia Seminary sent the first Christian Missionaries to the Japanese people, and, so far as the Protestant Episcopal Church is concerned, the only Missionaries in twelve years.

But we can not measure the priority of these men merely in point of time. The Foreign Committee said that it had appointed "promising and reliable Missionaries." John Liggins and Channing Moore Williams certainly fulfilled the promise. By these two men the first foundation stones were laid on which the Japanese Church was later to be

built. And indeed to Mr. Williams, if to any one man, the Nippon Sei Ko Kwai can be said to owe its life. We shall turn to examine their work somewhat in detail.

Our first representatives in Japan were primarily Missionaries of the Christian religion. But their establishment in that country did not mean that they began teaching Christianity as soon as they landed. That would have been absolutely impossible. To begin with, the Japanese had not willingly opened their doors to the outside world, and after they were opened they were very reserved about having dealings with the foreigners. About the only appeal that could be made to them in the beginning was the appeal of trade relationship. They wanted to avoid foreign customs and looked with suspicion on anything that seemed likely to disturb the old order of the land. And they were especially afraid of Christianity. Their minds went back to the first time this foreign religion had come to their shores and they thought of the horror of the persecution that had taken place and, moreover, remembered that Christianity had attempted to betray them politically to certain European powers. Therefore, Christianity was expressly forbidden. Edicts were posted in the towns, offering rewards for the detection of Christians or of any one having religious dealings with Christians. An imperial edict forbade the faith and promised that the High God himself would pay for a violation of this law with His head. One judge in Nagasaki proclaimed that he could tolerate anything save opium and Christianity. This was the sort of atmosphere into which the Church's Missionaries had come to carry the faith.

So we are not surprised that they did not begin with a campaign of open evangelization. Their method had to be indirect and the most they could do was to make things ready for the time when more freedom should be allowed. Of course they tried to win the confidence of the people and did not fail to speak of religion where the opportunity presented itself. But chiefly they spent their time in mastering the language and preparing religious literature. They also did all they could to help the people in legitimate pursuits. But there was no open Christian work.

We should mention, however, a process of indirect evangelization which was employed. Although Mr. Liggins' primary task was the instruction of a class of Japanese interpreters, we find him also very active in the sale of certain books. He reports the disposition of several thousand of them. These books were of an historical, scientific and geographical nature, written largely in Chinese, but they also contained Christian elements and occasional references to the Scriptures. This was a subtle way of sowing seed and in certain respects it bore fruit. Interest was aroused here and there by these chance references, and the result was the sale of twenty copies of the New Testament and about forty other religious books. But although a Japanese occasionally showed some sign of conviction, the fear of detection held him back. This was the extent of evangelization in this period.

There was nothing, however, to prevent the practice of Christianity on the part of foreigners living in Japan. In this they were protected by the treaty. Soon after their arrival Mr. Liggins and Mr. Williams began to hold services for the English and American merchants living in Nagasaki. As a result of this there was a church built in 1861, which was the first Protestant Church in Japan. This is interesting as marking the beginning of the Church's services in a foreign land, but perhaps of greater interest would be the speculation as to the influence of this Church as a leaven in the lump. This influence of course can not be measured.

But this beginning of the Mission was destined to receive a severe reverse. We know that both Mr. Williams and Mr. Liggins were in poor health when they went to Japan. Finally in August, 1860, Mr. Liggins was compelled to leave the field on account of his illness. He went to England to recuperate, with the hope that he would soon be able to return to his work among the Japanese. But years passed by and he did not return, and at last, in 1869, he resigned from the Mission. His period of service in Japan was very short, being only a little over a year. But it was a period of real service. His activity during that short time did much to make a beginning of the preaching of the gospel to the Japanese. We have already noted some of his labors. There is one

other thing we must mention, his work in preparing the way for the study of the Japanese language. He compiled a book known as "One Thousand Familiar Phrases in English and Japanese," which book was of great value in the approach to the Japanese tongue. We may well conjecture what might have been the influence of John Liggins, had not his term been cut short by illness.

Dr. Schmidt's period of service was also short. The Foreign Committee reported the suspension of his labors in 1862, and shortly after his return to America he resigned his appointment. As was the case with Mr. Liggins the cause was ill-health. So, by the middle of 1862 two of the three Missionaries were gone, and the Church had only one representative left in Japan, Channing Moore Williams. And, until 1871, he was the only man in the field. A large portion of this article must, therefore, be devoted to him. It would be impossible actually to measure his influence, but we feel safe in saying that to no other one man does the Japanese Church owe so much.

The History of the Church's Mission in Japan between the years 1861 and 1871 is the history of Mr. Williams' life. His position was not an easy one. He found himself alone in a land where the faith he stood for was under a severe ban, and, so far as his work was concerned, there was not much visible sign of progress to encourage him. But Mr. Williams was not the man to live in the present alone, he had the happy faculty of future vision. To the superficial mind it would have seemed perhaps that nothing was being done, but he felt the stirrings of future life even in the early beginnings. The Church owes a debt to this man; he held her line on the Japanese frontier when the strife was the hardest, and he held it alone. After the removal of the edict against Christianity in 1872 progress was comparatively easy. But this early period of the plowing of the land was one that required real courage and tenacity to "carry on."

Mr. Williams continued the work that he and Mr. Liggins had begun. Services were held regularly in the little Church for English and American merchants. Apart from this the chief work was the study of the language and the preparation of books in Japanese for distribution. The

books that had been distributed were largely in Chinese. Many of the Japanese could read Chinese, but most of them could not; so Mr. Williams began translating these works into the native tongue. Early in the period he reports that he has translated the Creed, the Lord's Prayer, and the Ten Commandments. Later we find him at work on Chinese tracts. But there was also some evangelization in the period; whenever the opportunity offered itself Mr. Williams entered into conversation on matters pertaining to the faith. These opportunities were just chance occasions, however. Nevertheless, little by little, the land was being prepared and here and there no doubt some seed was sown.

But it must have been very difficult at times to go on, at least with any degree of hope. Every year the report of the Japanese Missionary ended with an appeal for help. He begged for someone to assist him in this work of preparation, but no one volunteered. And moreover his work was showing little visible result. Our Missionaries had been in the field seven years before a single Japanese was baptized; the first baptism took place in February, 1866; the candidate was a Samurai of Hiogo. Of course we remember that the penalty of death was attached to the acceptance of Christianity. But by 1866 the feeling against Christianity was on a marked decline and the edict was beginning to be less strictly enforced. Mr. Williams writes about this time that his position was thoroughly known and that he had begun to go about definitely and openly to read and talk with the people. There were several houses to which he went regularly once a week, and he expresses the hope that he might be able to develop cottage lectures in them.

We have said that Mr. Williams was the only Missionary of the Church in Japan from 1861 to 1871. This is true, but we ought to add here that even he was not there all the time. In 1865 the Church received word of the death of Bishop Boone of China, who, it will be remembered, also had the supervision of the Missionaries in Japan. The General Convention of that year elected Mr. Williams to be his successor. Therefore he came to America in September 1866, and was consecrated in St. John's Chapel, New York, on October 3rd of that year. He was made the Bishop of China

with jurisdiction also in Japan. During this visit he spent some time in America lecturing on the Japan-China Mission, and also attending the Pan-Anglican Conference in England. It was not until 1868 that he returned to the Orient, arriving in China on the 14th of January of that year.

China and Japan taken together make quite a large Missionary District. When Bishop Williams was working in Japan alone he was able to do only a little for the spread of the Kingdom. It is obvious that even that little must of necessity have been seriously curtailed with the Episcopal jurisdiction of China added. He spent some time in China performing his Episcopal duties. But there was an organized Missionary staff in China; and after all Bishop Williams seems to have had the Japanese first in his heart. He had learned to love the Japanese people during those early days at Nagasaki, and his desire was to give his life to them. He made only occasional trips to Japan during his stay in China, but finally in 1869 he went to Japan and settled down in Osaka to live. The Japanese needed his presence more than the Chinese and he decided that it was best to have his residence among them.

The period from 1868 to 1872 was a stirring one in Japan. There was a spirit of revolution throughout the land. It was during this time that the Tycoon, or temporal Emperor, who was really a usurper, was superseded by the Mikado, the spiritual and real Emperor, and parliamentary forms of government began to appear. The upheaval was general and extended to all departments of life. There was even some persecution of native Christians; in 1869 and 1870 many of them were banished to the island of Yesso. But in spite of this the severity of the Edict was very much less acute. We find the Bishop doing open Christian work in Osaka in this period. But now that a new order of government was coming in, efforts were made to have the ban against Christianity entirely removed. In this effort Bishop Williams took some part. While in the United States in 1866 he petitioned the government to exert whatever influence it could to this end, and in Japan he worked with Mr. Parks, the English Ambassador, on the question. The result was that in 1873 the edicts against Christianity were

finally removed from the signboards. Of course this does not mean that the Japanese prejudice was eliminated, but the way to freedom was officially opened.

Bishop Williams carried on the work in Osaka until 1873. He fitted up a chapel in a room of his house there, and in this chapel an English service was held every Sunday. In this chapel there were four persons confirmed, the first confirmation in Japan. The year 1870 marks the appointment of the Church's third Missionary to the Sunrise Kingdom, the Rev. Arthur R. Morris, also of Virginia Seminary. He went out in 1871 and was located at Osaka. Two other Missionaries went the next year. In 1872 things were beginning to look bright indeed. The Church had a few converts, there was every indication that the ban against Christianity would be removed, and the banished Christians were beginning to return to their homes. Bishop Williams had founded a school for boys in Osaka, and upon his arrival Mr. Morris became the teacher of English in that school. There were only a few boys at first, but the school grew fast, and in 1873 there were forty-seven students and some of them were boarders. This school must be noted especially, as it is the beginning of St. Timothy's School in Osaka, and it is the first educational institution of the Church in Japan.

But this work of Bishop Williams' in Osaka was destined to be of short duration. He seemed to feel that he must go to the great city of this people he had come to serve—Tokio. He removed there in 1873. As we have said, his heart was in Japan, and his desire was to give his whole life to the Japanese. He felt that he could not adequately care for Japan and China both. It was for this reason that he petitioned the American Church for a division of his jurisdiction. The petition was granted; in 1874 Bishop Scherechewsky was appointed to China and Bishop Williams was made the Bishop of Yedo or Tokio. He had now become the Bishop for Japan alone, and there was never a truer Bishop in every sense of the word.

This appointment of Bishop Williams to be Bishop of Yedo is synchronous with a turning point in the life of the Mission. The field had been plowed, largely by one man, and now other laborers come in to help sow the seed and

reap the harvest. Where there had only been one or two laborers, now there are many. And this requires some change in the trend of this article. For up until this time we have had no others but Virginia Seminary men to reckon with. From now on, there are many men to be taken into account only part of whom are within our scope. We must, therefore, turn to discuss the labors of particular men. Thus far the sons of Virginia Seminary have carried the whole burden; from now on they are simply the co-workers of men from the whole Church. And in turning to particular men we deem that our first task must be to carry to a conclusion the work of the Japan Mission's greatest man—Bishop Williams.

Obviously we can not follow in detail and chronological order everything that took place in Bishop Williams' Episcopate. We can simply assume the things he did as director of his staff of workers and in the performance of his Episcopal Offices. If we should attempt to give a complete record of his work, we would have to take in the history of the whole Japanese Mission of the American Church down to the time of his death. He stood behind everything that was done, if indeed he was not actually engaged in it. We shall, therefore, attempt to record only the outstanding things.

Let us first examine his religious work. The first thing we must realize is the impossibility of measuring it with any degree of accuracy. As in Osaka the first thing he did in Tokio was to turn one room of his house into a chapel; in this room Trinity Church, Tokio, had its beginnings. Along with his Episcopal duties, and these duties included for a while the care of the S. P. G. districts of Bishop of Hongkong, he did the work of an evangelist, and at one time we find him acting as the pastor of two Churches and one Missionary District. During his Episcopate many Churches were built and many out-stations opened. It would be impossible to record every work of this sort that the Bishop did. Perhaps we ought not to try to classify any group of activities as religious, for with Bishop Williams, every labor had a spiritual end in view. We would not want to try to measure the religious influence of this man by statistics. His spirit left its mark everywhere; it was a source of conviction to

the Japanese and a source of power to his fellow workers—and none labored more than he did. It is literally true that whatever was done in the Japanese Church at this time was his work either directly or indirectly.

A second contribution was in the way of education. In February, 1874, soon after Bishop Williams went to Tokio, he established a school for boys with five pupils in attendance. This was a small beginning, but the school grew rapidly, and in 1876 there were five pupils baptized. Unfortunately this same year, the building was destroyed by fire and the school had to be suspended. Nevertheless, in 1878, the school was re-opened in the house of Mr. J. H. Quinby, one of the Missionaries residing in the city. Finally, in 1872, a fine brick building was erected and the school began in very earnest. This is the history of the beginnings of St. Paul's School, Tokio, and there are few, if any, institutions in the Japanese Mission that have had a wider and a finer influence. Many of the Japanese who have become Christians date the beginning of their faith during their stay in this school; many of the Japanese clergy have been converted and have received their first training in this school; and it is remarkable how many prominent men in Japan have it for their Alma Mater. It is to be noted that soon after the brick building was built, Bishop Williams took up his living quarters in one of the dormitories; and much of its great influence goes back simply to his presence.

In the same connection another institution should be mentioned, namely, the Trinity Divinity School. This school was founded as a result of a conference in 1879 which was attended by Missionaries from the Church Missionary Society, the Society for the Propagation of the Gospel, and the American Church Mission. Its program included students from both the English and the American Church. The training of a group of native clergy was one of the things that Bishop Williams had always urged and advocated. It is natural that he should have played a very prominent part in this movement, and when the school opened in July 1878 we find him as its president and also professor of the New Testament.

Missionaries to Japan

Rev. James L. Patton
Rev. Arthur R. Morris
Rev. Henry C. Collins

Rt. Rev. Channing Moore Williams, D. D.
Rev. Henry D. Page
Rev. John Liggins

Rev. John C. Ambler
Rev. Isaac K. Yokoyama
Rev. John T. Cole

Another field in which Bishop Williams was very active was the preparation of Christian literature for the use of the Japanese people. We have already noted some of his labors in this respect, and every now and then our sources tell us of some new work he has done. In 1872 he reports the translation of certain parts of the Prayer Book. In 1874 we find that he has translated the responsive portions of the service and "Rock of Ages." There was a meeting held in 1878 in which our Missionaries joined with the men of the English Church to arrange for the formation of one Prayer Book for use in Japan. In this movement the Bishop was a leader. A committee was appointed to translate and arrange the services of Holy Communion, Baptism, and Confirmation. But in the Morning and Evening Prayer and the Litany, work already done was authorized. The work that Bishop Williams had done was of great service in this task.

We must mention one other great movement of the Japanese Church which took place during Bishop Williams' Episcopate, and in which the Bishop played a prominent part. One of his fundamental ideas was that there should not be an American Church in Japan, or an English Church in Japan, but a Japanese Church. We have already noted one step in this direction in the formation of the Japanese Prayer Book. A second step was taken when on May 3, 1868, at a meeting of the Church Missionary Society in Osaka, it was proposed to combine the work of the Church Missionary Society, the Society for the Propagation of the Gospel, and the American Church Mission. The outcome of this was a meeting in St. Paul's College, July 8, 1886, over which Bishop Williams and Bishop Bickersteth (the latter of the English Church) presided, and at which there were present three members of each Society. It might be noted in passing that Virginia Seminary had two of the three men representing the American Church, the Rev. H. D. Page and the Rev. J. T. Cole. This meeting drew up a body of Canons and a Constitution which were adopted with some modifications by the first General Synod of the Japanese Church, February 8th, 1887. This is the birth of the Nippon Sei Ko Kwai. It is interesting to know that the constitution

of the Japanese Holy Catholic Church antedates by two years that of the Japanese Empire.

In 1889, shortly after the meeting of the second Synod of the Nippon Sei Ko Kwai, it happened that one of the American Missionaries in Japan was setting out for America to attend the General Convention of that year. Bishop Willams gave this man a letter, which was to be presented to the House of Bishops. No one was aware of the contents of the letter, and we can imagine how great was the surprise when it was learned that Bishop Williams had resigned his jurisdiction and that the House of Bishops had accepted the resignation. But it was only another manifestation of the greatness of the man. He was sixty years of age; he had spent thirty years in this field of labor, and had seen the work which he had begun form into a native Japanese Church. A new era had come in and a new policy was to be pursued, and the Bishop felt that a new and younger man should be the leader. He wanted moreover to give himself up to the spiritual needs of the Mission unhampered by routine. So he ceased to be the Bishop of Yedo and became an ordinary parish priest once more. The Rt. Rev. John McKim was his successor.

Although well up in years, after a visit to the United States, the retired bishop gave himself up to the work of the Mission. In 1895 he went to Kyoto, where he acted as priest in charge of both St. John's and Trinity of that city, Christ Church, Otsu, and St. Timothy's, Sakai. Then for a time he went to Osaka. Here he had certain ministerial duties and in addition classes in Liturgics and Church History in the school for Bible Women. During this period also he opened new missions in the provinces of Echizen, Tanba, and Tango. A little later he went back to Kyoto where he spent the rest of his time in the Japanese Mission. We find that on returning to this city he built a house for himself, the first one for his own use during his whole stay in the country. He took charge of Holy Trinity, Kyoto, until the return of the Rev. J. L. Patton from America, in 1900. When Mr. Patton took charge and Bishop Williams was released he immediately began a new work in Kishiwada. From this we see the nature of his work during his last years.

It was perhaps the most busily engaged period of his stay in Japan. It seems as if he felt his end drawing near and he wished to concentrate all the energy he had left on the labor he had begun.

The old Bishop was failing fast, but he would not give up. Bishop Partridge wanted to put other men in charge of certain mountain missions that he had, but he never missed a visit. In 1903 he again returned to America for a rest, but in 1904 we find him back in Kyoto. His age seems to have been no concern; he took charge of St. John's, Kyoto; Christ Church, Otsu; and St. Paul's, Kishiwada. And with all this a good deal of his time was spent in his study, in an attempt to finish his "Church History Decalogue" for the education of laymen. This period also marks the fulfillment of one of his long-standing desires. He had long wanted to see a new church building at St. John's, Kyoto. In 1906 he himself bought a lot in Gojo and began to build. On May 16, 1907, the new Church was consecrated.

In March, 1908, he left Kyoto to go to his mission at Kishiwada. While making a change of trains in Osaka station he fell in a faint. He was revived by the trainmen, but then could not recall where he was going. The station authorities called all the stations on the line, but he could not remember his destination. Finally a young man of his Church at Kishiwada found him and took him on. It was his last visit. He now realized that he would have to give up the work, and, lest he should be a trouble to those in Japan who would have to take care of him, he decided to return to America. He sailed on the "Siberia" April 30, 1908. No one knew of his departure save the Bishop and his own faithful servant. Thus ended the ministry of Channing Moore Williams, the first Bishop of Japan. He died in Richmond, Virginia, December 2nd, 1910 and was buried there in Hollywood Cemetery by Bishop Gibson.

We said that it was thus that the ministry of Bishop Williams ended. And so it did so far as that ministry was carried on in the flesh. But that ministry will never cease for those who come under its influence. Let us hope that the Japanese Church will never know its end. The ministry

of the early Christian Saints still lives and so should that of Channing Moore Williams live forever. His character has written itself deep on the Japanese heart and they will never forget him.

For many people, apparently, the Age of Saints has passed. For the title to be applicable it seems that the character must come out of the past—a past that is far distant and oftentimes with the addition of a mythical haze. Perhaps we would do well to turn our eyes from that far-off vision and look to things around us. We are apt to neglect the Saints of our own day. We think easily of St. Francis, but the first Missionary Bishop of Tokio is apt to remain just the Rt. Rev. Channing Moore Williams. And doubtless, as those who knew him reveal, he himself would prefer to be just plain Bishop Williams. But if anyone ever deserved the Church's honor, for purity of Christian life and unreserved devotion to Christ's service, that one is the first Bishop of the Japanese.

We turn now to the second part of our narrative. Bishop Williams is to such a degree the outstanding figure in the Japanese Mission field that we feel justified in having given the whole of the first part of this narrative over to his work. It is our purpose, now, to turn to the other representatives of the Seminary who have labored in the Japan Mission of the American Church. We shall not attempt in so doing to follow the running history of Japanese Christianity, but simply to take up each man separately and discuss briefly his work and influence.

The first name that we shall mention is that of the Rev. Arthur R. Morris. Mr. Morris went out to Japan in 1871, and settled in Osaka where he worked in collaboration with Bishop Williams until the removal of the latter to Tokio. While Bishop Williams was of course the founder of the work in Osaka, the Church there owes a great deal to Mr. Morris. He began his work as a teacher in the Boy's School and in addition to this, carried on extensive evangelism. Mr. Robert W. Andrews, in his book "The Japan Mission of the American Church" pictures Mr. Morris as preaching from the steps of St. Barnabas' Hospital. By 1882, when he came to the United States for a furlough, he was able to

report a very progressive Mission. Upon his return to Japan, however, he seems to have been transferred to Tokio; in 1885 we find him teaching in the Catechetical School there and also giving a few courses in the Divinity School. In addition to this he held from time to time such positions as the treasurership of St. Margaret's School and the treasurership of the Mission. The rest of his period in the Mission field was taken up with this sort of work. Perhaps we could best characterize him in his last days of labor as the Professor of New Testament Exegesis in the Divinity School. His work, both in evangelism and teaching, is very highly spoken of. In the former he had somewhat of a drawback in his natural shyness and reserve, which finally induced him to give up evangelistic work; as a teacher of the New Testament he followed the peculiar method of covering only a few verses a day and a part of a book in a whole year, but students who sat under him bear witness that his instruction and teaching was always of the greatest value.

The next representative of Virginia Seminary in Japan was one who came to the Seminary from Japan—the Rev. Isaac K. Yokoyama. He was a student in one of our American Colleges, and during his student days decided to enter the Christian Ministry. He chose Virginia Seminary as his place of preparation, and from there he was appointed in 1877 to work among his own people. Mr. Yokoyama is the first native clergyman of the Church and of course the first to come to the Virginia Seminary. But after he returned to Japan his term of service was very short. In 1879 we find that his labor was suspended because of ill-health, and in 1880 he was deposed from the Ministry by his own request. This may arouse some wonder in our minds, but we can understand that it should have taken place when we know that his physicans declared that his powers of mind were impaired by overstudy. His term of service was too short for us to attempt any estimate of his contribution, but we are glad to know that from Virginia Seminary went out the first native minister of the Japanese Church.

The year 1883 marks a third appointment to Japan from Virginia Seminary—the Rev. John Thompson Cole.

He went out to Japan soon after his graduation, but only for a short time, and in 1885 we find him back in the United States. This return visit however was made under the guiding influence of love and in 1887 we find him back in Japan with his bride. For Mr. Cole there is only a little over one whole term of service to record, but that short time was literally packed with many and varied activities. He was located in Tokio, and the report of 1888 finds him working in Trinity Chapel and Christ Chapel, and in addition acting as evangelist for the outlying districts of Kumagaye, Honshika, and Ogawa. And then we must mention his work as a teacher: he taught in certain non-Christian schools of the city and in one of them developed a large Bible Class. Furthermore Mr. Cole has to his credit the establishment of a new work, Grace Chapel, in a section of Tokio known as Bancho. And it should be also noted that he was Secretary of the Standing Committee, Treasurer of the Mission, and for a time teacher in the Divinity School. This is indeed a record of intense activity; we have said that the length of the term was short, but we shall have to measure it in terms of the amount of service. In 1892 Mr. Cole returned to America, and in 1894 he definitely resigned from the Japan Mission and accepted work in the Diocese of Maryland. With a record of active service such as he has, Mr. Cole can certainly be reckoned to have left a mark in the history of the progress of the Nippon Sei Ko Kwai.

Next in order comes the Rev. Henry Deane Page. Mr. Page graduated from the Seminary with the class of 1882, and was appointed to the Japan Mission in 1884. The first few years of his stay in Japan were taken up with the study of the language in Tokio. But he was not without some other work. During the first part of this period he taught in a large Japanese private school and in it organized several Bible Classes, one class of boys having as many as a hundred members. He went from this school to one of the Japanese higher schools, in which, strange to say, he was invited to teach Christian Moral Philosophy at the request of the Japanese owner. In this school also he developed a large Bible Class. But Mr. Page's chief work was not done in Tokio, but in and around Osaka, to which place he was trans-

ferred in 1886. We cannot in this paper do more than mention some of the things he accomplished. He did some work in the city, particularly at St. Timothy's and St. Paul's, but his chief field was in the out-stations, Nara, Obama, Yamato, and many others. The Church of the Holy Comforter at Wakayama at the entrance of Osaka Bay owes him a special debt as it was during his regime that the Church was built. Bishop Williams, writing of him at this time, says "Mr. Page is working like a Trojan and seems to be in his element with his hands full!" Bishop St. George Tucker brings out the fact that many of the Churches of the Osaka district point back to Mr. Page as their founder.

Having displayed such remarkable ability in the out-station work in the Osaka region, Mr. Page was returned to Tokio in 1889 and placed in charge of the country stations of that region. In July of that same year he came to America, but the year 1890 finds him back in Japan carrying on the work just mentioned. In addition to this he taught in the Divinity School, took care of the business of St. Margaret's School, and held classes in the Bible School for Women. About 1894 he was transferred again to Osaka, and in 1895 was made Archdeacon over that district. In 1897 he returned again to America, and never went back to Japan.

The above record is enough to show that the Rev. Henry Deane Page was a very unusual man. It was within his power to attain to the highest positions the Japanese Church had to give, and one of his fellow-workers says that he certainly would have attained them if he had not gone. Bishop St. George Tucker calls him one of the most influential missionaries Japan ever had. He was a man who could win the confidence of anybody, and one who inspired admiration everywhere by his personality and sterling character. The people to whom he ministered had the greatest affection for him, and in various parts of Japan today there are those who look back to days when Mr. Page lived among them. For what he did while in the field the Church and the cause of Japanese Christianity owe Mr. Page a debt, and we feel that the Church indeed suffered a great loss in losing him.

Four years after Mr. Page's appointment, Virginia Seminary had another son ready for Japan, the Rev. John Cary

Ambler. He arrived in Japan in September, 1889. After a year in Osaka, spent in studying the language and teaching English to a few classes of Japanese, he was moved to Kyoto where he began his Mission work in earnest. His work was largely evangelistic, and in this field he had great success. It is remarkable to note how large a portion of the Japanese Mission came under his influence. He worked in Kyoto and cared for three out-stations of that city, and after 1891 went to Tokio, where he was assigned a preaching place in the Bancho district. While engaged in this work he visited many towns and cities in the vicinity and in two of them, Kawagoe and Kumagai, he built chapels. We could not begin to follow Mr. Ambler chronologically. His was a long period of service, lasting nearly twenty-five years, not counting the time spent on furloughs. During that time, in addition to the places already mentioned, he served Hirosaki, Aomori, Hachi, Morioka, and Wakayama. The station at Wakayama was the last one he held, and in this work he was especially successful; the property was improved, the congregation was built up, and although when he went there he found the Church weakened by factions, when he left it was united and flourishing. Mr. Ambler's was a long period of service and we feel a very splendid one. His fellow missionaries speak of his efficiency. He was given difficult tasks, but he always did them well. His chief gift was in the field of evangelism; he seems to have had a great capacity for influencing individuals. In July 1918, he left Japan after his long period of service, and by request was retired from the Mission. But he is still represented in Japan, for his daughter, Miss Marietta Ambler, is a leader in developing Christian kindergartens among the Japanese.

The next man on the list is the Rev. J. Lindsay Patton, who went out to Japan in November 1890. His first station was Maebashi, a large town, sixty miles north of Tokio. At this place he did a splendid work; indeed Maebashi may be called one of Mr. Patton's great accomplishments. He was not the founder of the Mission there, as it had been opened by Mr. H. S. Jeffreys, but for its success it owes a great deal to him. It was during this period also that he earned the acknowledgments of the Japanese for

his labors in the garrison at Takasaki, during the war between China and Japan. After three years he was moved to Nara, another very important point of the Mission. Here he seems to have been the overseer of the work of the whole region, having eight Mission stations in his charge, and a staff of six Japanese laymen and four Bible women to assist him. The Church School for Boys at Nara was also under his care. His next and last station was Kyoto, where he performed very active service. His duties included Holy Trinity Church, the treasury of the Mission, the Presidency of the Standing Committee, and three or four out-stations around Kyoto, such as Otsu, Obama, and Kishiwada. Unfortunately the health of his family forced him to give up his work in the Mission Field; he returned to the United States in 1905, and in May 1906 he finally resigned from the Mission. Rev. H. C. Collins, of the class of 1893, next appears as a worker on the Japan Mission Staff.

We come now to the second Japanese who went back from Virginia Seminary to preach Christ to his own people, the Rev. Jacob Kobayashi. He returned to Japan in 1894. It is not easy to follow all of Mr. Kobayashi's movements in our sources, but we shall be able to give some estimate of his work. The early part of his ministry seems to have been spent with Bishop McKim in Trinity Church, Tokio Diocese; but his chief work was in connection with the Church Schools in Japan. His name is closely associated with St. Margaret's School, Tokio, of which he is the Rector today. At first he had charge of the academic side of the school also, but later he turned this over to Miss Gertrude Heywood, himself retaining the chaplaincy. He was also a teacher in St. Paul's College and professor of Apologetics in the Divinity School. Mr. Kobayashi is a scholar, and one who lays a great deal of emphasis on the intellectual side of Christianity. He is counted a specialist on the History of Religion, and we find him a prime mover in the publication of a Magazine (not official) devoted to the study of Theology. He is doing a great deal towards satisfying one of the Japanese Christian's greatest needs, the rational justification of Christ to the Japanese mind. His fellow workers speak of him as most efficient in every

labor, and a man beloved by all, especially by those who have come to his country from a foreign land. He has assimilated Western ideals and customs as no other Japanese in the Christian Church, and today, we find him still trying to bring the best of that Western Civilization to his own people.

And now we turn to the year 1899. This year stands out with special prominence in the Missionary Annals of the Seminary, and certainly it is a year that the Nippon Sei Ko Kwai should never forget. In this year the Seminary showed increased Missionary activity in all fields of service and Japan was blessed by the coming of three splendid Missionaries, the Rev. John A. Welbourn, the Rev. James J. Chapman, and the Rev. Henry St. George Tucker. All of them have made fine contributions to the cause of Japanese Christianity. We shall discuss their work in the order in which they are named.

The Rev. Mr. Welbourn spent his first year or so in Japan in Kanazawa studying the language. He was then sent to work among the students of the Imperial University, Tokio. Some work had already been done in this field by the Rev. B. T. Sakai, a deacon, who had established a sort of "fraternity house" for the students. When Mr. Welbourn went there he joined forces with Mr. Sakai, and together they carried on this important labor. A chapel was arranged in Mr. Welbourn's dining room, and an altar was erected that could be shut up in a closet to save it from possible irreverence at such time as it was not in use. The outcome of this labor is St. Timothy's Church, the prettiest Church in Japan. The work began with nothing; now it is a strong, self-supporting congregation. Its local membership is only about ninety, but the service it renders in bringing Christ to the students of the University is immeasurable. This is still Mr. Welbourn's work, the only difference being that the Japanese priest is now in charge. We should also mention that Mr. Welbourn has taught in St. Paul's College. This work must certainly be counted a noteworthy contribution to the Mission's progress. It is only one work, but what field of labor could be more important or have the possibility of more fruitful results? Mr. Welbourn had one chief task,

Missionaries to Japan

Rev. John Armistead Welbourn
Rev. J. Hubard Lloyd
Rev. Louis A. Peatross
Rev. James J. Chapman
Rev. Norman S. Binsted
Rt. Rev. Henry St. George Tucker, D.D.
Rev. Jacob K. Kobayashi, D.D.
Rev. Paul N. Abe
Rev. Roger A. Walke

and that a very important one which he has performed with conspicuous ability.

There were given to the Church in its first days "some evangelists" and it is in this category that we shall place the Rev. James J. Chapman. Bishop St. George Tucker speaks of him as one of the mainstays of evangelistic work in his district. He was first located at Kanazawa, and of his work there Robert W. Andrews writes "Kyoto diocese has no greater returns than those made by this Mission, and the Bishop speaks of it in glowing terms." The year 1908 finds Mr. Chapman in Nara, for the purpose of developing the work in the Yamato province. And in this field he did a large work, at one time having as many as twenty stations. From Nara he went to Kyoto to take charge of the country work in the neighboring provinces. And it is in this sort of labor that we find him today. We can not put our finger on any specific work as in the case of Mr. Welbourn, but there is no measuring the influence of a man of Mr. Chapman's talents and ability.

The third of the 1899 group of Japanese Missionaries was Henry St. George Tucker, the Bishop of Kyoto. His first work in Japan was at Hirosaki with a short period at Aomori. The nature of this work was evangelistic, and in it he was very successful. During this period Japan was stricken with famine, and Mr. Tucker was put in charge of relief funds from America. His untiring activity in this labor, coupled with his ability to cover much territory, earned for him a reputation. About 1903 he accepted a call to the Presidency of St. Paul's College, and with it the charge of All Saints', Kudan. Under his care All Saints' grew from a struggling little Mission to a thriving church, housed in a new brick building. His chief work however was in connection with St. Paul's College. No man has had a larger influence in developing this most important work than St. George Tucker. We have already spoken of the founding of St. Paul's College under Bishop Williams, and of the large place it holds in Japanese life. Under Mr. Tucker's presidency it grew almost phenomenally, its curriculum and standards were elevated, and the number

of students increased to many hundreds. And this growth was largely due to the president's personal influence, an influence which worked in a large measure indirectly. In St. Paul's the influence was largely transmitted through the teachers; they were the group to whom he could best appeal, and the inspiration and intellectual guidance that passed from him to them was one of the chief factors in the upbuilding of the school. We can not over-estimate a work of this sort, for there can be no greater service for a man to perform than to train and inspire men for leadership. When he was accomplishing work of such great value at St. Paul's, we perhaps wonder a bit that he should have given up this work even to accept a Bishopric. But when Bishop Partridge was transferred to West Missouri in 1911, the President of St. Paul's College was chosen to take his place in Kyoto, and he accepted. He was consecrated March 25, 1912. It was simply the transfer of the gift of leadership to a larger field. For what he was to St. Paul's he is now to the whole Missionary District of Kyoto, and indeed it may safely be said that the influence extends to the whole Japanese Church. Bishop Tucker is a man of great vision, a leader of leaders, and a trainer of leaders who realizes his harvest in future results. We feel that we can not speak too highly of the kind of work he has done for the cause of Japanese Christianity, and indeed for Japan. One of his contemporaries, speaking of him, says "He has been behind all the leading movements in Japan for many years."

The next man to go out to Japan from Virginia Seminary was the Rev. Roger A. Walke in 1904. He seems to have gone out specifically for work in St. Paul's College, where he was stationed contemporaneously with St. George Tucker until 1910. He left a decided impress on the life of the College. He lived in the dormitory and was very successful in Christian work among the students. We have already mentioned the growth of St. Paul's under Mr. Tucker's Presidency; and Bishop Tucker himself speaks of the service rendered by Mr. Walke in promoting this growth. After 1910 he spent a year at Kawagoe, but in 1911 he was transferred to Hachioji, where he spent several years in evangelistic work. In 1914 he was again

put in position to work among students when he was transferred to St. Mary's, Kyoto, connected with the University there. This work was just as successful as his work at St. Paul's. When he left St. Mary's he left it developed to such an extent that it could be turned over to a Japanese pastor. We feel that we are touching Mr. Walke's chief contribution when we speak of his influence on the student class of Japan. St. Paul's College and St. Mary's, Kyoto, are our witnesses. He had the ability to enter into the lives of the students and thereby to bring them into contact with Christ. In 1918, however, he gave up his Missionary appointment, and is, at the time of writing, rector of St. Mark's-on-the-Hill, Pikesville, Maryland.

Since Mr. Walke there have been four other men to go out to Japan from Virginia Seminary. Most of these men have just made a beginning of their labors, and we can not speak of them in terms of the complete records we have had in the other cases. The Rev. J. Hubard Lloyd was the first in 1908. He went to St. Paul's College as a teacher, where he did very good work, and attained added glory because of his prowess as a baseball pitcher. Unfortunately about 1915 he was injured in a volcanic eruption and was forced to spend several years in this country. Nevertheless he returned to Japan, and since his return has been carrying on very successfully, with his Japanese aids, the Mission work in Wakayama. The second man is the Rev. Louis A. Peatross, who landed in Japan, July, 1913. Mr. Peatross was in Japan only four years, but in that time he was very active. He taught in St. Paul's College, and for a time acted as its president. He was also in St. Mary's, Kyoto, and Toyama, and in the latter place he opened a new work. Many other stations might be mentioned that he served, but unfortunately in 1917 he was forced to leave Japan on account of his wife's health. Third in this group, was Rev. Norman S. Binsted, of whom his Bishop speaks in very high terms. He, too, left Japan after only a few years of service, but in 1922 was called to Holy Trinity Cathedral, Tokio, and to accept this work returned to Japan. The last of the group is another native of Japan, the Rev. Paul Norborn Abe who returned to his country in 1916. For a time

after his return he was stationed at Wakayama, and from there he was transferred to St. Paul's, Osaka, where he still is. Under his care St. Paul's has grown from a weak mission to a strong self-supporting Church.

This brings the history of Virginia Seminary's work in Japan down to our own day. It is not necessary that we should summarize—the above record, we hope, will speak for itself. It is obvious that Virginia Seminary's sons have played no small part in the making of the Japanese Church. When Christianity entered the Sunrise Kingdom in our modern age, we recall that Virginia Seminary was its bearer; and we have seen the Seminary taking a position of leadership in all the great movements of the Nippon Sei Ko Kwai. Had the Seminary given to Japan Bishop Williams alone, she would have been remembered as the mother of the greatest figure in the history of the Japanese Church. Japan, however, has received eighteen of her sons, and of all of them she has cause to be proud. We say eighteen sons, though we have only written of seventeen; but, by the time this article is published Mr. Takeshi Naide, of the Class of 1922, will have returned to labor for Christ among his own people. Indeed we might add still another name, for Mr. Naide's father, the Rev. Yasutaro Naide, of Christ Church, Osaka, just elected First Japanese Bishop, at one time attended lectures on "The Hill", where Bishop Tucker has now gone to become a professor, leaving the way open for the consecration and work of the Native Japanese Bishop. Virginia Seminary has long been known as the Missionary Seminary of the Church. The Nippon Sei Ko Kwai stands as a glorious witness of the claim she has to this reputation.

SOURCES

1 Files of the "Spirit of Missions."
2. Historical Sketch of the Japan Mission—published by the Board of Missions in 1883.
3. The Japan Mission of the American Church—R. W. Andrews.
4. Information given by letter or interview from:
The Rt. Rev. Henry St. George Tucker
Rev. Roger A. Walke
Rev. J. Cary Ambler
Rev. Louis A. Peatross
Rev. Takeshi Naide
Mrs. J. Lindsay Patton

To these persons I wish to offer my thanks for their assistance. And I wish to give special thanks to Mr. Naide, who aided me greatly by translating a life of Bishop Williams from the Japanese.

THE RIGHT REVEREND DOCTOR LUCIEN LEE KINSOLVING

First Missionary Bishop of Brazil, Class of 1889

SECTION IX

Chapter I—Part 5

The Brazilian Mission*

The Virginia Seminary and the Origin of The Brazil Mission

REVEREND CARL E. GRAMMER, S. T. D.

The Brazilian Mission took its origin among the students of the Theological Seminary in Virginia in the session of 1888-89. This school of the prophets, founded in 1823 by the leading Evangelicals of Maryland and Virginia, had deeply imbibed that zeal for the extension of Christ's kingdom among the heathen which marked the early Evangelicals and made them in England the founders of the greatest missionary society of the Protestant churches. A Seminary organized by such men as William H. Wilmer, William Meade, and Francis Scott Key, was certain to be marked by a spirit of self-devotion and far-reaching service, and the Virginia Seminary became the Antioch of the Protestant Episcopal Church. On its Hill men heard the Spirit calling them to go "far hence," in its chapel they were solemnly set apart for the foreign work, and to its fellowship they loved to return with news of their progress, and for the pur-

*The compilation of this record was first undertaken in response to a request of the Fairfax Brazilian Missionary Society. It was thought important that a detailed and accurate account should be secured of the origin of the Brazilian Mission, while all the chief agents in the movement were living and the materials of knowledge were accessible. The paper is based on letters from the Rev. Messrs J. P. Tyler, J. R. Taylor, R. A. Rodrick, F. P. Clark, L. L. Kinsolving, and J. G. Meem; on information orally given by W. C. Brown; upon the records of the American Church Missionary Society, which were kindly copied for the purpose by the Secretary, the Rev. J. T. Cole; and upon the records of the Fairfax Brazilian Missionary Society and the Richmond Missionary Society, copies of whose relevant minutes have been obtained from the Secretary, Mr. S. J. Allen. To these sources of information reference will be made throughout the account, but there are many little touches for which the author's own memory is the source.

pose of securing new recruits for the service. From its halls, in 1830, Dr. Hill went out to found our Mission to Greece, in 1835 it graduated the elder Boone, who was the founder and first Bishop of our Mission in China, and in 1836 it sent out John Payne, the first Bishop of our African Mission. A large number of graduates followed these leaders, among them Channing Moore Williams, the first Bishop of our Mission to Japan, and the younger Bishop Boone, and the influence of their example and their work was felt throughout the whole Church.

In no place, however, did the influence of their lives operate so powerfully as in the Seminary that had sent them forth. The Professors constantly spoke of the foreign missionaries as the best fruit of their labors. In the Students' Missionary Society, whose organization dates from January, 1824, in the Seminary's first session, the letters of the missionaries were read with a peculiar interest. At its monthly meetings the lives of Christian missionaries were held up as models of the noblest Christian service, and the claims of the different mission fields were carefully recounted and faithfully urged. No student could leave the Virginia Seminary without hearing of the claims of Foreign Missions. Now it was brought before him by the biography of some alumnus, like the saintly C. Colden Hoffman, who laid down his life on the fever-smitten coast of Western Africa; now it was burnt into him by the fiery appeals of the elder Boone or some other returned missionary; now it came up in the classroom, or in the devotional meeting, or in the special intercessions for missions. The subject would not down; it could not be ignored and had to be settled. While there were periods when the tides of enthusiasm and self-sacrificing purpose rose higher than usual, as notably in 1835 and 1836, when the Missions to China and Africa were founded, and later in the year of the elder Boone's return from China, still the conviction of our responsibility for the heathen was never lost, the missionary was ever looked upon as belonging to the very highest order in the Christian ministry, and an urgent appeal was always certain to meet a response and to bring forth new volunteers.

It was to the students of a Seminary of such antecedents that the invitation came in 1880 to join in the Inter-Seminary Missionary Alliance. This Alliance, which has done so much for the furtherance of Foreign Missions in the last decades of this century, is composed of the students of the chief Protestant seminaries in the United States, and exists for the purpose of creating missionary spirit among theological students. The Virginia Seminary at once accepted the invitation, and formed a connection that has continued until the present day with mutual profit. This contact with the largest missionary impulse and inspiration must be counted as the second source of the Mission to Brazil.

These two sources of missionary energy were united in 1887, when the Inter-Seminary Missionary Alliance held its annual meeting in Alexandria, under the shadow of the Seminary, and all of the students were able to attend its sessions. This juncture was brought about by Mr. John Poyntz Tyler and Mr. George Gordon Smeade, who went as delegates to the meeting in Oberlin, in the fall of 1886, and invited the Alliance to come to Alexandria for the next session. When the invitation was accepted, they followed it up by securing after much urgency the promise that two of the most successful and gifted of the recruiters for missions, Mr. Forman, of Union Theological Seminary, New York, and Mr. Wilder, of Princeton, should visit the Seminary during the session of 1886-87, and prepare the way. To the visit of these two young Presbyterians must be ascribed, according to the concurrent testimony of Mr. Tyler and Mr. R. A. Rodrick, the special impetus that began the missionary movement that culminated in the foundation of the Brazilian Mission, and also led to the sending of more missionaries to China, and of the Rev. A. H. Mellen to Cuba. Among those who were specially moved by the visitors was Mr. R. A. Rodrick, a student in the Middle Class, and as he had a chief part in the early stages of the inauguration of the Brazilian Mission, the impression that they made upon him should be recorded in his own words: "They stirred up an enthusiasm on the subject of missions such as had not been known in the Seminary since the days of the elder Bishop Boone. They not only held meetings in Prayer Hall, deli-

vering strong, spiritual and inspiring addresses, but they also had prayer-meetings with the men in the rooms of those interested, and they talked and prayed with the men as individuals. As I recall the efforts of these two young men to gain recruits for missions, they appear to me as the truest types of Christian men I have ever seen. Their earnestness was phenomenal. No hour of the night was too late for talking and praying with the men, and urging on them the claims of the heathen world. The result was that about a dozen signed the paper containing the promise to go to the foreign field if God in His providence would open the way. They talked face to face with the men, dealing with the difficulties in the way of each. After they left we had missionary prayer-meetings among the volunteers and others specially interested, though no general invitation to those was extended. The effect of these meetings was excellent in keeping up the enthusiasm already aroused. The Brazilian Mission owes its origin to that missionary spirit aroused by these two men; so, I say, in the providence of God, they were the beginning of the mission."

The interest was continued by the thrilling sessions of the Alliance that met in Alexandria in the fall of 1887. Mr. Wilder attended, and made a profound impression by his winning appeals. Two members, out of the small Senior Class of three, Mr. J. Poyntz Tyler and Mr. John C. Ambler, had announced their purpose of offering themselves for the foreign field, and their example and the appeals of the speakers at the Alliance thrilled the whole Seminary, together with the community in which it is situated. Mr. Tyler's resolution was particularly influential. The ties which bound him to this society were peculiarly close, and he exerted quite an unusual influence on its life. His last year in the Seminary was the fifth year of his residence on "The Hill," as the neighborhood is called. During that time he had had charge of the Sunday-school of the chapel, and had done much pastoral work among the people. On the announcement of his purpose to consecrate himself to the foreign work, there arose a general desire to raise money for his support, and make him in a special sense the Seminary's missionary.

An active canvass was accordingly made and nearly a thousand dollars were collected or pledged for his maintenance.

But hardly had this sum been pledged, when it was learned that Mr. Tyler had been rejected by the Board on account of his family's poor record of health. The disappointment at this rejection was deepened when it was discovered that Mr. Ambler would not go out to Japan on his graduation, but would spend his diaconate in Virginia. The first feeling, and it would not be shaken off, was that it would be a great calamity to allow so much missionary zeal to manifest itself, to have so many appeals and prayer-meetings, without some tangible result in the shape of new missionaries added to our small missionary force. There was no one to blame; Mr. Ambler proved his steadfastness by going out next year, and Mr. Tyler only abandoned his cherished purpose after offering himself in vain to every agency for foreign work that the Church possessed; nevertheless the conviction was strong that extraordinary effort ought to be made, in order that so much missionary endeavor might not end in partial defeat. There was a general belief that God had not begun this good work without intending to bring it to a good effect, if His people would only co-operate with Him.

The students who were specially interested in missions soon began to inquire whether it would not be possible to open up a new field. The rejection of Mr. Tyler, a man of fine physique, had followed upon that of Mr. P. R. Nugent of the class of 1887, both being refused upon medical examination and there was a despairing sense that the foreign fields of our Church were almost inaccessible. Some of the men who were most profoundly stirred by the missionary appeals had either passed thirty years, or would reach that age in a few months, and they saw with deep regret that under the rule of the Board, by which only men under thirty were eligible for the foreign field, there was no possibility of their carrying out purposes which they felt to be God-given. Such was the case with Mr. F. P. Clark, who had been prominent in collecting money for Mr. Tyler, and had taken the deepest interest in the consideration of the whole subject. Others, like Mr. R. A. Rodrick, who had

the necessary youth, despaired of meeting the stringent requirements of the Board's medical examination. Others, again, hesitated to offer themselves for fields like China and Japan, where the languages are about the most difficult in the world, and asked whether our Church should not found other missions in countries where the gospel was sadly needed and less linguistic ability was required of the missionary. An examination of the various unoccupied fields was soon inaugurated to find out whether there were not some countries requiring evangelization, where the mission could rationally be placed upon a somewhat different basis from the work already undertaken by the Board of Missions.

No heathen field could be discovered that met these conditions, and attention was next directed towards the religious needs of the Roman Catholic countries in this hemisphere. The condition of Mexico, with its degrading superstitions and low standard of morals, was vividly portrayed by Mr. R. S. Carter, one of the students, who had spent some years in that country; but the Mexican Mission was at the time so much embarrassed by various ecclesiastical and personal difficulties that it seemed best to make an entirely new beginning somewhere else, and so avoid the complications which beset that once promising field.

Now, it so happened that the daughter of the Rev. Ashbel Green Simonton, the pioneer missionary to Brazil from the Presbyterians of the United States, was living near the Seminary with her aunts, Miss Annie and Miss Eliza Murdoch, Presbyterian ladies, whose religious influence upon the successive classes of students who visited at their home should not be omitted in any record of the spiritual forces of those days. Through these ladies there came into the community a copy of *The Brazilian Leaflet*, a little paper published by the Rev. Dr. McLaren, of Brooklyn, in the interest of the Presbyterian Mission in that field, whither he had sent a gifted and devoted son, whose labors, so soon to be suspended by ill-health, may be said, by this means, to have prepared the way for our Mission, just as the influence of the life of Mr. Simonton may also be seen in its foundation. So lasting is the power of an act of self-devotion; so closely

are we united in the bundle of life; in such countless ways does God cause good seed to bring forth fruit. This little Presbyterian leaflet had fallen during the previous session into the hands of Mr. Jefferson R. Taylor, a member of the Middle Class during the session of 1887-88, and he had been so much interested in it that he had subscribed to it, and had based upon its information his report before the Missionary Society. His subject was "Missions in the Countries Colonized by the Latin Race," and it was treated with special reference to Brazil. The report had made a special impression, and was now recalled as giving a valuable suggestion. The clue was followed up eagerly by Mr. Rodrick, and a careful examination was begun of all available sources of information about the condition, prospects, and religious state of the Brazilian Empire. Through these investigations, whose reliability has since been fully demonstrated, the conviction was soon attained that the right field had at last been found, in a country where the language was easy, the climate in parts fairly salubrious, the religious destitution great, and the avidity for the Gospel and a pure and ancient Church most encouraging. The students resolved, by God's help, to found a Mission in the Empire of Brazil.

Having selected the field, the next step was to find a missionary agency. The Domestic and Foreign Missionary Society was clearly out of the question; but there existed another organization, which had been the special society of the Evangelicals in the days of their prosperity, and, after much discussion and correspondence, it was decided to approach it and request the American Church Missionary Society to open a mission to Brazil through the students who should volunteer. Just at this juncture it was learned that this Society, which usually had its anniversaries in a Northern city, would hold its annual meeting in Washington during the session of the Board of Missions, which happened to meet in the capital that year. This unexpected opportunity of presenting the subject of Brazil seemed providentially afforded, and the students requested one of their Professors, the Rev. Dr. Carl E. Grammer, to go before the Society and inform it that the students of the Virginia Seminary desired to have a mission opened in Brazil, and petitioned

the Society to take charge of it. As a pledge of their earnestness and ability, he was to offer the Society $1,000, the money that had originally been raised for Mr. Tyler, and to promise that volunteers would be forthcoming. Charged with this commission, Dr. Grammer went to Washington with a number of students and friends. Among them was the Rev. Dr. Kinloch Nelson, who was one of the pillars of the missionary life of the Seminary. The annual meeting was held in the basement of the Church of the Ascension, and was so poorly attended, that it was a strong proof of the students' faith that they hoped to evangelize an empire through such an agency. The very chairman of the meeting, after unwillingly consenting to preside, explained that he no longer sent the contributions of his church through the channel of this Society. The secretary read a little report that had been already printed. The chief interest of the occasion to the older clergy seemed to consist in exchanging reminiscences about the great men who had founded the Society, or in debating the historical question whether the Society had or had not practically closed its own career by accepting the position of a recognized auxiliary of the Domestic and Foreign Missionary Society. Never did an organization appear more nearly defunct than the American Church Missionary Society at its annual meeting November 12, 1888, in the basement of the Church of the Ascension. There can be no doubt that if it had not been for the legacies of which it was the administrator, it would long before have ceased to exist. As it was, some of the directors were thinking of closing up its affairs if it could possibly be done. Nothing daunted by the signs of decrepitude, the students took their seats in the rear of the room, and at the first pause in the stream of reminiscent debate Dr. Grammer moved the following resolution: "*Resolved*, That the Executive Committee be requested to consider the advisability of undertaking work in the Empire of Brazil." He supported the motion in a brief speech, in which he tendered the Society the thousand dollars from the treasury of the students, and stated that there were volunteers ready to go out, if the Society would assume the direction. He was authorized to mention the name of one, Mr. R. A. Rodrick. No body of

Christian ministers could hear without strong emotion such a request from a band of divinity students, and it was agreed that the motion be made the order of the day for three o'clock on the next afternoon. When the Society assembled it was clear that a new temper would mark its proceedings. Bishop Peterkin, who was afterwards to have charge of the Brazilian Mission, occupied the chair, and the members of the Executive Committee, who were present, spoke with evident appreciation of the responsibility that such a request laid upon them. Before the vote was taken Mr. James W. Morris, the President of the Students' Missionary Society, asked to be allowed to say a few words in behalf of the students, on the ground that he was profoundly interested for their sake in the opening of this new field, although he himself purposed to go to China. The resolution was then passed by a unanimous vote, and the first step was taken towards the association of the American Church Missionary Society with the field, where it promises to do its greatest work, and which has, in return, done so much to give meaning and vitality to that organization.

The final decision, however, lay with the Executive Committee that was to meet in New York in December, and the high hopes of the students were suddenly dashed to the ground by Mr. Newbold, the Secretary of the Society, who visited the Seminary after the Washington meeting, and warned them that they must expect no immediate action from this conservative body. The precedents in the cases of the Mexican and Cuban missions were cited, and a year or two was mentioned as the probable interval before final action could be taken. The whole emphasis was laid upon caution, and the value of deliberateness. This seemed to the students hardly the frame of mind for winning new fields for Christ, and they were too much flushed with the joy of their recent success, too confident that God was helping them, to bear such counsels of delay and procrastination. They thought that the American Church Missionary Society had lost the power of forward motion and needed propulsion from without, and they resolved, that, so far as properly lay in their power, they would endeavor to supply the impetus. A companion for Mr. Rodrick had been found

in his classmate, Mr. F. P. Clark, and it was determined to send them on to New York to plead their cause in person. It was clearly a case that demanded prompt action. In a year the volunteers would have left the Seminary, and would be engaged in parish work. Who could promise that after a year they would feel called to sunder new ties and volunteer again for the foreign fields? Who could say that the missionary spirit which had met so many discouragements could sustain uninjured the shock of another disappointment, and the wasting influences of delay? In spite, therefore, of letters deprecating any attempt at securing immediate action as entirely useless, it was decided that Mr. Rodrick and Mr. Clark should quietly present themselves before the Committee and ask for a hearing. The whole matter was carefully discussed, and the final decision was largely due to Mr. James W. Morris, who was by position the head of the students' missionary activity.

In this way it came to pass that when the Executive Committee met in New York on December 10, 1888, for organization and routine business, they heard that two young men were present in the building, who had come all the way from Virginia for the purpose of laying their case before them. Courtesy would not allow them to be dismissed unheard, and it was resolved to give them twenty minutes. The Rev. Dr. I. N. Stanger, who was always a warm friend of young men and was one of the first to approve of the Brazilian Mission, brought them into the room. Mr. Clark, as the senior, made a brief opening plea, but left it to Mr. Rodrick, who had made a special study of the religious condition of Brazil, to present their cause at greater length. With hardly a reference to the voluminous notes, which he held in his hand, Mr. Rodrick made such a clear, forcible, and earnest appeal, that the result was not for a moment in doubt. The older men caught the fire of the students' zeal. The Rev. J. A. Aspinwall and Dr. William H. Neilson were conspicuous in their enthusiasm. All felt that a call had come from God. The records of the Society show that a great impression was made by the statement that other young men in the Seminary would join the pioneers in due time. Nor was it without its effect that in

the interval between the meeting in Washington and the session of the Executive Committee the students had not been idle in their task of enlisting co-workers, and, in addition to the thousand dollars on hand, had secured annual pledges for that amount for the support of Mr. Rodrick as the Seminary's special missionary. Before Mr. Rodrick and Mr. Clark withdrew, it was suggested that prayer should be offered, and fervent petitions were addressed to God for blessing on them and their work. It was clear that whatever prudential delays might be thought necessary for the sake of securing public confidence in the wisdom of the new enterprise, the Committee had practically decided to undertake it. "That prayer-meeting," writes Mr. Clark, "was the true opening of the Brazil Mission."

There was, however, another prayer-meeting that should not be forgotten. The students of the Seminary were not forgetful of their two emmissaries, and were praying fervently to God that He would open to them to whom all gates of approach to the foreign work seemed so fast closed, a great door and effectual; that He would give their ambassadors persuasive speech and favor in the eyes of the Committee, and that He would continue the good work that He had begun. How abundantly He answered those prayers, may be seen in the whole history of the mission.

Although the formal appointment of Mr. Rodrick and Mr. Clark was not made until later—namely, March 19, 1889—still that first meeting must be regarded as the date of the official opening of the mission. The records show that the Society went so far on that day as to resolve "that the American Church Missionary Society, under the resolution of the Board of Managers approving of our entering foreign fields where they are not engaged, does hereby take charge of the work of our Church in the Empire of Brazil." December 10, 1888, must, therefore, be marked as the birthday of the Brazilian Mission. It is not unworthy of note that it is also the anniversary of Luther's burning of the Pope's Bull and a copy of the Canon Law in the public square of Wittenberg (December 10, 1520). May it prove a movement leading as directly to the deliverance of those who are

ed captive by ecclesiastical despotism, and to the enlightenment of those in superstition, ignorance and sin.

The rejoicing and thanksgiving with which the news of this success was received at the Seminary was deep and heart-felt. It has been the peculiar privilege of this Institution to have a little community about it that partakes very deeply of its spirit, has inherited its traditions of Christian service and missionary zeal, and exerts a formative influence upon the students. The intercourse at this time was peculiarly close and helpful, and found appropriate expression in the organization of a society, which should include the whole neighborhood in the support of the Seminary's representative, Mr. Rodrick.* The reserve fund that this Society had accumulated and its generous promises were of no little assistance in launching the new enterprise. It ought to be added that it fulfilled all its engagements, and sent out in eight years six thousand dollars, and accumulated a reserve fund of nearly two thousand dollars. To any one who knows the neighborhood of the Seminary such figures are sufficient proofs of the power and persistence of missionary interest where it is properly sustained by information from the field.

But the canvassing of the students and their friends was not limited to the vicinity of Alexandria, and they had early succeeded in gaining the approval and support of the Bishop of the diocese, and a number of the Richmond clergy. On the very day that the American Church Missionary Society was holding its annual meeting in Washington, on November 12, 1888, the Rev. Lewis W. Burton, the present Bishop of Lexington, who was at that time the rector of the historic St. John's Church, Richmond, suggested, in a report to the Executive Committee of the Richmond City Missionary Society, that the Committee proceed to take steps to support a foreign missionary, that the American Church Missionary Society be employed as the agency, and that Brazil be se-

*It was called the Fairfax Brazilian Missionary Society, and was composed of the members of the contributing societies and of all subscribers to the fund of one dollar a year. The contributing societies were the Ladies' Missionary, the Ladies' Sewing, the Episcopal High School Missionary Societies. The contributing "*Missions*" were the Theological Seminary Sunday-School, Bailey's, Groveton, Glen Carlyn, West End, Sharon, Arlington, and Howardsville. These missions are outlying stations served by the Seminary students.

lected as the field. It was added that Bishop Whittle would approve of such action.

This last statement is of such weight that it requires a little expansion. Inasmuch as the control of the deacons is, according to the canons, entirely in the hands of the Diocesan, it would have been impossible for any of the Virginia graduates to go directly to the foreign field from the Seminary if the Bishop had not consented to give them up. This permission was freely given by Bishop Whittle in all cases, and his cordial belief in Foreign Missions, and his willingness to relinquish to them some of his most promising deacons, were powerful factors in sustaining the missionary spirit of the Seminary. As all the four missionaries to Brazil, and the lay-worker went out from his Diocese, the power that he had over the destinies of this movement is very manifest; and equally plain is the indebtedness of Brazil to the ancient Diocese of Virginia and its evangelical Bishop.

The suggestion of Dr. Burton led to the invitation of the Rev. Dr. Carl E. Grammer to address the Annual Meeting of the Richmond Missionary Society on December 12th in St. Paul's Church. The theme of the speaker was "The Modern Missionary Movement," and at its close he made an appeal to the Society to appropriate $1,000, one-half the salary of a married missionary, the other half to be contributed by the Fairfax Brazilian Missionary Society. On January 7th the Executive Committee met in St. James' lecture-room, the Bishop in the chair, and it was resolved that the Society undertake to raise the sum of $1,000. Among those who were associated with this action, were the mild and saintly Peterkin, the scholarly and sympathetic Minnigerode, the practical and clear-headed Dashiell, the judicious Newton, afterwards the greatly-beloved Bishop-Coadjutor of Virginia, together with the Rev. Dr. Sprigg, the Rev. J. B. Funsten and the Rev. B. M. Randolph. The amount was afterwards changed to seven hundred and fifty dollars, as that was sufficient to pay half of the salary of the unmarried missionary, whose support was assumed by the Richmond and Fairfax Societies.

The records of the American Church Missionary Society show that the early months of 1889 were chiefly occupied by

a careful consideration of questions of salary and appropriations, and by March 19th Mr. R. A. Rodrick and Mr. F. P. Clark were formally appointed missionaries to Brazil. At this time, when the goal of so many endeavors was almost in sight, and in a few months the two missionaries would set sail, two disasters threatened to bring the whole undertaking to an abortive close. In the early part of April, Mr. Rodrick, who already had a weak knee as the result of a sprain, sprained it again, and this time so seriously that, according to the best medical judgment, he would be lame for quite awhile, and was hopelessly incapacitated for pioneer work. Shortly after this misfortune, while the friends of the mission were looking around for a companion for Mr. Clark, symptoms of ill-health in Mr. Clark himself suddenly manifested themselves, and the medical opinion was unanimous and emphatic that he could not go out on such an expedition. It would not be easy to describe the dismay which these misfortunes brought to many hopeful and enthusiastic friends. Was it all to end in talk? Was there to be no mission after all, with over twelve hundred dollars in the treasury of the Fairfax Brazilian Missionary Society, and over $1,900 pledged for the next year from that Society and the Richmond Missionary Society? Had the cause been adopted by a recognized auxiliary of the Board of Missions and presented to great congregations in order to enlist their aid and sympathy and prayers, and, after all, was this to be the end—a total collapse? The impending catastrophe stirred the Seminary students to their very depths. They could not brook such a defeat. To submit to it seemed to empty their prayers of sincerity. In one student in particular it awoke a kind of desperate energy. As the President of the Students' Missionary Society, Mr. James W. Morris was the leader in the missionary life of the Seminary, as we have already mentioned, and as a teacher in the Preparatory Department, which was then in existence, and one of the older men, he occupied a position of acknowledged influence and leadership. Although he had been accepted by the Board of Missions for China, and was expecting to go out to that field on his graduation, he had been in the closest contact with Mr. Rodrick and Mr. Clark, and had been pro-

foundly anxious that a new mission should be opened. Now that it was plain that the two first volunteers could not go, he resolved to transfer himself to this new field, and to abandon his chosen work in China, in order to be an agent in enlarging and diversifying the missionary activity of our Church. He believed that in such a course of action he was but following the guidance of Providence. Under this conviction he went before the Board of Managers in New York and asked it to transfer him to the American Church Missionary Society, its recognized auxiliary, for work in Brazil. This action was thought inexpedient by the Board, which was loath to give up so promising a missionary, and it refused to grant him the transfer. He was, however, so fully persuaded that he was in the path of duty, that he persisted and compelled the Board, at last, to accept his resignation, and then sent in an application, dated May 15, 1889, to the American Church Missionary Society for appointment as a missionary to Brazil.

But the Executive Committee had some time before resolved that it was not expedient to send out only one missionary, and the opening of the new mission was not secure until a companion for Mr. Morris could be found. After a rapid and decisive struggle with himself, Mr. L. L. Kinsolving of the same class came forward and volunteered as Mr. Morris's companion, and thereby assured the founding of the mission. Unlike Mr. Morris, Mr. Kinsolving had not taken any special part in the missionary life of the Institution. He had planned out his life on other lines than the work of a foreign missionary. He was already in receipt of some calls that invited him to fields of promise and attractiveness. But as the clouds gathered thick about the new enterprise, his interest awoke, and it deepened as the prospects grew darker. The whole pressure of the exigency fell upon his heart with crushing weight, and with a swift and strong resolve he gave himself up to the new work.

The suddenness of these changes, the rapidity of the decisions, and the promptitude with which they were acted upon, may be gathered from the statement that at the same meeting, May 15, 1889, when Messrs. Rodrick and Clark were finally dropped by the Society, the applications of

Messrs. Morris and Kinsolving came before the Executive Committee, and they were appointed to take their place. But it would be hardly possible to make any one realize the alternations of hope and despair, of hesitancy and doubt, of energy and resolve, that had swept over the Seminary and its students in the transition. The Bishop, who gave his heartiest support to the new enterprise, had appointed one of the Faculty to present the cause of Missions with special reference to Brazil at the Council, and it was not till the speaker received from Mr. Kinsolving, the very evening of his address, a telegram saying that he had volunteered, that he was certain whether there would be any mission or not.

The final settlement was received with universal rejoicing. Mr. Morris and Mr. Kinsolving were both young men of college training, of unusually strong health, of powers of work, and of diversified gifts, that gave every promise that they would be most efficient pioneers. The general conviction was that the founding of the Mission could not be placed in better hands. From this point matters went on as smoothly as the most apprehensive could desire. After the ordination in June in the Seminary chapel, when the Rev. Dr. George Herbert Kinsolving, the present Bishop of Texas, who is the brother of Mr. L. L. Kinsolving, preached the ordination sermon, the missionaries made active preparations for their departure, which was set down for early in September. By the consent of the Standing Committee of the Diocese of Virginia, which has always been forward to make the way to Foreign Missions as smooth as possible, the period of their diaconate was shortened, and on August 4th they were advanced to the Presbyterate by Bishop Whittle in Grace Church, Richmond. At night there was a great meeting at St. Paul's, when Bishop Whittle presided, numbers of the clergy were present, and strong addresses were made by the missionaries. The time was too short for many meetings, although addresses were made at Belmar, New Jersey, and Norfolk; and on September 1, 1889,* they sailed from Newport News for Rio Janeiro. After passing through a terrific cyclone they reached Rio Janeiro September 26th. By the

*According to a letter from Rev. L. L. Kinsolving it was August 31st. I have followed the official record in the minutes of the A. C. M. S.

30th they had reached Santos, from which port they went by rail to Sao Paulo, the capital of the province of the same name, which they had selected as the field for their preliminary studies and observation. On their arrival they met with a most cordial reception from Presbyterian and Methodist missionaries and the English Chaplain, and soon began their task of learning the language and looking around for the best opening. We will not follow them in their successful and happy work, but turn again to the Virginia Seminary and see the means by which new volunteers were secured and sent to the front.

The successful founding of the new mission filled the students of the Seminary during the sessions of 1889-90 and 1890-91 with a spirit of hopefulness and enthusiasm that showed that they felt in a high degree the noble opportunities that lay before them and the greatness of their responsibility. The meetings of the Fairfax Brazilian Missionary Society were, in particular, occasions of the greatest interest. This Society maintained a direct correspondence with its missionary, Mr. Morris, and as his graphic and fervent letters were read, every one present had a peculiarly vivid realization that the Kingdom of Christ had been set up among men, and that the Seminary, that society, that every person present, was an active agent in extending His dominion of peace and blessing into new and desolate regions. Personal letters were also written by the pioneers to their old friends in the Seminary, begging them to consider the claims of the foreign field and help them to win an empire for Jesus Christ. Under these influences the missionary spirit gained depth and intensity every week. The first response to these appeals came from the home of the Dean of the Seminary. One of the daughters of Dr. Packard, Miss Mary Packard, had devoted herself to teaching. When she learned that the missionaries were anxious to begin a school in Brazil, she applied for appointment as a teacher in Brazil, in October, 1890, and was, in due time, accepted.

The class of 1890 took its full share in this interest in Foreign Missions, and two of its members found their way into the field—the Rev. J. Lindsay Patton, who went out to Japan shortly after his ordination, and the Rev. Henry

Clinton Collins, M. D., of the Chinese Mission, who took the diploma of a doctor of medicine after his ordination, in order to equip himself for inland work in China. There were other members of the same class who were anxious to volunteer, but who found that the path of duty lay in another direction. In one case the application was made, but the Board was obliged to refuse, on grounds of frail health. In this way the whole foreign field was the gainer from the new zeal. There were no further volunteers for Brazil until the next session.

The class of 1891 was generally esteemed by the professors and students one of the most promising classes that had entered the Seminary for years. It was marked by a spirit of unusual earnestness, and the zeal and varied endowments of its members awoke the liveliest hopes in their Professors and friends of their largest usefulness. Quite a little band in this class had quietly agreed together that they would go out to foreign missions, if the way should be opened, and in the autumn of their senior year the duty of definitely selecting a field began to press upon them. Two of them, Mr. W. C. Brown and Mr. J. Addison Ingle, who had marked linguistic gifts, expected to offer themselves for China, and Mr. J. G. Meem had expressed a preference for Brazil, and the others had not decided. While the question was still in solution, the Seminary was visited by the Rev. Dr. Elliot H. Thomson, of the China Mission, in the interest of that field. He closed his address in the Seminary chapel, by referring to himself as an old man who was going back to China alone, and he asked whether it was not pitiful that he could secure no helper. He asked the question in an impersonal kind of way, as if he was standing off and looking at the whole situation, and the desolate prospect forced him to speak out. "Is it not pitiful?" he asked. "Yes, it is pitiful," he replied, and sat down. Never have we known a single address to produce a greater impression. The Senior Class could not allow such an appeal to pass unheeded. A meeting was held in Mr. Meem's room, and three men, Mr. J. Addison Ingle, Mr. R. K. Massie, and the Rev. Henry C. Collins, who was on a visit to the Seminary at the time, selected China, and Mr. W. C. Brown, Mr. W. D. Smith,

and Mr. John G. Meem decided to offer themselves, if they could go at all, for the Brazilian work.

Mr. Brown was the first to declare himself for Brazil, and he was also the earliest to apply for appointment. Following the example that had been so successful in the case of Mr. Rodrick, he presented his case in person. The occasion was the annual meeting in St. John's Church, Elizabeth, New Jersey. Mr. Brown made two appeals, the first at the business meeting in the morning, and the second, by the invitation of the Secretary, at the public service at night. They made a great impression and rendered his appointment practically certain. Mr. W. D. Smith offered himself later to the Executive Committee, and his application was soon followed by one from Mr. John G. Meem. The Committee accepted the first two, but the Secretary wrote to Mr. Meem that it would be impossible to appoint a third man from lack of funds. The plan was to carry Mr. Brown and Mr. Smith around the country, and raise in large part the money for their support by the interest that would be aroused by their appeals, and by the sight of volunteers asking the Church to send them to an arduous and distant work; and the Secretary believed that he had undertaken all that could be safely ventured. Mr. Meem, however, felt a special drawing to the field, where his father years before had labored as a civil engineer upon the first Brazilian railroad, and he was unwilling to take a refusal. The story should be told in his own words:

"I was very anxious to get my case before the Church at large, as I felt pretty sure that if the case were presented to various churches there would be no lack of funds. So I wrote again to the Secretary, begging for at least a *provisional* appointment, *i. e.*, to recognize me officially as an appointed missionary, whose going depended on the offerings of the Church. I promised, moreover, if they would appoint me thus, that I would not hold them as bound by any obligations towards me, if by May, or June, there was still a lack of guarantees in the Treasury. To this Mr. Newbold again replied in the negative, but told me that he would do what he could, and invited me to accompany Brown and Smith to Philadelphia. I went very gladly, and was Mr. Redner's

guest. As soon as I saw Mr. Newbold, he told me I could not speak, as the programmes were all printed, and the various rectors had agreed to let two speak. The first church was the present Bishop Kinsolving's, and at morning service I went into the vestry with the others. As well as I remember, I think Mr. Kinsolving expressed regret that he had not heard sooner of my intentions, as he would like to have given me a chance to speak too. I remember very well his saying: 'But don't you worry, my boy—we'll send you yet.' The clergyman who preached was, I think, Dr. Glazebrook. Anyhow he was present in the chancel. I think Mr. Kinsolving referred to me also in his introductory remarks for Brown and Smith. In the afternoon all of us were at Holy Trinity, where we met in the vestry. Besides the rector, Dr. McVickar, there was Mr. Kinsolving, Dr. Glazebrook, Dr. Watkins, Mr. Newbold, of course, Alexander Brown, Esq., and others. There my case was made known, but Dr. McVickar held out no encouragement for *three* speakers. Dr. McVickar referred to me also, in his introductory remarks for Brown and Smith.

"At night all of us were together again in the vestry of the Church of Our Saviour, West Philadelphia. As we were in the vestry, the rector, Dr. Watkins, suddenly turned to me and said: 'Here is this young man who has been with us all day and as yet has had no chance to say anything. I am thinking of giving you an opportunity to say something; but I can only give you ten minutes. Can you say what you have to say in that time'? 'I will be satisfied with five,' I replied. 'Good,' he said, and then told me when and how I was to come in. You can imagine what it was for me, for it seemed to me as if my acceptance or rejection depended on that moment. And yet, with all, I was very much cheered by the unexpected voluntary offer. When I got up, I don't think I took quite five minutes. I faced that great congregation and told them they had already heard of the founding and aim of the Brazil mission, and I wished simply to add that I wished to go too. Told them of my father, and called their attention to the fact of my wish to go, not as a civil engineer, but as one to help to prepare another way, the way of the coming of our Lord to the people in Brazil, and I asked

the congregation to help send me. After this I was recognized with the others, and Mr. Newbold had the programmes changed for the other churches, so as to include my name."

In Brooklyn, New York, Baltimore, Washington, Philadelphia, in fifteen churches in all, these young men presented their cause and appealed to the Church. The success was commensurate with their faith. By January 27, 1891, Mr. Meem was appointed provisionally, and by February 24th, in response to his urgency and in view of the success of the appeals, he was placed on the same basis as the other two. Some of the instances of the tour are well worth recording. When the appeal was made in Holy Trinity, Philadelphia, with the consent of that warm friend of missions, the Rev. Dr. McVickar, the attendance was very small, and as Mr. Brown stood looking rather serious at the prospect after the meeting, a gentleman approached him and said with great kindness of manner: "Do not be worried; you will be sent." It was Mr. Alexander Brown, and a special check for $1,000 for Brazil was found in the offering. A similar experience met them in the Church of the Epiphany. There were only fifteen people in the church on the unpropitious morning, and yet the collection was $700. They raised on the whole trip about five thousand dollars. Encouragement came at times from the most unexpected quarters. At St. Ann's, Brooklyn, an officer of the United States navy, who had been stationed at Rio Janeiro at different times, came to hear the young men, and, Roman Catholic though he was, he came up after the service and wished them Godspeed.

Eventually Mr. Smith found himself unable to leave the United States and was obliged to withdraw. He bore his full share in the work of raising the funds for sending out more missionaries, and deserves to have his name recorded among those who helped to establish the mission. The band suffered no further diminution, and on September 12, 1891, Mr. Brown and his wife, Mr. Meem and Miss Mary Packard, sailed from Newport News on the good ship Allianca. Enthusiastic meetings were held in Norfolk before the embarkation, and a farewell service was held at Newport News, where the Rev. C. J. S. Mayo, like Gaius of old, entertained

the missionaries and their friends. The farewell address was made by the Rev. Dr. C. Walker, who with Dr. Packard and Dr. Grammer had come down from the Seminary to witness the departure of this second band. A special pathos was given to the parting by the presence of the venerable Dean of the Seminary, Dr. Packard, who came to have the last word with his daughter. All his life-long he had been a warm friend of missions, and in his old age he proved steadfast to his early convictions. To his joy of having a son in the ministry of the Church, he counted that he had added a new happiness in sending a daughter to the foreign field.

Mr. Brown and Mr. Meem, like the two founders of the mission, were young men of good health and excellent preparation for the work. Mr. Brown had taught most acceptably for a number of years in the Episcopal High School of Virginia, and after taking a partial law course at the University of Virginia, had decided to take orders, and entered the Virginia Seminary, where he had displayed unusual ability. Mr. Meem was a graduate of the Virginia Military Institute, and had served for a time among its instructors as an assistant in chemistry. By the addition of two such men, together with Miss Packard, the Brazilian Mission was placed upon a firm foundation. Its subsequent growth has consisted in the development of a native pastorate, of which the American clergy are the leaders, teachers, and spiritual fathers. But the history of the Mission to Brazil must be told in another paper.

Missionaries to Brazil

Rt. Rev. Lucien Lee Kinsolving, D. D.
Rev. James W. Morris, D.D.
Rev. John G. Meem, D.D.

Rev. Franklin T. Osborne

Rt. Rev. William Cabell Brown, D.D.
Rev. William M. M. Thomas
Rev. George W. Ribble

SECTION IX

Chapter I—Part 6

The History of the Brazil Mission

REVEREND JAMES W. MORRIS, D. D.

We may distinguish four stages or periods in the story of the Brazilian Mission, phases of progress formed, I fancy, with more or less clearness in all missionary enterprise.

There is first, the preliminary period—the time of preparation, of pioneering, of exploring. It is the day of vision. It is the stage when the Missionaries dream their dreams, map out their sphere of operation, and determine the metes and bounds of the work to be done.

Then there is the formative period. It is the time of organization and ordered settlement. It is the time for consolidating the gains made and for making sure the advances achieved. The ordered Church begins to emerge out of the informal evangelization of pioneer preaching.

In the third place, following upon settled order, there is regular growth. It is the period of the gradual working of the leaven, of the unhurrying though substantial progress of the visible Church.

And then, finally, there is the present state. It looks into the future and forecasts the solution of problems that still press, the realization of hopes that still wait. It is the time for renewal of strength and courage. And with reason, for

"The future we may face, once we have proved the past."

But before we follow our story along these lines, we must note an important event. Our missionaries had scarce arrived in Brazil ere the Empire was replaced by the Republic. The revolution of November 15, 1889 was sudden, most unexpected, and practically bloodless. To most ob-

servers it seemed forced and lacking in spontaneity. Of genuine popular demand for it, very little was in evidence. It appeared a rather theatrical and unreal proceeding. Its promoters were a group of military and political theorists whose treatment of the honored and kindly Don Pedro and his family was to say the least unfeeling, hustled away as they were without ceremony from the land that they passionately loved. We remember how the Empress as she gazed for the last time on the beautiful mountains around Rio, cried in a burst of grief, "Ah Brasil! Linda terra! Nunca mais te vejo."—"Oh Brazil, beautiful land, never again shall I see thee!"

The change, however, proved to be permanent and to fall in with the wishes of the people. The course of the Republic has been in great measure satisfactory, and it is evidently come to stay.

To the work of Protestant Missions the relief was immediate, the benefit very real.

Under the Empire, education was controlled by the Roman priesthood; marriage by Roman rite was required, and baptism in the Roman Church was necessary for civil standing. Cemeteries were in the hands of the Church authorities, and people suspected of heresy might be and often were refused interment. Forms of worship other than those authorized by the State Church were permitted only under vexatious restrictions. Foreign chaplains and congregations were, of course, granted certain immunities; and under the enlightened guidance of the Emperor Don Pedro, Protestant Missions were given some indulgence. But the whole state of things tended to limit and to hamper the activities of Protestant Missions.

Under the Republic, sweeping changes were at once decreed. Church and State were separated; public instruction was taken over by the State; cemeteries were secularized; civil marriage enacted; and full freedom of worship guaranteed. Such radical measures, of course, caused at first considerable friction; but they evidently have proven satisfactory to the people; though without doubt they have produced among the masses a disregard for organized religion, resulting in a rapid growth of secularism. The Church of

Rome and its priesthood have become discredited before the people, and nothing is at hand to supply the legitimate demand for Christian teaching. That the State should have no official Church, meant for most people that the State had abandoned faith in God. So that the coming of the Republic meant intensified need for the activities of the true Church and the preaching of the pure Gospel.

1.

Two problems, all Missionaries in a new field must immediately attack. They are the obvious ones of the language and the sphere of the work. However useful other matters may be to the pioneer missionary, these are fundamental. Facility in the use of the speech of the people and a wise choosing of the field of labor are necessary to best results; without the first, there can be no effective preaching, and without the second, much ardent effort may prove futile.

The Portuguese tongue, the language of Brazil, is of all Romance languages the nearest to the parent Latin. It has in large measure preserved the inflexions and terminal changes of its mother. It is able, therefore, like the robust, incisive speech of old Rome, to condense a sentence in a word, a paragraph in a sentence. At the same time, it possesses at will the rhythmic flow and the resounding cadences of its sisters of Latin origin. It is equipped, too, with delicate and subtle idioms which in the hands of a master are capable of expressing the deftest shades of thought or the finest distinctions in meaning. It is a noble speech, a fitting medium for the utterance of the wonders of divine truth.

Our missionaries could not but deal earnestly and enthusiastically with such a language. For indeed the study of a great language is the study of the people who use it. It goes far to revealing the character of those who speak it. Its study is also a new method of approach to the study of God's work and of the Blessed Gospel. For each great tongue contributes something toward the perfect utterance of the One Message. It furnishes an original element in the entire expression and in the complete releasing to the world of the mighty works of God entrusted to the Pentecostal tongues.

Our Missionaries not only set themselves earnestly to the study of the language, but also quite promptly decided on the field of work. They had been instructed to select a place where men excluded from other fields on ground of health might work. Moreover, they were expected to go where their service was most needed, and this would naturally be where there were either few Protestant Missions or none at all.

The State of Rio Grande do Sul satisfied very well both of these conditions. It possesses an exceptionally fine climate and it was meagrely occupied by any Protestant Mission. It is a vast and bounteous domain, probably some three times the size of Virginia, lying in the south temperate zone, with the latitude of Florida and southern Georgia. It is a country of immense plains, that rise toward the north to considerable heights. It is thus a pastoral land, its vast prairies sustaining herds of cattle. It possesses a noble system of rivers and lakes. It has rich stores of mineral deposits, as yet unexplored; enormous agricultural possibilities, very little developed; mighty forests of rare and precious woods, scarcely touched. It is endowed with all the elements of natural wealth and power.

The population is sparse. Rio Grande has not a million inhabitants, though a population equal to that of France might well be sustained. Its people are a mixture of many nationalities. To the original Portuguese and their negro slaves, there have been added settlers from Italy, Spain, Germany, and Poland. At the same time the aboriginal Indian races have persisted and become intermingled with the lower classes. Indeed, the laboring classes are composed in great measure of mixed African and Indian blood.

By June 1890, our Missionaries were settled at Porto Alegre, the fine Capital City of Rio Grande. Standing at the head of the extensive Lake of Patos, just where four large rivers empty their waters, this city is at once the most beautiful and the most important of the towns in the State.

In 1891, the Missionary forces were strengthened by the arrival of the Rev. and Mrs. William Cabell Brown, the Rev. John G. Meem and Miss Mary Packard. Before the close of 1892 the three chief cities Rio Grande, the port of entry,

Pelotas, near Rio Grande, and Porto Alegre, the Capital, were all occupied and aggressive work was being done.

At Rio Grande, a small Presbyterian Mission was generously given over to our care, and under Mr. Kinsolving and his accomplished wife, soon developed into a strong congregation. At Pelotas, Mr. Meem began what quickly became one of the most successful missions. While at Porto Alegre, with important country work attached, Messrs. Brown and Morris were stationed. Each Missionary was aided by a Brazilian catechist and so by 1893, the period of preliminary activity was ended and the work was ready for its next stage.

II.

This second phase of the Mission's progress was happily marked by the arrival in the field of the beloved Bishop of West Virginia, Dr. George W. Peterkin. He reached the field in the midst of very perturbed civil conditions. The country was in the throes of one of those minor revolutions, with which it was vexed for some time after the coming of the republic and the consequent institution of radical reforms. Rio Grande was suffering from one of these disturbances during the whole of the Bishop's visit; but in spite of this, the work went steadily forward.

Bishop Peterkin was an able and experienced man of affairs, of the soundest and sanest judgments; but above all, he was a man of God. His manly and very simple trust in the Lord in all that he did was truly impressive. He was at that time in the full vigor of rugged strength, tireless in energy and ceaseless in activity. He gave himself with great enthusiasm to the strange and trying service that was set before him, showing in it all that he had not only a large sympathy and a warm heart, but also a very wise head. Already an attached friend of the Missionaries and an ardent lover of the work in Brazil, he threw himself into everything with a keen interest and a youthful enthusiasm that was inspiring. He put new heart into the Missionaries, charmed the Brazilians with his genial manners, while to our good English friends he presented a type of the democratic bishop that, though new to them, was thoroughly to their liking.

His stay was much shortened by the unsettled condition of affairs, making his journey out much longer than expected. He, therefore, had to give less time than was planned to his visitations. However, he visited all the stations, making almost daily addresses to large congregations, of course through an interpreter, and confirming nearly one hundred and fifty persons. These people were all adults, many of them having been already received to the Communion, as ready and desirous of confirmation. The Bishop also presided at the examination of the Catechists, and then conferred on them deacon's orders. He gave, moreover, order to the young mission by appointing a Standing Committee and examining Chaplains, as well as putting forth a tentative set of canons. He likewise supervised and authorized for use translations of parts of the Prayer Book.

The public services in which Bishop Peterkin performed his episcopal acts, were in the highest degree impressive and educational. The solemn rite of confirmation administered before a great congregation, present for the first time at this Apostolic rite, became endued with especial power and produced unusual spiritual influences. The ordination of the deacons was had separately, each one at the place where he was stationed. The people had never witnessed services of this character, and the impressions left were deep and lasting.

The organization of the Mission, therefore, dates from this notable visitation of the Bishop of West Virginia in 1893.

The years that follow are occupied chiefly with the consolidation of the work. The three principal cities of the State continued to be the centres, and with the force of workers available, the best that could be done was to make strong these centres.

This period saw the vigorous prosecution of a constructive work of immense value. Dr. Brown, ably assisted by the Rev. A. V. Cabral, our brilliant young deacon, and helped by the rest of the brethren as best they were able, began the translation of the complete Prayer Book. Up to this time, the congregations had worshipped using a translation of Morning and Evening Prayer, with a few selections of Psalms.

Each Missionary possessed a copy of the Prayer Book in Portuguese. These were translations of the English Book, one given by a Methodist brother in Rio, and the others picked up from various sources. One was a translation of the early American Book, evidently that made in the early sixties by the Rev. Mr. Holden. This book Dr. Kinsolving found in Lisbon.

Using these translations as far as possible, Dr. Brown was able to complete his version in time to bring it with him to the United States in 1897. An edition of the Book was generously donated by Mr. Pott of New York. Other issues have been gotten out for the Mission by the Bishop White Prayer Book Society of Philadelphia. The books arrived in the field in 1899, and have been a great boon to the Church and its people. Indeed it would be hard to exaggerate the benefit that this fine translation of the Prayer Book has bestowed upon our Brazilian brethren. In a land where books are so few, the Prayer Book, with its heavenly fragrance and its fine cultural and devotional tone, has been a real benediction. The people enter readily and heartily into the Prayer Book Services; and even where large numbers can not read, the words become familiar, and the canticles are sung and responses made without the Book. No people so thoroughly enjoy the services of the Church.

In the midst of this period, Bishop W. H. Stirling of the Falkland Islands, with residence in Buenos Ayres, was requested by the presiding Bishop to make a visitation of the Mission. He remained several weeks in the field, visiting all the stations and confirming one hundred and fifty-nine people. He also advanced to the priesthood the three deacons who were at work. Of course, Bishop Stirling touched the affairs of the Mission in an advisory way only. He preached at all the Stations, and took such note of matters as would enable him to report the condition of the work. His interest evidently grew as he went on. On leaving Rio Grande, he expressed himself as highly pleased with his experiences, commended heartily the work done, declaring that he had learned much as to the possibilities of the Anglican Church among Latin peoples. He confessed himself convinced that all through South America, the English chaplain-

cies ought to be made centres for the evangelization of the native population.

In 1898 an important message came to the Missionaries from the home Church. Bishop Peterkin wrote, directing that a special convocation of the Mission be called and that a bishop be chosen for Southern Brazil. He advised that a petition be sent to the General Convention meeting that year, asking for the consecration of the man chosen, under a concordat such as had been entered into with Hayti. Action was taken promptly and on the 20th day of May, 1898, in the city of Porto Alegre, Lucien Lee Kinsolving was chosen Bishop by the Special Convocation. The Rev. John G. Meem, who was preparing to take his furlough home was furnished with all the necessary documents, and authorized to represent the Convocation before the General Convention, meeting in Washington, and to secure a favorable response to the petition of the Brazilian Church.

The General Convention readily acceded to the request made, and ordered the Consecration of Mr. Kinsolving. And in accordance with this decision, the first Bishop of Brazil was consecrated in St. Bartholomew's Church of New York City at the feast of the Epiphany of 1899. The new Bishop returned to the field the same year and in August took up his Episcopal duties. Thus the Brazilian Church was given complete organization, and made ready for greater tasks.

III.

And so we reach the stage of ordered development in which the Brazilian Church is still proceeding. The introductory periods of pioneering and of organization had been concluded; it remained for the Brazilian Church to fulfill its developments. The seed and the soil had been brought together and now the seed must grow.

The problem especially attacked during this period was that of self-support. Effort was definitely directed toward the goal of independence of the financial aid of the United States. To this end, two needs had to be supplied.

The first was suitable Church buildings. It was early appreciated that in such a country as Brazil, the Church must have the accessories for dignified worship. It was

deeply realized that without adequate Church buildings, the Church could not hope to get the ear of the best and most influential portion of the population.

Therefore, the energies of the new Bishop and his co-workers were especially directed toward the building of Churches. In rapid succession, with large aid, of course, from home, and yet with generous cooperation of the people, handsome churches were built in order in Rio Grande, Pelotas, Porto Alegre, and Santa Maria. These are unusually fine, dignified edifices. During the same period, satisfactory places of worship have been built at others points. In all, counting the new Church recently completed in Rio de Janeiro, there are now thirteen Churches completed, valued at nearly $300,000. This settlement of the Church in a permanent and attractive way at the principal centers of work has given great weight to the Church's influence and has made more effective the preaching of the word.

Along with this very marked development in Church building, there was set on foot very earnest efforts to supply the other need in Church independence. I mean the preparation of an adequate ministry. Dr. Brown and Dr. Meem gave for several years a large portion of their time to the preparation of candidates for holy orders. In this work also the Rev. G. Wallace Ribble was deeply engaged until compelled to leave the field on account of illness. The Bishop also, gave what time he could spare to this great task. As a result, there has been trained and put into the ministry a body of clergy of which the Church may well feel proud. They are a devoted company of young men, and have made good proof of their ministry. In their preparation, it was necessary that they should first learn to read English. In Portuguese there are no books on theology or any of its branches. So that the men had to read theology, history, exegesis, etc. in English. After thus opening to the students all the rich store of English religious literature, the missionaries gave the candidates a full, practical course of theology. That this training was soundly given is evident from the loyalty and effectiveness with which the Brazilian Clergy do their work.

With these two needs, that of Church buildings, and that of a native ministry in good measure supplied, the Church

has made, despite many drawbacks, encouraging advances toward self-support.

Another advance in later years has been made in the great field of education.

At first, the Missionaries were persuaded that the Church and her message could best reach the people through schools. For some years, therefore, they spent much time in teaching schools of primary grades. It was the best they could do under the circumstances. Miss Packard came out for the definite purpose of doing school work. Miss Pitts, a deaconess who came to join Miss Packard, but who was obliged to return home after a short stay, went out for the purpose of engaging in the same sort of work.

But it was not many years before the Missionaries became convinced that for a small force of Missionaries the best results were attained through the direct proclamation of the Gospel. It was found that the preaching of the word, and ministry to the spiritual needs of the people gave the largest returns. Wherever the word was faithfully preached, congregations were quickly formed. Therefore, it was determined to concentrate all the force at hand on the work of evangelization, and to set the lady Missionaries, freed from school-teaching, to the task of preparing women for Communion, teaching Sunday Schools, and instructing people in their homes. When a new place was occupied, as in the case of Santa Maria, the policy was for the Missionary to come before the people solely in the capacity of a representative of the Church, appointed to preach the word and to administer the sacraments of the Gospel. It was felt that the chief business was to found the Church, and to summon men to the Kingdom.

But, at length, after Christian congregations were gathered, the demand for Christian education for our own people became imperative. Our people need to have their children educated under evangelical influences. The public schools of Brazil are quite unsatisfactory even from an intellectual stand-point. For the most part, they are hopelessly irreligious in tendency. The boys and girls of our devoted Church people must not be subjected to such conditions.

Efforts are now being made to remedy this state of things. A central school for boys, under the able management of the Rev. W. M. M. Thomas of the class of 1904, has been established in Porto Alegre. This is a high school, having a boarding department, with pupils from different parts of the State, but patronized too by people in the city. It has achieved good success, and it is confidently expected to supply the candidates for the ministry that the growing Church will need. The Bishop has been able, through generous gifts from friends of the Mission, to secure a fine property in the environs of Porto Alegre, on which buildings sufficient for the present needs have been erected. One excellent rule of the School is not to accept non-Church pupils in such number as to affect the atmosphere of the institution. Church boys of earnest Christian character are always the controlling element among the pupils.

This high school, however, is planned to be the conclusion of a system of parochial and primary schools, which it is hoped will be established throughout the State. It is earnestly desired that each congregation shall have such a school where our boys and girls may be taught under definite Christian direction.

Under Bishop Kinsolving, the State of Rio Grande has been more extensively occupied. Most of the towns have now resident ministers and growing congregations. These clergy, all Brazilians, do much missionary work in the country around them. Bagé, a frontier town, may be taken as an example. Here our Brazilian Missionary has built up a strong congregation, which largely by its own efforts has recently completed a substantial church edifice. In addition there are four or five points around the city that are regularly visited, and where little congregations are organized.

An important extension of the work has been made in the establishment of three promising congregations in the great city of Rio de Janeiro. This work was begun by Dr. Brown during his prolonged stay in Rio, as member of the Committee engaged in making a new version of the Bible. As an influential member of the Committee Dr. Brown had to spend so large a part of his time in Rio that at last he was relieved of duties in Rio Grande and allowed to settle

definitely in the Capital City. He was given the assistance of one of the Brazilian deacons, and began services in a rented hall. Later he received from a generous Brazilian lady an excellent house and lot for the use of the Church. This property, Dr. Meem, who succeeded Dr. Brown, has been able to exchange for a house and lot in a better location, and there at reasonable cost has fitted up a neat and attractive Church. Another congregation located in one of the beautiful suburbs of Rio was begun by Mr. Sergel, one of our older Missionaries, but is now in charge of Mr. Osborn. It is growing rapidly. Still another congregation under a Brazilian clergyman has been organized. It is the outcome of a remarkable charitable institution which a brilliant Brazilian lawyer founded some years ago and afterwards affiliated with our Church. This fine man became a lay reader, but much to the distress of all he died of influenza during the awful autumn of 1918.

IV.

With the successful establishment of these congregations in Rio, and the continual progress of the Church in Rio Grande, the present condition of the Brazilian Church is reached. By all reports, that condition is one full of hope.

The fact of largest encouragement is this, that the Church in Brazil is genuinely native. With the exception of the Bishop and three foreign Missionaries, its clergy are all Brazilians. Of these three foreign Missionaries, Mr. Sergel is an Englishman who was brought into the Church under our Missionaries, Kinsolving and Brown. There are fourteen native clergy in active service; one of these is an elderly man of Polish extraction, who is a perpetual deacon among the people. It is significant that the entire Rio Grande Church is in the charge of native Ministers. The Bishop has no congregation, and Mr. Thomas is head of our School in Porto Alegre with a chapel attached; but all of our seventeen Churches and chapels, with as many preaching stations, are under the care of Brazilian clergy. All parochial and missionary work is in their hands, and the work is faithfully done. The people delight in the ministrations of their own native clergy.

The Council of the Church met for an enthusiastic session in 1916 in the city of Pelotas. We take from the reports the following facts: There were twenty organized congregations, served by the Bishop, seventeen clergy and a number of lay readers. There were fifteen hundred communicants, representing twice that number of adherents, with about the same number of Sunday School scholars. During part of the year only, there were confirmed one hundred and fifty-two persons, and seven hundred and nine children were baptized. The people contributed to all objects forty-five centos; Church property is valued at nine hundred and twenty-seven centos. A cento varies, but we may put down contributions at about $17,000, and property estimated at $370,800. Six of the Churches are very handsome buildings, and all of the congregations are located in the State of Rio Grande do Sul, with the exception of the three in Rio de Janeiro.

It will be seen from this that the Brazilian Church is making real progress toward self-support, and final independence as a national Church.

The serious and discriminating report of the Committee on the State of the Church, concludes as follows: "We desire to make plain our firm conviction, deepened by the passage of years and confirmed by a wider knowledge of the work of the Gospel in Brazil, that our branch of the Catholic and Apostolic Church under the guidance and blessing of her divine Head is committed to a work whose horizon must be not less vast than the Nation itself."

V.

There are some considerations with which we may fittingly close this attempt to give the story of our Church in Brazil.

First: There has been a marked impression made upon the Church at home in regard to our responsibility for the spiritual conditions in Latin America. It has been used to bring very incisively before the Church what we may call the *Spiritual Monroe Doctrine*, i.e., our duty to safe-guard the Spiritual rights of these weaker republics of the South.

The Brazilian Mission made the question of entering the Roman Catholic countries of the new world a very live issue. It was on the request of a number of Mexican priests

and laymen that Mexico had been entered; while Hayti seemed an appeal from a people that had almost lapsed into African paganism. But Brazil was a direct and, if we may use the term, unprovoked effort to send Missionaries to a country to which the Roman Church laid exclusive claim. This appeared to many good Church people an intrusion into the territory of a sister Church, an offense against Christian charity, and a direct affront to a great communion which, however much in error, is yet acknowledged by us as a real branch of the Catholic Church.

It was of the last importance that this question should come up and be thoroughly considered ere our country became responsible for Cuba and Porto Rico, for the Philippines and Panama. Because if Roman occupation in claim, however little in reality, meant that our Church must let alone countries so occupied on pain of incurring the sin of schism, then we should be bound to consider ourselves shut out from these new colonies with their Gospelless population.

In the famous debate before the Board of Missions at the General Convention in Baltimore, it was contended that our Church had no right to send Missionaries to lands occupied by a Church whose orders we accepted as valid. The resolution involving this principle was defeated; but one hundred and twelve votes were cast for it, and its defeat was accomplished only by the strenuous efforts of the friends of Mexico and Brazil. But Bishop Coxe, of Western New York, and Bishop Doane, of Albany, showed conclusively that the Pope of Rome had under the ancient canons no jurisdiction in South America. By these old laws, the Bishop of Rome has no claim to authority over lands beyond Italy. And indeed his claim on Brazil, Mexico, and Cuba was no stronger than such claim on California, New Mexico and parts of Louisiana. If the claim meant the exclusion of our Church in the one case it would naturally mean the same thing in the other.

Phillips Brooks, however, took higher ground. He contended that a matter of truth and error in divine things is not to be settled by mere technicalities, by appeal to old laws and by-gone canons.

This debate in Baltimore, and the subsequent discussion of the whole matter, convinced the great mass of our Church people that Missions to Latin American lands were entirely allowable, and ought to be undertaken by our Church whenever opportunity was given. And so, when the call came from newly acquired possessions of our country, the Church was prepared to respond with confidence and determination. To refuse to give these attractive people the Gospel, because the Church of Rome ought to do it, would be as if the good Samaritan had left the wounded man in the road, because it was the business of the priest and the Levite to relieve him.

Editor's Note: Since writing the above account Dr. Morris has returned to Brazil to direct the training of candidates for the Ministry in the Theological School at Porto Alegre. His return has been a great gain to the whole Brazilian Episcopal Church. The following supplementary information has been received from Dr. Morris relative to the recent progress and development of the Brazilian Mission.—W. E. Rollins.

The period between 1916 and 1921 is one of no little interest in the history of the Brazilian Church.

The rather limited Mission staff had some needed additions. The Rev. Franklin T. Osborn came out in 1916, being the first recruit from the United States in a great many years. About the same time the Rev. Salomaõ Ferraz, an esteemed minister of the Presbyterian Church, became a candidate for orders in our Church. These two were advanced to the priesthood at the same time.

The Rev. V. Brande, who several years ago resigned his orders and was deposed, was restored at the Council in 1920. While Mr. Joseph Ortin, an Englishman and an independent worker in Santos, was made deacon in 1922. The latter is doing a surprising work in Brazil's great coffee port.

The Rev. Dr. James W. Morris, under commission to reopen the Theological School, which for ten years had been closed, arrived in Porto Alegre, in 1920, and at once began work with two candidates. The year following his arrival, a generous lady of New York, made the wonderful gift of

$20,000.00 for founding and equipping the Seminary. With this money, it was possible to purchase a valuable property, ideally situated, furnishing for the Seminary adequate buildings and spacious and beautiful grounds. These grounds adjoin the School property; they have been suitably enclosed, and the building has been put in thorough repair and made capable of housing twelve students.

Not only was this possible, but the great gift, due to unusual exchange rates at the particular time, made possible the building of our beautiful Ascension Church, a handsome Gothic structure, on the Seminary grounds, and now nearing completion. Ladies of Boston sent out a sweet-toned Waverly bell. The Church, though not quite complete, is in constant use and the bell calls increasing congregations to worship.

With the Seminary, the Church, and the School, and other attractive surroundings, the Church has here an equipment that should be a permanent and progressive blessing to the expanding Brazilian Church.

There are in the Seminary at this time, four candidates for orders and five postulants. Besides, in Santa Maria, a prosperous business man, for years a lay reader, has been recently accepted as a candidate for deacon's orders. He expects to retire from business in another year, and devote the rest of his life at his own charges to the Church. So that there are ten men in training for the ministry.

During this period the Churches in Santa Maria and Porto Alegre became self-supporting. The statistics for the year are as follows—Communicants 2171—Baptisms 585—Confirmations 269—Sunday School Pupils 2441—Offerings 106 centos—Value of Property 1400 centos. (A centos ought to be $250.00, but is now, in 1922, worth about $140.00).

The Staff consists of the Bishop and twenty-one clergy, twenty priests, and one deacon. There are four Americans, two Englishmen, and the rest are Brazilians.

There are fifteen Church buildings, of which seven are handsome structures. There are eleven chapels and halls in which services are regularly held, beside a number of places where there are occasional services.

THE REVEREND YASUTARO NAIDE, D. D.
Bishop-Elect of Osaka, Japan
Second Native Japanese Bishop

THE RIGHT REVEREND DOCTOR JOHN D. LA MOTHE
Missionary Bishop of Honolulu

SECTION IX

Chapter I—Part 7

The Work of the Seminary in Alaska, Mexico, Philippine Islands and Elsewhere.

DR. JOHN W. WOOD

Just as no other dioceses can compare with the Virginias in the depth and the range of missionary spirit and activity, so no other seminary can compare with the Theological Seminary in Virginia in the number of men it has given for missionary service. If it were not for Virginia and her Seminary the missionary history of this Church would have been a far less worthy record than it is. Virginia men have pioneered the way to all the great present day mission fields. From Virginia there have gone in every one of the decades of her century of service the recruits who have carried on the traditions of the pioneers and they in turn have created new precedents for others to follow. With that good Churchman, John Wesley, Virginia men have said "the world is our parish". Many of them have had the courage and capacity to give a lifetime of service in a distant land. Others, no less missionary hearted, have been called to serve God's work by rallying the forces at home and creating in them the same spirit of devotion to the Master's cause. Burdened though they may have been with many parochial cares, they have not forgotten that "the world is our parish". So between the brave hearts who have fared forth to serve at distant posts and the steady and sturdy men who have served in familiar places, the Church's work has gone on.

While Virginia men have always been attracted to the great continental fields of the world, they have remembered that their Master's request was that His disciples should go "into all the world". So Virginia men have gone to some of the newer and smaller fields where the problems to be worked

out are less attractive by their magnitude and less wide in their application. Nevertheless, the work to be done in such fields makes its contribution to the completion of the great task of building up the Kingdom of God in this world. Often keener vision and no less deep consecration are required.

Arthur H. Mellen was a pioneer to Cuba long before it became a missionary district or was taken under the care of the General Board of Missions. A candidate from the Diocese of Western New York, Mellen was graduated from Hobart College in 1888. Four years later he was ordained to the Diaconate by Bishop Coxe who also ordained him to the priesthood in 1893. After serving a year in his home diocese he volunteered for Cuba, and began his work there in December, 1893. For two years he labored single-handed. As he was beginning to see the first fruits of his ministry he was stricken by yellow fever and was obliged to return home. Fortunately his life was spared. For five years he worked as a parish clergyman in his home diocese and in the diocese of New York. Then his missionary zeal stirred him to a new attempt to serve the people of Latin America. In 1909 he was appointed by the Board of Missions for Mexico. For nine years he served as a member of Bishop Aves' staff. They were years in which he gave the best of himself to the difficult but inspiring task that faces the Church in that southern republic. In 1918 he felt that he could do more for the Christian cause as a whole by accepting an appointment as secretary and general agent for Mexico with the American Bible Society. He is still serving in that capacity and is known and loved throughout the length and breadth of the country. The Rev. Francis de Sales Carroll of the class of 1906, also went to Cuba, but remained in the Mission work only a short time.

The Church in the Hawaiian Islands is blessed by the leadership of the Right Rev. John D. LaMothe, D. D. A Manxman by birth, the future bishop came to this country as a youth and here found his vocation for the Christian ministry. He was graduated from the Seminary in the class of 1894, and in the same year was ordained to the diaconate by Bishop Whittle. In 1895 Bishop Newton ordained him to the priesthood. His first charge was Shelbourne parish,

Hamilton, Virginia. Here he served from 1894 to 1901. Then he spent two fruitful years with the late Dr. Randolph H. McKim, at the Church of the Epiphany, Washington. The next two years he served as rector of Christ Church, St. Joseph, Missouri, one of the most important parishes of the Middle West. Once again Washington called him. For three years he was associate rector with Dr. McKim. From 1907 to 1916 he did important and constructive work in St. Paul's Church, New Orleans. Then followed four years at the Church of the Ascension, Baltimore. In October, 1920, he was elected at a special meeting of the House of Bishops to be Bishop of Honolulu, to succeed the Right Rev. Henry B. Restarick, D. D. He was consecrated June 29, 1921, and almost immediately thereafter left for his interesting island diocese.

The Rev. Robb White was born in a Virginia rectory at Lawrenceville, November 30, 1878. He was graduated from the University of Virginia in 1898 and in 1902 completed his course at the Virginia Theological Seminary. He was ordained to the diaconate in 1902 by Bishop Peterkin and to the priesthood in 1903 by Bishop Gibson. From his ordination until 1906, he was a mountain missionary stationed at Greene, Virginia. So well had he done his work and so ably had he presented it that on the death of the distinguished Dr. Edward Abbott, he was called to succeed him as rector of St. James' Church, Cambridge, Massachusetts.

In 1908, Bishop Brent's need of men for the mountain missions in the Philippine Islands, made a compelling appeal. For six years Robb White served at Baguio and Sagada. Having completed his term of service and given with characteristic generosity, an extra year, he returned to the United States and became assistant to the Rev. Dr. Lee of Christ Church, Charlottesville. During the war, he served as Chaplain with the A. E. F. and on his return to this country, became rector of St. Thomas' Church, Thomasville, Georgia.

Another Virginian who has served in the Philippines is the Rev. Myron B. Marshall, now rector of St. Andrew's Church, Norfolk. Born in Portsmouth in 1883, he took his academic training at the Virginia Military Institute and Washington and Lee University. He was graduated from

the Seminary in 1907 and was ordained to the diaconate that year by Bishop Randolph. In 1908, Bishop Tucker ordained him to the priesthood.

For a little more than a year he was in charge of St. Paul's Church, Saltville, Virginia. Then he volunteered for service abroad and was appointed to the missionary district of the Philippine Islands. For three years he was stationed at Zamboango, the southern metropolis of the archipelago on the Island of Mindinao.

The trying climate of the Philippines proved too much for the health of the family. In 1911, Mr. Marshall was obliged to return to the United States and shortly thereafter, became the Rector of St. Andrew's, Norfolk, at that time a struggling mission congregation.

The Philippine Islands have had the service of still a third Virginia Seminary man in the person of the Rev. Stanley S. Thompson. Born in New Hampshire, he was educated in Illinois and Kentucky. Upon his graduation from the Virginia Seminary in 1913 he volunteered for service in the Philippines and was stationed by Bishop Brent in the mountain missions of Northern Luzon. There he remained for two years until a breakdown in health compelled his return to this country. He is now canonically connected with the missionary district of Wyoming.

Rev. Kenneth L. Houlder was born in England and was brought to this country as a lad. The call to the ministry came to him comparatively late. He fitted himself for the ministry as a special student at the Virginia Theological Seminary and was ordained to the diaconate in 1910 by Bishop Lloyd. In 1911, he was ordained to the priesthood by Bishop Funsten and began his work in Idaho. Later he served in a difficult frontier post in New Mexico. He is now the chaplain to seamen in the port of Havana, working under the general direction of Bishop Hulse and the Seamen's Church Institute. He maintains close connection with the marine branch of the Y. M. C. A. He looks after the welfare of the seamen entering the port, helps the city mission work by visiting prisons and hospitals and generally tries to serve the derelicts who are to be found in every large port.

Rev. John E. Huhn was graduated from the Virginia

Missionaries To Other Fields

Rev. Stanley S. Thompson, Philippine Islands
Rev. Myron B. Marshall, Philippine Islands
Rev. John B. Bentley, Alaska
Rev. John Edward Huhn, Alaska
Rev. Arthur H. Mellen, Cuba and Mexico
Rev. Robb White, Jr., Philippine Islands

Theological Seminary in 1902. Before that he had been attracted by Bishop Rowe's work in Alaska and offered to follow him. He was stationed first at Juneau and later went into the interior, serving at Fairbanks and Rampart.

In 1906 he was suddenly taken ill and before medical aid could reach him, he died at his post. His grave is on a lonely hillside in the Yukon valley overlooking what is now the almost deserted but formerly was the populous camp of Rampart.

Although born in Texas, the Rev. Guy Douglas Christian is a Virginia man by education and choice. On completing his academic work at Richmond College in 1904, he studied theology at the Virginia Theological Seminary and at the General Theological Seminary, New York. He was ordained to the diaconate in 1908 and to the priesthood the following year by Bishop Gibson. The valuable experience he had as a lay worker in Weddell Memorial Parish, Richmond, and in the Virginia mountains, was supplemented after his ordination by service on the clergy staff of Grace Church, New York in 1908 and 1909. In the latter year, he volunteered for Alaska and was stationed by Bishop Rowe at Nome, one of the most difficult and isolated points in the Alaska mission. He served there for six years, then took a year of post graduate work at Oxford.

Returning to Alaska in 1916, he was placed in charge of Holy Trinity Church, Juneau, and when Bishop Rowe made Holy Trinity his Cathedral Church, Mr. Christian was appointed dean.

On the completion of his second term of service, Mr. Christian retired from the Alaska mission and is now on the clergy staff of St. Luke's Church, Germantown, Pennsylvania, though he still retains his canonical connection with Alaska.

Hampton, Virginia, claims the honor of giving the Rev. John B. Bentley to the Church's service. He was a student at the College of William and Mary when America entered the World War. His decision was made instantly to volunteer. He served with distinction abroad, entering the ranks as a private and coming out as a Captain. Returning to this country, he went once again to college, but the experi-

ences of those trying years of war made him long for active life in some difficult mission post.

He volunteered as a layman, took a three month's course at the Virginia Theological Seminary and in 1921 was assigned by Bishop Rowe to the mission at Anvik. Here his great practical abilities and his enormous energy directed by common sense, have made him an invaluable helper to the Rev. Dr. John W. Chapman. Bishop Rowe ordained him to the diaconate in 1922.

The Reverend Philip Howard Williams expressed in a very real way the missionary spirit of the Virginia Theological Seminary. A Maryland man by birth, he returned to his home diocese and was admitted deacon by Bishop Murray in 1913 and by the same Bishop advanced to the priesthood a year later. During the first two years of his ministry he did faithful work in his home diocese but the call to the mission field was insistent. Those who knew him as a student realized that he would never be wholly satisfied until he found himself on the front line of the Church's effort.

August, 1915 found him on his way to Alaska. There Bishop Rowe assigned him to the care of the mission at Tanana and the surrounding country. It was a post of peculiar difficulty. The once flourishing mission at the Indian village of Tanana was going down hill morally, largely through the unhappy influence of the residents of the white town of Tanana three miles away. In St. James' Mission in the white town, Mr. Williams had to do his best to influence and guide a community that at that time seemed dominated by the spirit of a minority element, alike indifferent to the welfare of the Indians or their own white fellow-citizens.

Mr. Williams' service at Tanana will always be remembered among other things for his heroic and successful effort to bring from the mission of St. John's-in-the-Wilderness at Allakaket, one hundred and thirty miles to the northwest, in the dead of winter, one of the women workers who had become dangerously ill. Philip Williams' effort saved her life.

When America entered the World War, Mr. Williams felt that as an unmarried man he ought to give himself to the service of the nation. He accordingly returned to this country, entered the Army and though he never saw service at

the front, he gave up his life in the influenza epidemic that swept through the training camps. He died October 28, 1918.

One of the chief contributions made by the Virginia Seminary to the fulfillment of the mission of the Church has been given through the offerings of intercession. Since the time of its foundation prayers for the mission of the Church and intercessions for God's blessing upon all missionaries of the Cross have been offered unceasingly and continue to be offered upon "The Hill". Through these services of prayer held in Seminary "Prayer Hall", in students' rooms, in the Chapel as well as in weekly missionary meetings, all the world has been "Bound by golden chains about the feet of God", and the hearts and wills of men have been moved to make response to the calls which have come to them from the far fields of need and opportunity.

SECTION IX

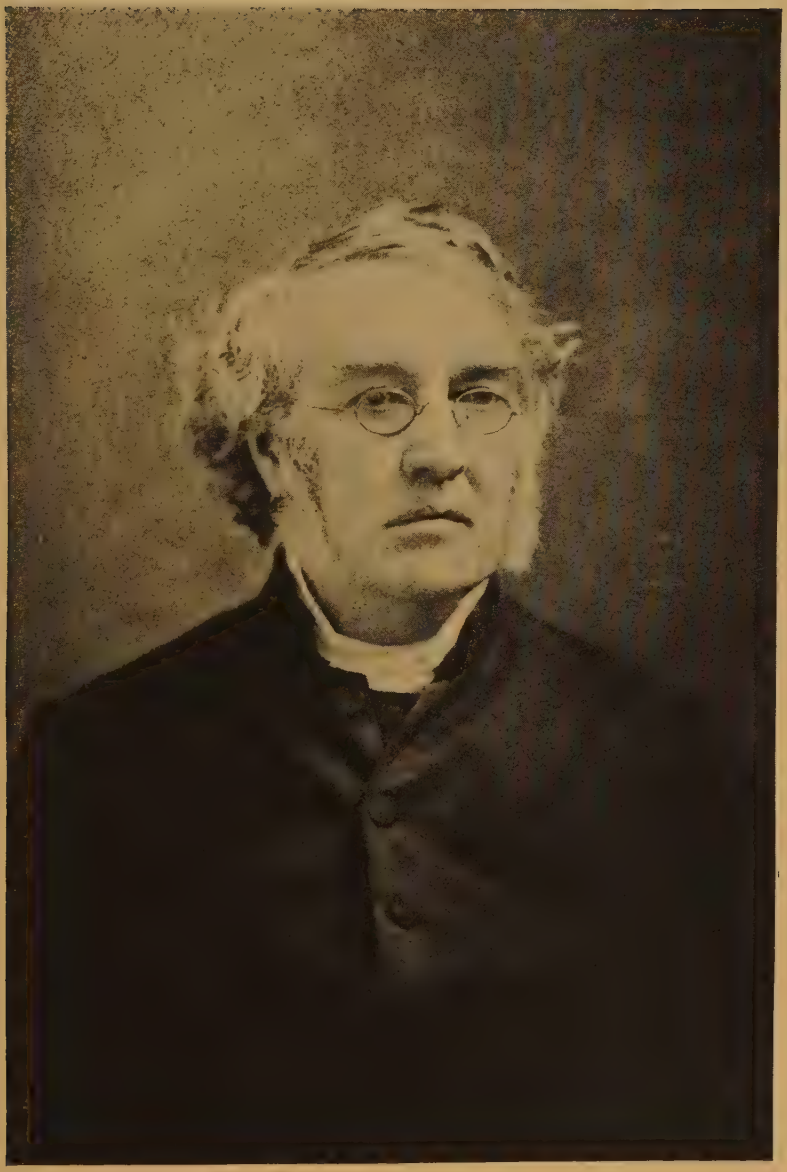
Chapter II

The Contributions of the Seminary to the Domestic Missionary Work of the Church

REVEREND E. L. GOODWIN, D. D.

In the annals of our Alma Mater little has been made of her contribution to the domestic missionary forces of the Church. In her earlier days, with the exception of certain limited areas on the Atlantic seaboard, the whole country was a missionary field in which her sons took service quite as a matter of course; and those who went farthest did not always fare worst in the matter of hardships to be endured or handicaps to be overcome. But none thought of his work as exceptional or noteworthy, but only as part of the common task. And when a little later the choicest of their brethren were offering their lives to open the doors of China and Japan, or were laying them down before the pestilence that walked in the darkness of Africa, these hesitated even to call themselves missionaries. But their whole-souled consecration was none the less sincere nor their labors the less worthy of remembrance on that account. If this chapter of the Seminary's history proves to be lacking in fullness or interest it is because their record is, for the most part, written only on High and the story of much individual heroism is absorbed in the more general history of the Church's advance.

During the first decade of the Seminary's life the Domestic and Foreign Missionary Society existed only in embryo, and diocesan societies for Church extension were but beginning to function in a few of the older states. Young ministers were claimed as assistants by the older clergy, or were assigned to the weakest parishes by their bishops, or discovered new fields of labor for themselves, with little regard



THE RIGHT REVEREND DOCTOR WILLIAM I. KIP

First Bishop of California, Class of 1833

to title or assurance of support. In the clergy lists of their dioceses we find some designated as missionaries, while in other cases the difficult character of their fields may be guessed from their location. But others were seeking work further afield. Before the end of the decade the Rev. Messrs. Alvah Sanford, Nathan Stem and M. C. T. Wing of the class of 1826, William Preston of 1828 and Chauncey W. Fitch of 1829 were at work in Ohio, constituting more than one-fourth of the clergy in that young diocese. They were followed within a few years by John T. Brooke and John T. Wheat of 1825, Ebenezer Boyden of 1828 and A. B. Hard and William A. Smallwood of 1829. Of these Dr. Fitch went later to Michigan and Dr. Wheat to Tennessee when that diocese was yet in its infancy, spending most of his long ministry there and in Arkansas. Benjamin O. Peers of 1826 and Robert Ash, of 1830, were among the first half-dozen clergymen in the new Diocese of Kentucky, the latter, with A. H. Lamon, of 1832, being afterwards among the pioneers of Indiana under Bishop Kemper. Isaac W. Hallam, of 1832, was one of the first clergymen to serve in Illinois, being in Chicago in 1834, and the Rev. Charles Dresser, of 1828, after a fruitful ministry in Virginia in the revival of Antrim parish, moved to Springfield and was one of the most prominent ministers in that diocese for many years. Rev. James De Pui, of 1825, after some years of missionary work in Pennsylvania, also served in Illinois and afterwards in Iowa and Wisconsin. In 1838 these three comprised one-third of the clerical force in Illinois, Chaplin S. Hedges of 1831 was one of four in Missouri, and three years later Zachariah H. Goldsmith, of 1828, was one of three in Iowa, both having previously been missionaries in Virginia. In 1832 Seneca G. Bragg, of 1831, was the only missionary reported in Florida. He later moved to Georgia and spent a long ministry in that diocese.

The most distinguished graduate of the Seminary during this period was Leonidas Polk of the class of 1830. A native of North Carolina, he was little more than a boy when he entered West Point, and while there gave his allegiance to Christ and enlisted in the army of the cross. After graduating with honors he served in the army for a few months only

before resigning his commission to seek the ministry of the Church. "A superior man and much beloved here; as holy and devoted a man as any we had," a fellow student wrote of him when he left to be ordained. After a short but notable ministry in Richmond as assistant to Bishop Moore, and a sea voyage for the recovery of his health, he took work in Tennessee at about the time the little handful of Churchmen in that state chose the heroic Otey as their first bishop. Though working in an obscure field his talents and ability as a leader of men could not be hid, and in 1838 he was elected by the General Convention as titular Missionary Bishop of Arkansas—our second missionary bishop—with jurisdiction also in the Indian Territory and with permission to "extend provisional services to any of the said (southern) dioceses as they may respectively request." Since Bishop Otey was the only other bishop west of the Carolinas they divided this great field between them. Three years later Bishop Polk became Diocesan of Louisiana, but continued as provisional bishop of Alabama for a number of years with incursions into other states and the Republic of Texas as occasion demanded. The record of his labors during the earlier years of his episcopate forms a noble chapter in our missionary history.

In western Pennsylvania and especially in western Virginia there lay a wide and difficult territory whose resources were as yet undiscovered. It remained a missionary field long after the fat valleys which lay to the west and southwest had been possessed by an ever increasing tide of immigrants. Here a number of our early Alumni found their fields of labor under conditions which fully entitled them to the designation of missionaries. Despite, therefore, the paucity of available records and the consequent uncertainty as to the early ministry of some of them, we find that out of the sixty-two graduates of the Seminary during the first ten years of its life more than one-half were properly domestic missionaries, lacking only the distinction of having been sent and salaried by a missionary society; and that there was hardly a state between the Alleghanies and the Mississippi in which her sons were not numbered among the

THE RIGHT REVEREND DOCTOR LEONIDAS POLK

First Missionary Bishop of Arkansas, First Bishop of Louisiana, and Confederate General

THE REVEREND ST. MICHAEL FACKLER

Our First Missionary in Oregon and Idaho

pioneers who laid the foundations of the Church within its borders.

After about 1833, however, a change may be noticed and comparatively few of our Alumni seem to have found their fields of labor in the middle west and beyond. For this there were several reasons which may be noted. When the Domestic and Foreign Missionary Society was reorganized and began more systematic operations party lines in the Church were already being closely drawn and in the conduct of this Society were not a little emphasized. "Evangelical" Churchmen, strong in the convictions denoted by that title, and feeling the imperative urge of the Master's command to preach His gospel among all the nations, accepted the foreign field as their special sphere and found in the Virginia Seminary young men trained in that tradition and eager to go forth on so heroic an adventure. Others, more impressed by the need of Church extension within our own country, made the domestic field their own, finding their work in the great west which was so rapidly being possessed by emigrants chiefly from the more northern states and drawing their missionary forces from the same quarters. Political considerations had also their influence, especially after the Mexican war. But a more decisive factor is found in the marked revival of the Church in the Atlantic states, particularly in Maryland and Virginia, and its consistent growth throughout all the southern dioceses, thus creating a demand for laborers in the diocesan missionary field which could not be denied.

Nevertheless, the Seminary was never without its representatives on the remotest frontiers. The Rev. St. Michael Fackler, of 1840, after a short apprenticeship in Virginia moved to Missouri. A chaplaincy in the army served not to absorb his energies but to further his larger purpose, and we find him as a missionary "on the Oregon trail" at Fort Laramie, in Oregon for many years where he founded the first congregation in that territory, and finally in Boise, the single clergyman in that Territory of Idaho.* The Rev. Johnston McCormac, of 1855, also went immediately to Ore-

* The following note relative to the ministry of the Rev. St. Michael Fackler was sent to the editor by Bishop Hunting, of Nevada.

The Dean of the Cathedral at Boise, Idaho, on a certain Sunday which fell

gon and spent a long ministry there and in other northwestern missionary districts. The Rev. Benjamin Halstead, of 1841, labored in Indiana, the Rev. Robert D. Brooke, of 1849, in Iowa, and the Rev. William N. Irish, of the same class, in Missouri, when there were but few in those states. Rev. Charles Gillette, of 1843, was one of the first clergymen to settle permanently in the Republic of Texas and spent a long ministry in that state. The Rev. Charles Goodrich, of 1837, began work in New Orleans when there were but three organized parishes in Louisiana and remained there thirty years. The Rev. William C. Stout, of 1847, was a missionary in Arkansas for many years; and the Rev. William J. Ellis, of 1845, and Charles M. Callaway, of 1850, were among the small band who organized a diocese in the Territory of Kansas.

In 1847 one-half of the clergy in Georgia, and nearly half in Alabama and Florida, were of our Alumni. And in the year 1859 they were found in every diocese and missionary jurisdiction in the United States except Vermont, Michigan and Wisconsin.

The Rev. Drs. Henry C. Lay, of 1846, and John H. D. Wingfield, of 1856, became Missionary Bishops respectively of Arkansas and Northern California.

In those sections of our country which, during this period, looked to the Virginia Seminary for their ministerial supply there were few cities or large towns. The population was chiefly rural. It was in the country parish, oftentimes a parish only in name, wide in extent, sparsely settled by people of every social and intellectual grade, and with but the most primitive roads, that the majority of our graduates found their fields of labor, even as their predecessors had done. For it was from such parishes that the Church in the south mainly grew. Bishops Claggett and Kemp, Meade, Ravenscroft and Otey, Elliott and Cobbs, Green and Gregg, were all country parsons before their elevation to the episcopate,

on the Feast of St. Michael and All Angels, preached on the subject of angels and St. Michael in particular. He stressed the fact that the Cathedral at Boise was named St. Michael after St. Michael the Archangel. After the service a member of the congregation told him he had made a great mistake as the Cathedral was named after its first minister, the Rev. St. Michael Fackler. An examination of the old vestry record showed this to be the fact of the matter.

and most of them had no other pastorates. Men came to the Seminary, therefore, with the expectation of becoming home missionaries in such fields as these, unless called to others more distant, and were content with the prospect. Much of the instruction received and the opportunities for practical experience afforded them, quite outside the text-book courses, was designed to qualify them for this prospective work. "Rules were not strict in my day," said one of these old clergymen to the writer so he spent a week in a neighboring city where a "revival" was in progress, to study its methods and appraise their value, and in every way sought to prepare himself for evangelistic work. When the time for his graduation drew near he simply "wrote Bishop Meade that I would be ready for missionary work" at such a date, and the Bishop did the rest. He was sent to what was nominally a parish, one hundred and twenty-five miles as the crow flies from his nearest clerical neighbor, where he found one small church and established five other preaching places and remained until his health failed him utterly. Students came to their ordination with little knowledge of where their lot would be cast but expecting to "endure hardness" and "to bear the yoke in their youth." A Bible, a Prayer-Book and a horse was their essential physical equipment, and many of them had little more. Whether they were assigned the task of carving out parishes for themselves in some spiritual wilderness or of reviving the Church in two or three old parishes where hardly more than a tradition of former life remained, their circumstances and the character of their labors differed little. Preaching and untiring pastoral visiting were the ministerial methods relied upon, with the distribution of tracts, while later the establishment of Sunday-schools and Bible classes and a parochial missionary society would mark the success of their labors. They preached in churches if they found any, but also in court houses, school houses, taverns and especially in private homes, finding opportunities or making them as occasion demanded. The slave population shared their ministrations and some devoted themselves very largely to this class.

The men who labored with long patience and unceasing diligence in such fields were not weaklings who lacked the

talents or attainments to qualify them for more conspicuous places. Neither were they novices who tarried there only until their beards were grown. John Grammer and John P. McGuire, William Smallwood and A. M. Marbury, F. D. Goodwin and William Friend, F. H. and E. B. McGuire, Andrew Fisher, D. M. Wharton, John R. Lee and William H. Pendleton, Joseph P. B. Wilmer, and Richard H. Wilmer and Francis M. Whittle, Cleland K. Nelson and Ovid A. Kinsolving were not men wanting in intellectual equipment or spiritual power; yet they chose to devote the greater part, and many of them the whole, of their parochial ministry to the upbuilding of country parishes, large only in area and important but in possibilities. One hesitates, indeed, to mention even such names without enlarging the list many times over, which could readily be done; lest it be thought that other men no less worthy of honor in this connection had been overlooked or relegated to a secondary place. Suffice it to say that this was the normal type of the ministry of our Alumni at this period. Their influence remains, not only in the congregations founded and the churches built and the dioceses made strong through their labors, but in the Churchly, evangelical and missionary traditions which are part of the heritage of so many old southern families, giving strength and consistency to our Church life of today.

In the middle and northern states our graduates found their work in towns and cities more frequently than in rural communities. They had the advantage of more concentrated effort and could probably point to more immediate tangible results; and we may be sure they were animated by the same missionary zeal and a no less self-sacrificing spirit.

When the Seminary reopened after the war between the states the student body was for several years composed almost exclusively of young ex-Confederate soldiers. Following in their chosen sphere of service the precept and example of their great leader, Robert E. Lee, their ministry was primarily devoted to the gathering of scattered flocks and rebuilding the Church in the devastated land of their birth. Indeed for two decades or more no missionary field of greater need or more immediate promise offered itself than was presented in the prostrated and poverty-stricken South.

During this period, and almost exclusively by the ofttimes heroic labors of our Alumni, the Church in Virginia rose with renewed vigor from her ashes; in West Virginia, under the leadership of that great missionary, Bishop Peterkin, a few scattered congregations grew and multiplied into a strong diocese; while in south-western Virginia a band of earnest men whom nothing could discourage foresaw the young diocese which the future of that section would demand and laid its foundations broad and deep. Maryland, meanwhile, was claiming a full quota of the Seminary's sons, as was also Kentucky and presently the more southern states. Within twenty years after the war the north and the west were calling them in increasing numbers; since which time the Virginia Seminary has in no sense been a local institution but has given of her best to almost every diocese from Maine to Texas and California, even as it has received its students from almost every quarter.

Within a quarter of a century the Church has called six of our Alumni to be Missionary Bishops in the Domestic field, namely: James B. Funsten, Class of 1882, Edward A. Temple, of 1895, John Poyntz Tyler, of 1888, George C. Hunting, of 1895, William P. Remington, of 1905, and John D. La Mothe, of 1894. Of these all but the lamented Funsten are still in the work. As this is written, according to the latest reports the Seminary is represented by active workers in fourteen out of the twenty-two Missionary Districts. Whenever special calls have come from these outlying fields, whether in continental America or in our insular possessions, our graduates have been quick to respond, and more of them than we could name have gladly given some years of their ministry if not the whole of it to these outposts, while a far greater number have consecrated themselves to missionary work no less distinctively such within their respective dioceses.

It is interesting to note how, in comparatively recent years, certain specializations have arisen in the conduct of missions in the home field as the Church has awakened to her responsibilities. Every diocese in these days must have its general missionaries or archdeacons, one or more, to whose care are committed weak or isolated congregations or mis-

sions and those who would otherwise be without pastoral ministrations. It is a work that requires both devotion and ability of a high degree while offering peculiar opportunities for usefulness. A rather unusual number of our Alumni have labored with success in this position. Among those who have gone to their reward, or who may be accounted veterans in this arduous service, we may mention Stringfellow, Meade, Norwood and James B. Funsten of Virginia, Lacy in Southern Virginia, Barrett and McCready in Kentucky, Grubb in Florida, G. H. Edwards in Southern Ohio and Smede in Mississippi; and the list is far from complete, while in no less than eleven dioceses this office is now filled by Virginia Seminary men.

In the southern Appalachian mountains there is an interesting class of people who, because of their isolation and lack of educational advantages, are peculiarly in need of the ministrations of the Church. For a century their presence and their circumstances have been known locally. Mission chapels have been built on the outskirts of their habitat, where many a faithful parish minister has done what he could, and longed to do more, to reach them in all the power of the gospel. These sporadic efforts, however, merely as a part of an ordinary parochial work, while of incalculable benefit to small communities had never reached the heart of the problem. It is now recognized that larger and more specific effort, with more varied and adequate equipment, must be applied; and so "Mountain Missions" have an acknowledged place among the activities of the Church today. Among our Alumni who have been to some degree pioneers in this specialized work may be mentioned G. P. Mayo, W. R. Mason, W. T. Roberts, and J. R. Ellis, while many others have been and are actively engaged in this field.

In City Missions, now being so largely featured, men from this Seminary have been employed in Philadelphia, Baltimore, Washington, Richmond and elsewhere, laboring both with zeal and marked success. Our Alumni have ever been foremost in their advocacy of Missions among the colored people and in wise and experienced counsel as to its methods, and in innumerable instances have consecrated a large part of their ministry to the service of this distinct

class of our population. The Seminary has also furnished devoted workers for the Indian mission field. Indeed it would probably be impossible to name a single direction taken by the Church's activities in which her sons have not been engaged, faithfully bearing their full part and wielding a strong and united influence in the extension of God's Kingdom in our land.

Within a few years the Church has been awakened to a new sense of her responsibility in this regard and to renewed efforts toward its fulfillment. The reorganization of her administrative Boards, and the great movement known as the Nation-Wide Campaign, are among the fruits of a long period of preparation and education by which the people were and are still being trained to a realization of their individual and corporate duty. Among our Alumni we have yet to hear of one who has skulked in his tent and refused his hearty aid to this wide movement in behalf of the Church's mission. The old Alexandria Seminary remembers with pardonable pride, not only her Lloyd, her Milton and Patton and R. F. Gibson and Brown and Stires, who have been among the able leaders of the Forward Program of the Church; her Micou and Gravatt who have been leaders in the work among students; and others who have been among the leaders in the national and Diocesan work of the Church, but also the great body of her sons, nursed at her side, and the even larger number of strong and intelligent laymen whom these have influenced and trained, all of whom are teaching and exemplifying and extending far and wide that missionary spirit which has always been her own characteristic.

The whole Church shares with the Virginia Seminary gratitude and appreciation for the service rendered by the Rt. Rev. Dr. Arthur S. Lloyd, who as long time Secretary and then President of the Board of Missions inspired the Church at home and abroad with a spiritual conception of her Mission. It will not be forgotten in years to come that he placed the emphasis, where it belonged, upon the privileges

and obligations which are involved and implied in the Incarnation of the Son of God and sought to rouse the heart and mind and energy of the Church to a loyal devotion to the Christ as Leader and Commander in Chief of the Church Militant. His work was far reaching and its results can not be measured through tabulated statistics. He sowed seed which through coming years will be blessed in their growth by the Lord at the harvest.

FIRST BOARD OF EDITORS OF "THE SEMINARIAN" 1878

Seated: (*Left to Right*) Thomas J. Packard, Edward L. Goodwin, W. H. Assheton.
Standing: E. B. Rice, Samuel A. Wallis.

SECTION IX

Chapter III

The Contributions of the Seminary to the Literature of the Church

REVEREND PAUL MICOU, B. D.

The books produced by professors and alumni of the Seminary are quite numerous. So far as can be ascertained, seventy-four men have published one hundred and ninety-two books. The following list was prepared at the Seminary Library and represents books on its shelves, with the addition of certain titles secured at the Library of Union Theological Seminary, New York City. Omissions from the list are to be accounted for by the author's not having sent the volume to the library of his alma mater. It is believed, however, that the list represents nearly all the publications of the alumni.

Some names stand out with special prominence. The greatest of our American Church historians attended the Virginia Seminary, Bishop William S. Perry. Mention should also be made of Bishop William I. Kip, Bishop William Meade, Dr. Philip Slaughter, and Drs. E. L. and W.A.R. Goodwin, as historians.

As far as concerns preaching and dealing with current problems in a practical way, we should give special mention to Bishop Phillips Brooks, Dr. Randolph H. McKim, and Bishop Henry Codman Potter.

The Seminary has played a part in linguistics. Dr. Joseph Packard was one of the revisers of the Bible in 1881. Bishop William Cabell Brown was distinguished for his translations into Portuguese. Bishop James Addison Ingle and Dr. E. L. Woodward placed future missionaries in their debt by their syllabaries. But the palm here goes to the great Zend scholar, the Oxford professor, Dr. Lawrence H.

Mills, whose translations and exposition of the Zend Avesta and the Zarathustrian Gathas are famous.

The earliest defense of missions, and a masterpiece in its line, is from the pen of our first missionary in Japan, Rev. John Liggins.

Seven theologians in our Church are singled out by John W. Buckham in his "Progressive Religious Thought in America", and of these two represent the Virginia Seminary, Bishop Phillips Brooks, whom he calls "the consummate flower of the Pilgrim faith", and Professor Richard Wilde Micou, whose published lectures he describes as "a marked contribution to theological literature". Among other theologians produced by the Seminary we should mention Dr. William Hodges, the greatest authority in his day on baptism.

One of the founders of the Seminary, Dr. William H. Wilmer, was the chief editor of "The Theological Repertory" a magazine of theology and current views, the proceeds of which were devoted to the Virginia Education Society.

One publication of the Virginia Seminary, "The Protestant Episcopal Review" attained considerable fame as a periodical, especially under the editorship of Professor Carl E. Grammer. The Seminary professors and alumni had a channel for the expression of their views in this journal, which became the exponent of the "evangelical position".

"The Southern Churchman" has owed much to the Virginia Seminary. Its founder and first editor was Rev. William F. Lee, class of 1826. He was succeeded by Rev. Zechariah Mead, and by Rev. E. R. Lippitt, a former professor. Later editors have been the Rev. George A. Smith, the first alumnus, W. Meade Clark, D. D., Edward L. Goodwin, D. D., and W. Russell Bowie, D. D., all alumni of the Virginia Seminary. The contributions of the alumni to its columns have been very numerous.

In the following list the numerals which follow the names of the authors give the year in which they graduated from the Seminary, and those following the titles of books give year of publication.

BARRETT, ROBERT S., D. D. (1876): Character Building, Talks to Young Men (1882); A Reason of the Hope (1896).

BEDELL, Rt. Rev. GREGORY T., D. D. (1840): The Pastor (1880).

BOWIE, W. RUSSELL, D. D. (1908): The Children's Year (1916); The Master of the Hill (1917); Sunny Windows (1920), The Road of the Star (1922); The Armor of Youth (1923).

BROOKS, Rt. Rev. PHILLIPS, D. D. (1859): Sermons, 10 vols. (1878); The Influence of Jesus (Bohlen Lectures, 1879); Tolerance (1887); An Easter Sermon (1890); A Christmas Sermon (1890); The Symmetry of Life (1892); Lectures on Preaching (1893); The Good Wine at the Feast's End (1893); Addresses (1893); Letters of Travel (1893); Essays and Addresses, Religious, Literary and Social, Edited by the Rev. John Cotton Brooks (1895).

BROWN, Rt. Rev. WILLIAM CABELL, D. D. (1891): Translation into Portuguese of the Prayer Book, the Old Testament and portions of the New Testament.

BRYAN, C. BRAXTON, D. D. (1878) et. al.: Colonial Churches in Virginia (1908). (Thirteen of the Alumni contributed to this work.)

CAPERS, W. B., D. D. (1898): The Soldier Bishop, Ellison Capers (1912).

CASTLEMAN, T. T. (1838): Plain Sermons for Servants (1858).

CLARK, SAMUEL A., D. D. (1847): The History of St. John's Church, Elizabeth, N. J. (1857).

CLATTENBURG, A. E. (1905): Man—A Study (1914).

DUDLEY, Rt. Rev. THOMAS U., D. D. (1867): The Church's Need (Bohlen Lectures, 1881), The Christian Ministry (Reinicker Lectures, 1900).

DUNN, JOSEPH B., D. D. (1894): In the Service of the King (1915).

DUY, ALBERT W. (1845): Sermons (1846).

FITCH, CHAUNCEY W., D. D. (1829): James, the Lord's Brother (1858).

GIBSON, ROBERT F., (1903): Handbook of Church Publicity (1922).

GOODWIN, CONRAD H. (1913): The Force of Intercession (1922).

GOODWIN, E. L., D. D. (1880): History of Truro Parish, Va. (1907); Contributor to several historical works; Several Chapters in "The History of the Theological Seminary in Virginia".

GOODWIN, W. A. R., D. D. (1893): Historical Sketch of Bruton Church, Williamsburg, Va. (1903); Bruton Parish Church Restored (1907); The Church Enchained (1916); The Parish and the Teaching Mission of the Church (1921); The History of the Theological Seminary in Virginia (2 vols.) (1923).

GRAMMER, CARL E., S. T. D. (1884): Historical papers in "The Protestant Episcopal Review" and several chapters in The History of the Theological Seminary in Virginia. The History of Old St. Stephen's Club, Philadelphia.

GRAY, GEORGE Z., D. D. (1861): The Children's Crusade (1870); The Scriptural Doctrine of Recognition in the World to Come (1875); The Church's Certain Faith (Baldwin Lectures, 1899).

GRAY, HORATIO (1852): Memoirs of Rev. Benjamin C. Cutler (1865).

GREEN, BERRYMAN, D. D., (1890): Notes on the English Bible (Privately published for use of students, 1907).

HALLAM, FRANK (1872): The Breath of God (1895); The Supreme Rite, The Devil's Masterpiece.

HAWKINS, WILLIAM G. (1851): Life of John H. W. Hawkins (1859).

HENSHAW, Rt. Rev. J. P. K., D. D. (Founder): Life of Rt. Rev. Richard Channing Moore, D. D. (1885).

HODGES, WILLIAM, D. D. (1837). Infant Baptism (1858); Baptism Tested by Scripture and History (1874).

HOOKER, HERMAN, D. D. (1832): The Portion of the Soul (1860).

HUTCHESON, J. T., D. D. (1854): A View of the Atonement (1897).

INGLE, Rt. Rev. JAMES ADDISON, D. D. (1891): Hankow Syllabary (1898).

JACKSON, WILLIAM M. (1831): Baptism (1841); Remains of Rev. William Jackson (1847).

JOHNS, Rt. Rev. JOHN, D. D. (President): Life of Bishop Meade (1867).

KEITH, REUEL, D. D. (Professor): Translation of E. W. Hengstenberg's "Christology" (1836); Lectures in Calvanistic Theology (1868).

KEY, FRANCIS SCOTT (Founder): The Star Spangled Banner; Lord with Glowing heart I'd praise Thee, and other hymns.

KINSOLVING, ARTHUR B., D.D. (1886): The Story of a Southern School (1922).

KIP, Rt. Rev. WILLIAM I., D. D. (1833): The Christmas Holy Days in Rome (1846); The Early Jesuit Missions in North America (1846); The Double Witness of the Church (1849); Early Conflicts of Christianity (1850); The Catacombs of Rome as illustrating the Church in the first three centuries (1854); The Lenten Fast (1859); The Unnoticed Things of Scripture (1868); The Church of the Apostles (1877); The History, Object and Proper Observance of the Holy Season of Lent (1881); The Early Days of my Episcopate (1892).

LAMSA, GEORGE M. (1921): The Secret of the Near East (1923).

LAY, Rt. Rev. HENRY C., D. D. (1846): The Mysteries of Providence (1889).

LIGGINS, JOHN (1855): Opium, England's Coercive Policy and Its Disastrous Results in China and India (1882); The Great Value and Success of Foreign Missions (1888).

LLOYD, Rt. Rev. ARTHUR SELDEN, D. D. (1880): Christianity and the Religions (Lectures at Harvard Summer School, 1909).

MAHAN, MILO, D. D. (1842): Church History (1860); An Answer to Bishop Colenso (1863); Palmoni, or the Numerals of Scripture (1863).

McELHINNEY, JOHN J., D. D. (Professor): The Doctrine of the Church (1871).

McKIM, RANDOLPH H., D. D. (1864): A Vindication of Protestant Principles (1879); Catholic Principles and the Change of Name (1879); The Nature of the Christian Ministry (1880); Future Punishment (1883); Bread in the Desert and Other Sermons (1887); Christ and Modern Unbelief (1893); Leo XIII at the Bar of History (1897); Present Day Problems of Christian Thought (1900); The Gospel in the Christian Year and in Christian Experience—Sermons (1902); The Problem of the Pentateuch (1906); A Soldier's Recollections (1911); The Proposal to Change the Name of the Protestant Episcopal Church (1913); Romanism in the Light of History (1914); The Soul of Lee (1918).

MEADE, PHILIP NELSON (1871): Sermons (1901).

MEADE, Rt. Rev. WILLIAM, D. D. (Founder): Sermons (1834); On Baptism (1846); On the Pastoral Office (1849); Old Churches and Families in Virginia (1857); The Bible and the Classics (1861); Plain Sermons (1874).

MICOU, PAUL (1913): Edited R. W. Micou's, Basic Ideas in Religion (1916); The Conduct of Brief Devotional Meetings (1917); The Church at Work in College and University (1919); The Church's Inquiry Into Student Religious Life (1923).

MICOU, RICHARD WILDE, D. D. (Professor): Lectures in Christian Theology (Privately published for use of students, 1907); Basic Ideas in Religion (1916).

MILLS, LAWRENCE H., D. D. (1861): The Zend Avesta, Translated (1887); A Study of the Five Zarathustrian Gathas (1894); Zarathustra and the Greeks (1903); Zarathustrian Gathas in metre and rythm (1903); Zarathustra, Philo, the Archaemenids, and Israel, being a treatise upon the antiquity and influence of the Avesta (1906); Yasna I (1910); Sections of lectures of Lawrence H. Mills at the University of Oxford translated into Italian (1910); Avesta, the Yasna of the Avesta (1910); Gathas, Dictionary (1913); Our Own Religion in Ancient Persia, being lectures delivered in Oxford presenting the Zend Avesta as collated with the pre-Christian exilic Pharisaism (1913).

MILTON, WILLIAM H., D. D. (1892): The Cure of Souls; The Handbook of the Nation Wide Campaign.

MULCAHEY, JAMES, D. D. (1845): The Witness of the Church to Christian Faith (1885).

NELSON, ROBERT, D. D. (1845): Reminiscences of the Rt. Rev. William Meade, D. D. (1873).

OSGOOD, E. E. (1903): The Master Fisherman (1921).

PACKARD, JOSEPH, D. D. (Professor): Commentary on Malachi in Schaff and Lange Commentaries, Recollections of a Long Life (1902).

PAYNE, Rt. Rev. JOHN, D. D. (1836): History of the Greboes (1860).

PENICK, Rt. Rev. CHARLES CLIFTON, D. D. (1869): More than a Prophet (1881).

PERRY, Rt. Rev. WILLIAM S., D. D. (1855): Bishop Seabury and Bishop Provoost, an historical fragment (1862); Bishop Seabury and the "Episcopal Recorder", a vindication (1863); Documentary history of the Protestant Epis-

copal Church in the United States of America; Connecticut (joint editor with Francis J. Hawkes, 1864); Historical Collections of the American Colonial Church, Massachusetts (1873); Maryland and Delaware (1878); Pennsylvania (1871); Virginia (1870); Journals of the General Convention, I, 1785-1821; II, 1823-1835; III, Historical Notes and Documents (1874); A Half Century of the Legislation of the American Church (1874); A Handbook of the General Convention of the Protestant Episcopal Church; giving its History and Constitution, 1785-1874 (1874); Life Lessons from the Book of Proverbs (1885); History of the American Episcopal Church (1885); History of the Constitution of the American Church (Bohlen Lectures, 1891); The Church of the British Isles; The Post Reformation Period (1891); Settlement of 1662 (1892); The Episcopate in America (1895).

PETERKIN, Rt. Rev. GEORGE WILLIAM, D. D. (1868): Records of the Protestant Episcopal Church in Western Virginia and in West Virginia (1902); Handbook for Friends and Members of the Episcopal Church.

POTTER, Rt. Rev. HENRY CODMAN, D. D. (1857): Sisterhoods and Deaconesses (1873); The Gates of the East (1877); The Relations of Science to Modern Life (a lecture before the New York Academy of Sciences, 1880); Sermons of the City (1881); Waymarks, being discourses with some account of their occasions (1870-91); The Chicago-Lambeth Articles (pp. 157-198 in "Church Unity", five lectures 1896); The Scholar and the State (1897); Addresses to Women (1898); The Message of Christ to the Family (William Belden Noble Lectures 1898, pp. 183-209 in "The Message of Christ to Manhood"); The East (1902); The Modern Man and his Fellowmen (Bull Lectures 1902); Law and Loyalty Sermons (1903); The Citizen in his Relation to the Industrial Situation (1903); The Drink Problem in Modern Life (1905); Reminiscences of Bishops and Archbishops (1906).

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SECTION X

The Episcopal High School

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The Episcopal High School in Virginia

REVEREND ARTHUR BARKSDALE KINSOLVING, D. D.

On the wide uplands three miles west of the old town of Alexandria stand the imposing group of buildings and athletic fields of the Episcopal High School of Virginia.

From the School grounds one may look out upon the city of Washington seven miles distant, with its Capitol, the National Library and other public buildings and the lofty shaft of granite which in all weathers pierces the sky and reminds the generations of the peerless Washington. A dozen miles away is Mount Vernon, and five miles distant stands pillared Arlington, once the home of General Robert Edward Lee. In its setting and surroundings no boys' school in the country has more to commend it than this. During the eighty-three years of its existence, except those four blighting years of civil strife, there have come hither autumn after autumn some of the most splendid boys in the land, lads destined as men to fill many positions of trust and to weave their names and work into the vital history of the country. It is the story of this school which these pages will seek to tell, its origin, its unfolding life, its purpose, policies and characteristics, its headmasters, its boys and the men they grew to be.

It seems to be known only to a few that there was an earlier school on this site which had a brief but important history. In 1831, eight years before the founding of the High School, Mrs. Wilmer, the third wife of the Reverend Dr. William Holland Wilmer, who had been active in founding the Virginia Theological Seminary, came to live at Howard, and there opened a school for boys. The old Howard home is believed to have been built about the year

1800. Mrs. Wilmer was the stepmother of the Right Reverend Richard Hooker Wilmer, Bishop of Alabama, and of the Reverend Dr. George T. Wilmer of Virginia. The school continued for three years, and was limited to eighteen pupils, boys from the most influential families in the neighborhood and elsewhere. There were two teachers, the Reverend Jonathan Loring Woart, and the Reverend John Woart. Brief as was the life of this school, and small as was the number of pupils, among the boys there were several who attained great distinction in after life. Richard H. Wilmer left Howard School for Yale in 1832. Williams Carter Wickham became a general in the Confederate Army and later vice-president of the Chesapeake and Ohio Railroad. Mansfield Lovell was a Confederate general, and John Augustine Washington, the last owner of Mount Vernon, was killed at the beginning of the Civil War. Henry Winter Davis achieved a national reputation as an orator and member of Congress. Among other boys of the period were Charles Lee Jones, son of General Walter Jones, and a brother-in-law of Dr. Joseph Packard, and Philip Barton Key, son of Francis Scott Key, author of The Star Spangled Banner. The Howard School closed its doors in 1834.

The origin of the Episcopal High School is this: The Reverend J. P. B. Wilmer, afterwards the beloved and revered Bishop of Louisiana, offered the following resolutions in the Convention of the Diocese of Virginia which met at Petersburg on May 20, 1837. "Whereas there is at present no institution of learning under the care of the Episcopal Church in the diocese, and whereas the sons of our Episcopal families are too often entrusted to local and irresponsible schools, which are either sectarian in their character, or totally unorganized and desultory in their operations, therefore Resolved: that it is highly essential to the interests of this diocese that one or more institutions be established within it of an Episcopal character. Resolved: further, that a committee of five individuals friendly to this object be appointed by this convention to devise and mature the best means for carrying the object of this resolution into effect." The committee appointed consisted of the Reverend Mr. Wilmer, the Reverend W. G. H. Jones, General John H. Cocke,

and Messrs. Tucker Coles and Carter H. Harrison. At the Convention of 1838 there was no formal report. Mr. Wilmer, the Chairman, had been appointed a chaplain in the navy and was not present. But at this convention of 1838 the Board of Trustees of the Theological Seminary in Virginia in their report lamented the diminished number of men offering for service in the sacred ministry, and attributed it in large part to the want of some institution for conducting the previous literary education of candidates. The remedy, they said, was one or more high schools throughout the diocese. On motion of the Reverend William Norwood, the project of establishing a boys' school near the Seminary was endorsed by this convention.

At the convention which met in Norfolk in 1839 the trustees reported that they had secured the services of the Reverend William N. Pendleton as principal, and a committee was appointed to carry into execution their plans for the establishment of the School.

On the twelfth of July 1839, the special committee in charge of the matter, which consisted of Bishop Meade, the Reverend Edward C. McGuire, George Adie, C. B. Dana, and Mr. Cassius F. Lee, met in Alexandria to organize the school and make arrangements for the first session under Mr. Pendleton. They called it the Howard High School, and it is to be regretted that this name was ever lost. The number of boys was limited to thirty, none under fourteen years of age. The session was to be ten months, tuition $200, the sons of clergymen were to be taken at half price, and some boys who could not pay were to be taken for nothing. Then the committee toured the north, visiting well-established schools at Andover and Flushing and engaged as assistant master the Reverend Milo Mahan, originally from Suffolk, Virginia, a pupil under the distinguished Dr. William Augustus Muhlenberg for three years, and for nearly as long a teacher in Dr. Muhlenberg's famous school at Flushing. Mr. Mahan was afterwards rector of St. Paul's Church, Baltimore, and a professor in the General Theological Seminary. He was one of the best classical scholars of his day. During the year, with money furnished by Bishop Meade and his friends, a tract of land consisting of seventy-

seven acres was bought at a cost of $5000. Later the sum of $12,000 was subscribed for buildings and equipment.

The committee had visited Delaware College at Newark, Delaware, to persuade the Reverend William N. Pendleton to accept the position of principal of the School. Mr. Pendleton was born in Richmond, Virginia, December 26, 1809. He graduated from West Point in the class of 1830 and was for several years a lieutenant in the Army, and assistant professor of mathematics at West Point. In October 1833, he resigned from the Army to accept a professorship at Bristol College, Pennsylvania, where he was a colleague of the Reverend Joseph Packard. From here he went to a professorship and chaplaincy at Delaware College. In May, 1837, he was ordered deacon by Bishop Moore in Petersburg, Virginia. Mr. Pendleton was very loath to take up the responsibility of the School but yielded to the persuasion of Bishop Meade and others through his great desire to help forward a new enterprise in Christian education. He had recently been ordained to the ministry, had ever a great influence upon the moral and spiritual life of his pupils; and though the terms and financial prospects of the School were exceedingly difficult, and even perhaps impossible, he decided to accept it. There was no provision for endowments, nor even for the principal's salary. All the expenses of the School were to be met from tuition fees. These fees, we must remember, were put at the lowest possible rates, $200 a year for a full pay student, with the sons of clergy admitted at half this small tuition, and many poor boys allowed to come for nothing. Yet the principal was under covenant to pay $30 a year to the trustees for each pupil that he received, even for those who paid nothing. Under such terms his administration was foredoomed to financial failure. Yet heroically did this Confederate in embryo fight his battle even under most adverse conditions. He made every effort to utilize the resources at his command to make the School self-supporting. A fine garden provided an abundant supply of vegetables and fruit for the household.

The farm was brought to a high state of cultivation. Cattle were bought and fattened for the use of the school.

But all efforts were unavailing to make the income adequate to the expense. The first year he had thirty-five boys, and his assistants were Messrs. Mahan, John Page, the father of Thomas Nelson Page, and Robert Nelson, afterwards a missionary to China. During the second year there were one hundred and one boys, fourteen on half pay, and five who paid nothing. Then four of the most mature boys were added as instructors, among them F. M. Whittle. The standard of scholarship was high. Mr. Pendleton himself taught mathematics, chemistry, astronomy and engineering, and took the religious services during the week and on Sundays. The object of the School in the words of Mr. Pendleton was: "To educate youth on the basis of religion. To apply the instructions of the Bible in the work of training the mind, influencing the heart, and regulating the habits; to provide boys during the critical period of middle youth and incipient manhood the safest and best superintendence, the soundest and most healthful moral influences, and the most faithful Christian guidance associated with the most useful and extensive course of learning practicable. In a word it is to make full trial of Christian education in training youth for duty and for heaven."

The main building of this first school was erected in 1840 and finished in time for the opening of the second session. The boys were taught by Mr. Pendleton and five regular assistants. At that time Dr. Sparrow of the Seminary was giving the boys instructions in mental and moral philosophy, "Pretty strong meat for babes," observes Dr. Packard. They also report this year the erection of a covered gymnasium. The next session, 1841-42, was not only more prosperous still as to the number of boys, but the School was larger than it was again for nearly fifty years. There were one hundred and ten boys. Yet the School had grown too rapidly. It was not on a solid basis either educationally or financially. Under pressure Mr. Pendleton used as teachers four boys whose only training had been in this School and for but two years each. This afterwards put him on the defensive. These fine young fellows were too youthful for their tasks, but Mr. Pendleton was not to blame so much as those who had made conditions impossible for

any principal. In October 1843, just after the opening of the session, the Principal's home, the front building of the School, facing Alexandria, was completely destroyed by a fire which had its origin in a defective flue. Fortunately the direction of the wind saved the main school building. There was no injury to persons, but the family of Mr. Pendleton lost nearly all their effects.

By the spring of 1845 the debt of the School, due quite as much to the inexperience of the Trustees who imposed the unworkable financial conditions upon Mr. Pendleton, amounted to $5000, beside a personal debt of the Principal of $3000. There had been a sharp decline in students in the session of 1842-43, the catalogue showing but sixty names. Dr. May had succeeded Dr. Sparrow, and Mr. Edmund T. Perkins, who followed Bishop Whittle at St. Paul's, Louisville, had become a teacher.

There was no decline in the moral and spiritual standard of the School. During his long life some thirty clergymen were led into the ministry under Mr. Pendleton's influence, among them in these early years Francis M. Whittle, Edmund T. Perkins, Cornelius Walker, and D. F. Sprigg, the latter editor for many years of "The Southern Churchman," and, afterwards, James R. Winchester, now Bishop of Arkansas.

But the benevolent Principal who, in his zeal for Christian education received too many pupils, clergymen's sons and others, at reduced rates, was unable to continue. In part no doubt his difficulties were due to his lack of experience in the complex duties of headmaster of a school which had suddenly grown to number over a hundred boys. Unquestionably the strictness of the terms which the board of trustees, new to their own task, imposed upon him was no small factor in the School's declension. The report to the Diocesan Convention in Lynchburg in the spring of 1844 was only a dozen lines. Numbers had fallen to forty-seven. The following session, 1844-45, the School was not opened. It had been suspended since July 1844, when Mr. Pendleton gave up the principalship. Yet his failure was only on the administrative side. As a teacher, a pastor and a man of positive and marked influence among the boys, he was a

decided success. Dr. Blackford writes, "No principal is more affectionately remembered."

On leaving, the following words of testimonial were sent him, signed by three neighbors: "Wherever your lot is cast, your faithfulness in all trusts, and your efficiency in the execution of them, and your unselfish devotion to the interests of the Christian Church and the cause of Christian education will be remembered by us." The names appended are William Sparrow, J. Packard and James May, three wise and noble men from whom praise is praise indeed.

When Mr. Pendleton left the High School he opened a school in Baltimore, where he was graciously received by the Reverend Dr. William E. Wyatt, Dr. Henry Van Dyke Johns and others. This was so successful that in three years he was entirely out of debt, and able to devote himself wholly to the pastoral ministry. Later he became rector of All Saints', Frederick, Maryland, where he succeeded the Reverend Joshua Peterkin. At the outbreak of the war Mr. Pendleton felt it his duty, as did Bishop Leonidas Polk, having had a West Point Education, to enter the military service of the Confederate States. He began as Captain of the Rockbridge Battery, but was rapidly promoted until he became a Major General and the distinguished Chief of Artillery of the Army of Northern Virginia. Both during and after the war he was the intimate friend of General Robert E. Lee. When General Lee became the President of Washington College, he served as a vestryman in Dr. Pendleton's church. His last public service was to attend a meeting of the Vestry on the afternoon of the day on which he died. During the meeting the announcement was made that the rector's salary was in arrears. General Lee said quietly: "I will make up that." When the immortal Christian soldier was laid to rest amid the sorrowing throngs in October, 1870, in the campus of the university of which he had been head for five immortal years, Dr. Pendleton conducted the burial service. During his later years he bent his whole energy to the loving task of erecting the fine memorial church to General Lee. He died in Lexington on the 15th of January, 1883, and his own funeral was the first service held in the new church.

THE HIGH SCHOOL UNDER THE REVEREND EDWIN A. DALRYMPLE

In the spring of 1845, after a suspension of a year, the Reverend Edwin A. Dalrymple of Maryland was chosen principal of the School under the title "Rector." He came into residence in July, made many repairs to the buildings, and opened the session on October 21st., with nine boys, a number later increased to seventeen. He had two assistants. During the six years of his rectorship Dr. Dalrymple, who was at once a personality, a fine scholar, and enthusiastic teacher and an unrivalled disciplinarian, gave a great impulse to the School. His watchword was thoroughness, and he would have agreed with Bishop Meade that neglect of the Solomonic dictum as to the use of the rod when boys stood in need of it constituted an impious violation of the divine covenant. From one of his earlier catalogues we take the following as indicating Dr. Dalrymple's conception of a Christian school: "To make mere scholars, or exact men of business, is not the sole duty of the Christian teacher. He has much nobler ends in view. No exertions are to be spared to secure thorough education of the mind, but at the same time he is to be diligent to bring those entrusted to his care under the influence of religious principle. He is not only to labor to make them useful men, but so far as in him lies, he is to endeavor to make them Christian gentlemen—gentlemen as well in feelings and principles as in outward conduct and manners. The School is conducted in every department upon these principles, and the assistant instructors and other persons connected with the institution are all chosen with a view to their furtherance and support."

The terms and charges under Dr. Dalrymple were rather higher and stricter than under the former principal: $200 per boy invariably in advance with no reduction for clergymen's sons. This was the rock on which the School had been wrecked. The range of textbooks and studies is most impressive, and reached to the full limit of most colleges of the period. In fact under both Mr. Pendleton and Mr. Dalrymple

it was a collegiate school and only became a secondary school under Mr. McGuire. In 1846–47 the School had thirty-six boys; in 1847-48, fifty-five; and in 1849-50, sixty-six. During the session of 1851-52 the number reached eighty-five, but the energetic and indefatigable Rector, who had himself taught five hours a day, beside his manifold labors as head-master, broke down utterly in health and retired.

One of the best remembered things about his regime was the whippings the boys got. These were administered not only for misdemeanors, but for imperfect recitations. The middle recitation room, whither the hopeless derelicts were bidden after dinner, became a veritable chamber of horrors. One after another, especially after the primary Latin class which the Rector in his long gray cassock taught, the reluctant victims entered, and the noises which came from within were not comforting to those on the waiting list. But the Rector kept order and the boys learned to work. During the last two years there were no dismissals and no severe discipline. In those days they wore a uniform to church, and also when away from the school, consisting of a black coat or jacket, buff vest and black trousers. On the caps were the letters E. H. S., Va. with a Maltese cross on the left side of the standing collar. The boys played bandy and town ball in those days and wrote with quill pens. More attention was given to Latin and Greek literature than to syntax, and the Rector's talks on the life of the ancients were full of inspiration. He made the classic ages live before his pupils, and was a great interpreter of their philosophy and example. Mr. Dalrymple's own specialty was Latin. Mr. Henry C. Lay, afterwards Bishop of Easton, taught Greek, and Mr. Francis M. Whittle taught mathematics. Mr. Whittle, who stood six feet four, and was a man of powerful physique as well as strong personality, was for many years Bishop of Virginia.

In 1847 the first pamphlet concerning the School was issued. It was not a catalogue, but contained only the course of study, terms, regulations and no names save those of the Trustees and the rector. The trustees were Bishop Meade, President; Bishop Johns, Vice-President; the Reverend Doctors E. C. McGuire and Alexander Jones; the Reverend

Messrs. John Grammer, J. P. McGuire, C. B. Dana, George Woodbridge and George Adie; Messrs. William Pollock, Edward S. Pegram, R. W. Cunningham, Cassius F. Lee, General Samuel H. Lewis and Dr. Thomas H. Claggett.

Among the assistant masters in Mr. Dalrymple's time were Dr. William Sparrow, Rev. H. N. Bishop, A. M., Samuel Clements, A. B., T. F. Martin, Joseph A. Russell, Jean Benner in French and F. Tellender in music, and Messrs. Whittle and Lay. Mr. Dalrymple was a survival of the old type of schoolmaster with whom we are made familiar in English stories. He had a good heart but a quick temper. "His very dress was magisterial, a long grey or black gown with a row of jet buttons reaching from neck to foot." But he put his whole strength into the business and got results.

In the year 1847, while the final exercises were going on out under the trees, Edgar Allen Poe was seen standing near the rostrum. He had come out to the school from Alexandria with a party of friends. But when he was discovered he was at once the object of universal attention and obligingly went forward and recited "The Raven", to the delight of all who were present.

It is said that Mr. Dalrymple had an unsuccessful love affair early in life, and that on this account books became his hobby. Certainly he grew to be one of the most erudite scholars among the schoolmasters of this period. When, in 1853, on account of ill health, he resigned his position as head of the High School, he seems to have been the only principal who had saved any money in his position. He then removed to Baltimore, and started a university high school under the style of the University of Maryland. It was in reality the academic department of a technical institution where lawyers and doctors, and afterwards other professional men, were trained. This school was located near what is now the intersection of Mulberry and Cathedral Streets, and was in its day the largest classical school for boys in Baltimore. His connection with this school terminated in 1870, and during his headship he added further to his pecuniary competency.

Mr. Dalrymple had a wonderful library of well-selected books which, at his death, his sister gave to the Diocese of

Maryland. His knowledge of Indian lore was remarkably exact, and his keenness of intellect continued until the end. From 1871 to 1882 he was the secretary of the Convention of the Diocese of Maryland, in which office he served with conspicuous efficiency and sparkling humor. He was a man of rare social gifts. Dr. Joseph Packard said that "he had a bushel of anecdotes, always fresh and flowing," and further that a "truer man and friend, a more genial companion, a more patient and laborious scholar and thinker it would be hard to find." Though a stern disciplinarian, "Old Dal", as the boys called him, was a very tender-heartened man, and was the soul of generosity. He died in 1882 at the age of sixty-three.

UNDER THE REVEREND JOHN P. McGUIRE

The Reverend John P. McGuire, rector of St. Anne's and Farnham Parishes, Essex County, Virginia, was chosen to be principal of the School in the spring of 1853, and began his duties in the fall of that year with a school of seventy boys. The next year he had eighty-two boys and seven assistants. Among his earlier assistants were Edward C. Marshall, Jaquelin Ambler, William P. Orrick and John P. McGuire, Jr., afterwards the head of McGuire's School in Richmond, Virginia. In 1854 the Reverend John Cole of Culpeper, Virginia, secured from the Virginia legislature the passage of an act making a close corporation of the Trustees of the Seminary and High School. For the next four years there is no report for either Seminary or High School to the Diocesan Convention.

Mr. McGuire and his noble wife, Mrs. Judith McGuire, who was a second mother to the boys, presided over the School for nine happy, prosperous and eventful years, until it was scattered by the alarm of civil war. "In my day," writes Dr. James M. Garnett, who left the School in 1855, "the boys were numbered. I was No. 59, and the teachers addressed me as such. The dormitory on the top floor was one huge room, running the whole length of the building.

The beds, or cots, were arranged side by side in rows about four feet apart. A calico curtain dropped between the couches. The trunks of the boys were shoved under the cots. At six o'clock in the morning the bell rang, and the boys were given fifteen minutes to huddle into their clothes and get to the lavatory in the basement. The luckless lazy ones were deprived of their matin meal. But none ever suffered, for Mrs. McGuire was one of those women who came as near to divinity as mortal can do in this world. The High School boys adored her; she was the personification of all that was gentle, lovable and tender. Her whole life was jeweled with good acts. She was the guide, counsellor and comforter of all the homesick lads, and when they were ill it was she who nursed them with loving care. She reminded one of Matthew Arnold's description of Mary, the mother of Christ: 'If thou wouldest fetch a thousand pearls from thy Arab Sea, one would gleam brightest, the best, the queenliest gem.'

"The lavatory was a long room with a double zinc trough running its entire length. There was plenty of soap, an abundance of towels, but no fire. On frosty mornings it was as cold a place as could be found outside the Arctic region. Faces were rubbed in a hurry, and the hands of the youngsters were split and seamed by chilblains. There were no accessories of the toilet to cause the boys to linger, and at the tap of seven they filed into the chapel where prayers were held. If those 'young ideas' had any religion, they did not display it. . . . . There were no furnaces in those days, and the wood-stove heated the room only in spots. I recall the 'corn-dodgers', smacking hot, that warmed us outside and within. Then came an hour for recreation, and sometimes, O woeful time to us small fellows, the usher notified us that Mr. McGuire wanted to see us in his study. The chosen ones gathered together, and then started upstairs to put on two or three extra jackets with sundry socks, woolen comforters, or anything for stuffing that would deaden the whack of a good tough hickory limb, for 'Old Mac' struck hard. But God who tempers the wind to the shorn lamb made him so near-sighted that

he couldn't see the disparity between an artificially rounded body and a pair of spindle legs.

"Mr. McGuire had evidently modeled the High School after the famous English Rugby and Eton Academies. The school was divided into forms, the youngsters forming the fourth class, none over ten years of age. The English system of fags was carried out in a very modified form. Each coterie of young boys had its leader, always a first form boy, who saw that they received justice and fair play. The first form kids were the only ones subject to corporal punishment, and as it was 'Old Mac's' only recreation and exercise before breakfast, he had plenty of athletics as an appetizer. The fact of the business was, the School owed its success to its strict discipline. Most of the pupils were sons of wealthy planters, who were accustomed to having their own way at home until they became a nuisance, and then they were packed off to the High School where they soon had the nonsense taken out of them. It was found that 'Marse John', his mother's darling, heir to be of the great plantation, was plain 'Jack' at the High School, and he had to fight his way up as others and stand on his own merit. The boys were taught like the Parsian youths 'to ride, to shoot, to tell the truth'. The boys looked forward eagerly to Sunday, not to the forming of a long line dressed in uniforms to march to the Seminary chapel to hear a sermon an hour or two long, but because on that day there was a liberal supply of genuine cakes, and the younger set filled not only their stomachs, but their pockets also.

" 'The Boys' Parlor', what old E. H. S. student does not remember it! It was a small frame dwelling containing one room. A large iron wood stove occupied the center, and three or four benches cut, nicked and carved, it would seem, by every pen-knife of the school. It was the boys' club. Here all their grievances were aired, and all the weekly fights arranged; the ring was just outside. The boys' quarrels were settled in the good old English fashion by a stand-up fight, gouging, scratching and biting being barred. . . .Everything tending to luxury, ease and self-indulgence was banished. . Certainly the training they had

here fitted them admirably for the bivouac and camp where all of them in a few years found themselves."

These seem to have been days of special belligerency on the part of the youths of the South. Possibly it was increased somewhat by the independence and masterfulness of life on the great plantations with many servants. It was soon worked off during the heroic period of the Civil War when the combative instinct in southern youth found fullest satisfaction under the flag of the Confederacy. Mr. Garnett continues, "School began at nine o'clock. On a dais sat the monarch of the E. H. S. He was a short, stout man, with a close-trimmed beard and severe cast of countenance. The principal, 'Old Mac', inside the school, and Dr. McGuire outside, were two very different persons. I found later that a bigger, nobler heart never beat within a human breast. He consciously or unconsciously imitated the great Dr. Arnold of Rugby; seemingly a martinet, but really a philanthropist, who tried to hide his benignity by wearing the mask of a tyrannical master. No money was allowed the boys, only four three-cent silver pieces a week, which were promptly spent on ginger pop and cakes. In those days there were no trashy papers, no yellow journals. The book worms read the good old English classics, and the British Essayist was a prime favorite. The Alexandria Gazette, the National Intelligencer, and the Baltimore Sun were the papers read. We read by either a sperm candle or a tallow dip."

The late Mr. Joseph Bryan of Richmond, a student for several years under Mr. McGuire, wrote a paper on the E. H. S. of his day which, like that of Mr. James Mercer Garnett, in view of the destruction of all the records while the School was being used as a hospital during the war, is of very great value. He entered the School in 1856 at the age of eleven. He says: "To the average boy the principal of a school embodies sternness and repression, and is the taskmaster who exacts the performance of burdensome duties, a man who has no sympathy with the difficulties and temptations of boys. After I knew Mr. McGuire I came to understand that he was a man who really had once been a boy himself and sympathized with the trials and tribulations of

boys. I first saw him early in September, 1856. He had just completed his fifty-sixth year. He was about five feet, ten inches high, dressed in strictly clerical clothes, and his general appearance would have marked him as a distinguished man in any company. His head was close set on a stout, robust body, and his every action was with vigor. His movements were quick and decided. His face was kept scrupulously free of every sign of beard, his broad, high forehead was crowned with a thick suit of almost snow white hair, and his penetrating eyes were always protected and aided by gold-rimmed spectacles. I afterwards saw that he habitually walked with a stout ivory-headed cane, but on special or dress occasions he used a gold-headed ebony walking stick that had been presented to him by the students the year before. . . . . In the opinion of the boys at this classical school Jupiter among the immortal gods of Olympus was a secondary character compared with the rector of the High School. He was decisive, just and brave. . . . . It was understood that there was no boy who could disregard, much less defy him, and he had to handle some pretty rough customers. His influence and control of the boys was absolute. The rector was an exemplar of openness. He never tried to catch boys, but if a boy was discovered in wrongdoing the consequences were inexorable.

"With the exception of teaching a class in Moral Philosophy, and, on Sunday evenings, one in Bible study, the rector did not devote any of his time to instruction in books, but his extempore evening lectures, always delivered after prayers and before the student body was dismissed were an important method whereby he imparted his character to his pupils. Standing behind the Chapel desk and shading his eyes from the lamp in front of him, he would review any event of the day that called for attention. If the boys had been boisterous he would tell them they had too much sail. If there had been some trick played and the guilty party had escaped detection he was wont to say: 'Some young gentlemen seem to think it very smart to break the rules of this school and then be sharp enough to keep from being caught; but I tell you, young gentlemen, if a man were to call me

sharp, I would knock him down.' And no boy would doubt that he would have been as good as his word.

"To small boys who were sent to his study for laziness and neglect of their studies, his final argument was that 'a bird that can sing and won't sing must be made to sing'. And after that the birds generally sang. It must be borne in mind that the old English method of training boys was in full vogue in the fifties at the High School. Bishop Meade, who was the stern administrator of scholastic justice, was the president of the board of trustees, and frequently visited the school. I doubt not that he would have thought the school was on the high road to ruin unless there was ample assurance that personal chastisement was either commonly applied or always held *in terrorem*. The exercise of such an executive function was sacredly reserved to the head of the school by whom it was faithfully and dispassionately performed. There was as much judicial calmness in the whole proceeding as its active and exacting nature would permit. What produced the change I do not know—I am sure it was no change in the discipline nor in the readiness of the rector to apply his *ultima ratio*, but I do not believe that there was a boy whipped during either of the last three sessions I was at the High School."

"It was not until the exciting election of 1860, when Lincoln was elected that I ever supposed the rector was affected by such sublunary matters as politics. That year and the year before my school number (9) placed me on his left hand at the dinner table. All the boys were then officially known by number and not by name. As I was close to him I talked to him freely, became intimate with him, and regretted to find that we differed in politics. I was for Breckenridge and Lane, the representatives of the extreme southern party in national politics, while he was a Bell and Everett man, and supported a party whose sole platform was 'the Constitution of the country, the union of the States, and the enforcement of law'. I remember well my astonishment on learning that he had made the colored boy Nat put 'Old Rock' to the carry-all and drive him down to Catt's saloon on the Little River Turnpike near the West End of Alexandria to vote. I knew that some of our boys

of desperate character had been to Catt's, but it never crossed my mind that our august rector could under any circumstances go to such a place, and it gave me a poor idea of politics. The election of 1860 was preceded by great excitement among the boys, who divided along the political lines I have indicated. The Bell and Everett boys were largely in the majority and were able to put up a flagpole in the bandy field and to run up their flag, at which function the rector attended. Not to be outdone the Breckenridge and Lane boys went down into the woods and got a larger pole which proved too heavy for us to erect, and so we had to slide it up on the 'Boys' Parlor,' but never got it well in position.

"The only three states in the whole Union which voted the rector's Union ticket were Virginia, Tennessee and Kentucky, and it is a melancholy reflection that two of these states who voted so earnestly for the union at all hazards were made the battlefields of the great war which so soon afflicted us.

"But when the deadly die was cast and Virginia determined that, rather than invade her sister Southern States, she would defend them, no Virginian was ever found more ready than our rector to withstand the invasion of his State. . . . . When secession began, and it became apparent that war was impending, the boys of the School organized themselves into a company and were regularly drilled by Ben White as captain. We had no guns but used smooth sticks with pegs for the hammers, and we learned a good deal of the manual of arms and company tactics."

On the third of May, 1861, the School was disbanded. It came about in this way. After the secession of Virginia, Jackson, the proprietor of the Marshall House in Alexandria, ran up the Confederate flag, and there it remained until Colonel Ellsworth pulled it down. Jackson, who was the uncle of "Fighting Bob" Evans, instantly killed Ellsworth and was in turn killed by Ellsworth's men. The Rector made a visit to Alexandria, came back in the evening, and reported that the boys would have to leave for home promptly, as the United States troops were about to occupy Alexandria. The next morning the boys took their departure.

Mr. McGuire and his family remained on the premises for two or three weeks longer, but their home was within the Federal lines, and they were compelled to depart. Mrs. McGuire in her "Diary of a Southern Refugee", one of the genuine classics of the period, writes of these sad and difficult days as follows: "Everything is broken up, the Theological Seminary is closed, the High School dismissed. Scarcely anyone is left. The homes all look desolate, and yet this beautiful country is looking more beautiful, more lovely than ever, as if to rebuke the tumult of passion and the fanaticism of man. We are left lonely indeed. All our children are gone, the girls to Clarke, and the boys, the dear, dear boys, to camp, to be drilled and prepared to meet any emergency. Mr. McGuire and myself are now the sole occupants of our house which usually teems with life. I go from room to room, looking at first one thing and then another, so full of sad associations. The closed piano, the locked bookcase, the formally placed chairs, ottomans and sofas in the parlor! Oh, for someone to put them out of order! And then the dinner table which has always been so well surrounded, so social, so cheerful, looked so cheerless today. I could hardly restrain the tears. I paused to ask myself what it all meant. Why did we think it necessary to send off all that was so dear to us from our own home? I threw open the shutters, and the answer came at once so mournfully! I heard distinctly the drums beating in Washington. As I looked at the Capitol in the distance I could scarcely believe my senses—that Capitol of which I had always been so proud."

Six days later on May 10 she writes again: "I went to the Seminary Chapel on Sunday as usual, but it was grievous to see the change. The organist gone, but one or two members of each family to represent the absentees, the prayer for the President omitted. When Dr. Packard came to it, there was a slight pause, and then he went on to the next prayer—all seemed so strange." On May 25th another entry runs: "The day of suspense is at an end. Alexandria and its environs including, I greatly fear, our home, is in the hands of the enemy. Yesterday morning at an early hour, as I was in my pantry putting up refreshments for the

barracks, preparatory to a ride to Alexandria, the door was suddenly thrown open by a servant looking wild with excitement, who exclaimed: 'Oh madam, do you know?' 'Know what, Henry?' 'Alexandria is filled with Yankees!' 'Are you sure, Henry?' said I, trembling in every limb. 'Sure madam, I saw them myself before I got up, I heard soldiers rushing by the door, and went out and saw our men going to the cars.' 'Did they get off?' I asked, afraid to hear the answer, 'Oh yes, the cars went off full of them and some marched out. And then I went to King Street and saw such crowds of Yankees coming in. They came down the turnpike and some came down the river, and presently I heard such noise and confusion and they said they were fighting, and so I came home as fast as I could.' I lost no time in seeking Mr. McGuire, who hurried out to hear the full truth of the story. He soon met Dr. Murphy who was bearing off one of the citizens in his buggy. He more than confirmed Henry's report. With a heavy heart I packed trunks and boxes, as many as our little carriage would hold, locked up everything, gave the keys to the cook, and left, enjoining upon the servants to take care of the cows, the garden, the flowers, and last but not least, John's splendid Newfoundland.

"When we took leave of the servants they looked sorrowful and we felt so. In bitterness of heart I exclaimed: 'Why must we leave thee, paradise', and for the first time my tears streamed. As we drove by the Seminary, the few students that remained came out to say goodbye. About sunset we drove up to the door of this, the house of our relatives, the Reverend R. Templeman Brown, and were received with the warmest welcome."

They never returned to the school. Considerable injury was done to the buildings during the Federal occupancy of four years. After long agitation of the question of damages, in June, 1889, the United States Government paid an equivalent for the rental.

Sixty-one boys, nearly everyone a student in Mr. McGuire's time, were killed or died in the Confederate service. Many hundreds survived. There were few men whose hearts were so torn by the agony and bereavement of war as

Mr. McGuire's. His school, which was made up of the choicest youths in the South, boys trained in the highest conception of chivalry and honor, enlisted as soon as they were old enough to bear arms and were soon drawn into the bloody maw of battle.

There is a letter extant written by Mr. McGuire from Ashland, Virginia, on July 3, 1863, to young Joseph Bryan, who had just gained his father's consent to go into the service, which is very revelatory of the man. It is was written the very day on which three of his boys were killed or fatally wounded on the terrible field of Gettysburg: "I cannot wish you success without some misgiving. So many of my personal friends have already fallen in this dreadful war that I cannot see others entering upon the post of danger without some hesitation. No man in Virginia has in this connection lost more than I have. You know what the pupils of the High School are to me; what interest I take in them; how I am tempted to glory too much in their eminent endowment, their rank among the very first young men in the land; their prompt and gallant devotion to their country at all hazards and every cost. But when I think of Tucker Conrad, of Randolph Fairfax, of David Barton and Ben White, and so many others shot dead upon the field or maimed for life, I am almost ready to ask, is not this enough, even for Howard? These, however, are only the impulses natural to one like myself, having next to paternal relations to so many invaluable young men. I do not really advise any to hesitate, except where Providence points the way to some civil post, useful and honorable. No sacrifices are too great, no devotion too extreme for our glorious cause. It is but to serve God, Who has a right to all, and then our country next to Him. Mrs. McGuire and the other ladies were gratified to hear from you—May God bless and keep you through all the perils of life; may He consecrate you to Himself, make you useful to your country and be your constant guardian and guide is the heartfelt prayer of your faithful and affectionate friend, John P. McGuire".

The day this letter was written his nephew, Benjamin H. McGuire, and Valentine W. Southall and Colonel James K.

Marshall were killed at Gettysburg. Of the sixty-one High School boy's whose names are on the tablet in the School chapel nearly all were pupils under Mr. McGuire between 1851 and 1861. Few schools in the land can show "a libation of the same proportion of its best blood to its country's cause."

In the year 1879, during the principalship of Mr. Launcelot Minor Blackford, a white marble tablet was placed on the walls of the School chapel, bearing the names of the students of the School who gave their lives in the service of the army and navy of the Confederate States. The names are these:

JOHN FAYETTE ADDISON
LEWIS BENJAMIN ADIE
CHARLES MARSHALL BARTON
DAVID R. BARTON
WILLIAM STROTHER BARTON
ANDREW BEIRNE
JOHN THOMPSON BROWN
B. HILL CARTER
CHARLES D. CASTLEMAN
RALEIGH T. COLSTON
H. TUCKER CONRAD
JOHNSTON DE LAGNEL
JAMES M. DRANE
RANDOLPH FAIRFAX
THOMAS T. GALT
WILLIAM GALT
GEORGE GORDON
JAMES GOVAN
KENNEDY GROGAN
WILLIAM T. HAMMOND
CARTER H. HARRISON
GEORGE W. HOBSON
BEN CHURCHILL JONES
FRANCIS B. JONES
WILLIAM F. LEE
JAMES K. MARSHALL
THOMAS MARSHALL
BENJAMIN H. MAY
JAMES MAY
JAMES McCALER
JOHN P. McCOBB
WILLIAM W. McCREERY
BENJAMIN H. McGUIRE
HUGH H. McGUIRE
JOHN A. NELSON
WILLIAM B. NEWTON
WALTER J. PACKARD
WILLIAM PACKARD
THOMAS MANN PAGE
WILLIAM BYRD PAGE
ROBERT RANDOLPH
WILLIAM H. ROBB
WALTER H. SAUNDERS
LEONIDAS W. SMITH
VALENTINE SOUTHALL
JAMES L. TAYLOE
LOMAX TAYLOE
FRANCIS T. THOMPSON
JOHN VIVIAN TOWLES
JOHN TYLER WALLER
JOHN CABELL WARD
BARKSDALE WARWICK
BRADFUTE WARWICK
CLARENCE WARWICK

JAMES C. WASHINGTON
GEORGE W. WEAVER
RICHARD W. WEISIGER
C. ROBERDEAU WHEAT
BENJAMIN S. WHITE
WILLIAM ORTEN WILLIAMS
JAMES WESTMORE WILLCOX

Qui bene pro patria cum patriaque jacent.

Erected in 1879.*

Theodore S. Garnett, who was an aide-de-camp to General J. E. B. Stuart, and afterwards performed brilliant service as a soldier, lived to be one of the best known lawyers and Churchmen in Virginia. In October 1900, he was elected Major General Commanding the Virginia Division of United Confederate Veterans. His brother, James Mercer Garnett, a brave soldier, went to study in Germany, became a ripe scholar, and was for many years professor of English at the University of Virginia.

Mr. Joseph Packard, who served for two years in the Rockbridge Battery, and was afterwards a lieutenant of ordnance, was a brave, steadfast and able soldier. Since 1868 he has been a lawyer in Baltimore, and is now one of the leaders of its bar. Mr. Packard has for many years been perhaps the foremost layman in his Diocese, and has often presided over the General Convention of the Church and its Committee of the Whole with a quiet mastery which inspired confidence in every member of the body.

George W. Peterkin at a very early age became Bishop of the then missionary diocese of West Virginia, and by his thoroughness, indefatigable energy and good sense, set a standard which few men have reached and none excelled. Kinloch Nelson, another scholarly private, after rendering much useful service in the pastoral ministry at Grace Church, Richmond, and elsewhere, was a professor beloved and respected in the Virginia Theological Seminary, where today a son has followed him. To the end Dr. Nelson retained his youthful spirits, and his devotion to this School. He was a familiar figure to the boys as well upon the side

* For the character sketches of many whose names are given above, especially of Randolph Fairfax, see Dr. Kinsolving's "The Story of a Southern School".

lines at match games as in the chapel pleading for the things eternal in his own earnest, helpful way.

But we may not follow further the personal histories of the E. H. S. boys of the period preceding the war.

Mr. and Mrs. McGuire were refugees first at Milwood, Clarke County, at the home of Bishop Meade, then at "Westwood" in Hanover County. After the war they moved back to their old home in Essex County, where Mr. McGuire again took up the pastoral ministry. He survived the catastrophe only four years. On Good Friday, 1869, he entered into the life eternal. The patriarch's lament, "If I am bereaved of my children, I am bereaved," assuredly befitted the lips of Mr. McGuire. He bore in his heart the shafts of many sorrows. He stood for the Union and the Constitution as long as possible, and then when the passions of the people and the politicians split the nation in twain, he stood, as all true men do, with his people, and made their cause his cause. But he had served an eternal kingdom in the training of a generation of Christian youth. He had gathered fruit unto the life eternal, and it is not possible for any earthly vicissitudes to rob such a man of his high and lasting reward.

Mr. McGuire resigned as Principal of the High School early in 1866, and the trustees acted upon his resignation on May 17th of that year, appointing the Reverend George H. Norton and Cassius F. Lee, Esq. to arrange for the re-opening of the School.

UNDER REV. WILLIAM F. GARDNER

After the terrible desolation of the War between the States, during which the High School buildings were seized for use as a Federal hospital, and the buildings abused and defaced in many ways, the trustees found some difficulty in securing a man to reopen the School and rehabilitate its equipment. Four years had elapsed since the last session had been held, and the condition of the premises under the circumstances can readily be imagined. Their choice fell

upon the Reverend William F. Gardner, a brother of the second wife of Mr. Cassius F. Lee. Mr. Gardner belonged to an old Rhode Island family, though he was born in Alexandria, Virginia. He had been a High School boy, a student of the University of Virginia, and a brave, and at one time, a badly wounded Confederate soldier. He had some means. He set to work gradually to restore and make habitable the buildings. He did this largely out of his private resources. The work he did for the School, in this its greatest emergency, has hardly been fully recognized, for Mr. Gardner reopened and reclaimed it from the ravages and even the vandalism of war. One of his old boys, the Reverend Jacob Brittingham, now a clergyman in Wheeling, West Virginia, where he has served the Church faithfully through a long and useful ministry, writes of this period: "Mr. Gardner took the High School in the morning of a new day after a dark night of tragic warfare, and in spite of many discouragements, and scant resources he did what God is forever doing, beginning again, getting new mornings out of old nights. Think of the condition when that old school was reborn. . . . . In this school God began all over again. . . . . He is at it still in individuals and institutions of good learning.

"How well do I remember the extreme plainness of the old school. Its dormitory, divided into alcoves where the boys slept separated by calico curtains; the lavatory equipped with tin wash basins where we boys made our morning ablutions. Yet in spite of these surroundings there was a refinement equal to anything found in the schools of the present day."

Mr. Edward H. Ingle, afterwards a clergyman of excellent standing, was also a teacher in Mr. Gardner's time. Mr. Archibald H. Taylor of Baltimore writes: "I was at the High School during the session of '67-'68 and '68-'69, after which I passed on to the University of Virginia. Mr. Gardner's characteristic high mindedness and gentleness, in fact an evident nobility of character was there for us to draw upon, though his lack of aggressiveness, or indisposition to make claims for himself, perhaps prevented some of the boys from appreciating him. We all knew that he had been an exceptionally brave soldier, and in those days, when the

records made by the men in the Civil War were fresh and of first interest to the young, his soldier record alone attracted our admiration and regard. We always felt that there was something heroic in his nature, and there was much nobility of soul in him."

During his last year at the High School Mr. Gardner was married to Miss Harriet Roland of Norfolk, Virginia.

George W. Peterkin was a teacher in 1867-68. He was afterwards the able and tireless Bishop of West Virginia and an influential member of the Board of Missions. Mr. W. Pinckney Mason was a master in 1868-69, and from 1869-70 Mr. Charles D. Walker, a son of the Reverend Cornelius Walker, D. D., of the Virginia Seminary, served in the same capacity. Young Walker afterwards entered the ministry and died at Amherst, Virginia, in 1877.

Among the boys of Mr. Gardner's time were Thomas J. Packard, afterwards a scholarly clergyman and for a time professor of Hebrew at the Seminary, whose second wife was Mr. Gardner's daughter; Edmund Jennings Lee, author of "Lee of Virginia", Cazenove G. Lee, later a lawyer in Washington, both sons of Cassius F. Lee; Southgate Yeaton, Louis A. Cazenove, Lawrence B. Rust, for a time professor of Greek in Kenyon College, Ohio; J. Bradshaw and William Beverly, Wythe Tabb and James R. Winchester. Among the Seminary students who were helpers of the principal in religious services and Bible classes were William Boone, afterwards Bishop of China, Thomas U. Dudley, later the gifted and eloquent Bishop of Kentucky, and chancellor of the University of the South, C. C. Penick, who went out as bishop to Cape Palmas, West Africa, George W. Peterkin, Bishop of West Virginia, and Kinloch Nelson, later Professor Nelson. None of the boys of that period was more beloved for his thoroughgoing goodness and spiritual power as a preacher of Christ than Bishop James R. Winchester of Arkansas. He followed the gentle, unself-seeking headmaster as he followed Christ, and men "took knowledge of him that he had been with Jesus."

In 1890, he wrote of the old School: "I had been at a Calvinistic school in the north where conversation at table was forbidden and a joyous laugh on Sunday was regarded

as criminal. Then my choice fell upon the diocesan school of Virginia with the Reverend William F. Gardner at its head. Religion was with him joy and gladness, and he wore a smile of peace which seemed banished from the other school. The school building, owing to the decay of shingles during the war, was covered now by a sort of chemical substitute. The rain came in freely in consequence and caused the plaster to fall in all three stories, so that more of it was on the floor than on the ceiling. The recitation rooms had been used the year before for storing a crop of corn grown on the premises, and in this way hundreds of rats invaded the building. The only room in it occupied then was the chapel. This was the sleeping place of four boarders. In '68-'69 there were thirty-three boarders and eight day-scholars. More than twenty of our number were confirmed that year. I have never known a higher standard of spirituality among boys. Mr. C. C. Penick was our chaplain. Afterwards as a Seminary student I conducted Friday night devotional meetings in the same chapel with which, a few years before, my association had been so different."

In the spring of 1869 a carriage drawn by a pair of handsome greys drew up in front of the School and General Robert E. Lee was discovered within. Immediately the boys and the teachers gathered around the carriage with such cheering and manifestations of delighted admiration as only the sight of such a beloved hero could evoke. General Lee halted and chatted with the boys and others for fifteen minutes, then went his way, waving his hat out of the window of the carriage in answer to the cheering of the boys. He had looked that day upon Majestic Arlington, the home of so many bright and painful memories, for the last time.

Mr. Gardner, who had become somewhat discouraged by the falling off in the number of students during the past session, resigned his position in June 1870, and for a number of years served as rector of the church at Jessups, in Ann Arundel County, Maryland. No one who recalls his beautiful countenance, his gentle bearing, his unflagging interest in the School during the years in which, under his able

successor, an experienced schoolmaster, it was rising to fame, his faithful attendance year after year on the Commencement exercises, can fail to think of him with high regard or to honor him for his courageous work of revival during the years of hardship which followed the war.

UNDER MR. LAUNCELOT M. BLACKFORD, M. A.

We come now to the history of the Episcopal High School from the time Mr. Launcelot M. Blackford, M. A. took charge in September, 1870.

To one who was a student there for three years (1878-81) and two years later served as a master for one session, this is a grateful task. I have had to aid me in this portion of the history the full and discriminating character sketches of Mr. Blackford from the pen of Professor William Holding Echols in the University of Virginia *Alumni Bulletin*, and of Professor Willoughby Reade in the *Monthly Chronicle* of the E. H. S., much help from the late Mr. E. L. McClelland, who was on peculiarly intimate terms with Mr. Blackford for many years, and from Mrs. Blackford, his accomplished and devoted wife, who crowned and completed his life in so many ways, and whose intelligent sympathy with his great life-work and efficient cooperation sustained him mightily. I desire at the outset to give expression to my indebtedness to each of these.

Our Church schools have given the nation thousands of well-trained Christian men, many of whom, without such schools, would have been men of different tone. The ranks of the ministry serving in this country and in other parts of the world have been largely recruited from those who have seen visions and dreamed dreams in their youth in such Christian schools; and the training of a godly, intelligent laity has been just as distinct a service.

The headship of a Church School for boys is one of the great positions in the country. No wonder in England the headmaster outranks the college professor, or that such men as Arnold and Temple, Tait and Thring, Dr. Benson,

Charles J. Vaughn and a hundred others of the first order of ability should have spent many of the best years of their lives training the eager minds and souls of growing boys.

The High School had already attained an honorable name during the thirty years since its establishment in 1839, but in 1870 the School was at a low ebb. There were but twelve boys. Its equipment was fair for the period, thanks to the Reverend Mr. Gardner, but it needed a strong and experienced head. In July of that year a committee consisting of Bishops Johns and Whittle, with divinely guided sagacity, tendered the principalship to Mr. Launcelot M. Blackford, M. A., then the Associate Principal of Norwood School, in Nelson County.

From 1870 to the year before his death in May 1914, forty-three years, the history and development of the School pivots upon this man.

Launcelot Minor Blackford was the son of William M. Blackford and Mary Berkeley Minor, daughter of General John Minor of Fredericksburg, Virginia, who married Lucy Landon Carter. He was born in Fredericksburg, Virginia, February 23, 1837. In 1846 the family moved to Lynchburg, Virginia, where his father was the editor of the Lynchburg Virginian.

His brothers were Colonel William W. Blackford, a distinguished engineer and Confederate cavalry officer on the staff of General J. E. B. Stuart, Captain Charles M. Blackford, a brilliant lawyer in Lynchburg, Mr. B. Lewis Blackford of Washington, and Major Eugene Blackford of Baltimore. Two first cousins were men of distinction, the late Dr. Benjamin Blackford of Staunton, and William H. Blackford, for many years President of the Maryland Life Insurance Company.

In 1847 Mr. Blackford attended Mr. L. M. Kean's School at Lynchburg, then he was under tutors for six years. In 1855, at the age of eighteen, he entered the University of Virginia, teaching for four hours a day in Strange's Military School in Charlottesville, a mile distant. In 1860 he graduated with the degree of M. A., being then twenty-three years old. The next year he taught in the Virginia Female Institute at Staunton.

In the spring of 1861 he offered himself for service in the Confederate Army in response to the call of his native state. He had held, like many others, strong Union sentiments, but in May he entered a camp of instruction at Charlottesville and joined the famous Rockbridge Artillery as a private on the 2nd of September at Fairfax Station, ten miles from the School which was to be his great life-work.

"When this pale, spare youth with a face of almost feminine delicacy first joined the battery, and began his duties by putting on the harness hind part before, no one would have dreamed what he was to learn in the school of war. But when he had followed 'Old Jack' for months up and down the Valley pikes and across the gaps in the mountains, he acquired a hardness, a strength and a human experience he could not have got elsewhere. His messmates, among whom were L. S. Macon, D. W. Barton, Kinloch Nelson, Randolph Fairfax, and the two Packards, Walter and Joseph, might have smiled at first at his softness and precision, but they soon learned to respect him for his fine soldierly qualities and his cool and steadfast courage under fire, as they were compelled to reverence his unaffected piety."

The four years in the army constituted an incomparable post-graduate school for the future headmaster. It gave him just the discipline he needed to harden, mature and broaden him. In the military court, where he served as secretary, he learned wisdom in dealing with men, developed markedly his fine judicial faculty, his knowledge of character and the merits of causes. He further learned humanity, common-sense, justice, and all these qualities showed out conspicuously when it fell to his lot to handle a corps of irrepressible boys. He seemed always at school absolutely the master of every situation, perhaps because of the very lessons he had learned while in the army.

In the fall of 1865 he became a teacher of languages in the school of Mr. William D. Cabell at Norwood, Virginia, where he wrought with splendid energy and success for five years.

"It was a noble spectacle," writes Professor Echols, "The group of gifted ex-Confederate soldiers who, when the war was over, turned, in the terrible reconstruction

days, to training and educating the neglected youth of the South—often the fatherless sons of their dead comrades. What a roster it is: at their head General Lee himself, Generals Gorgas, Shoup and Hardee, Colonels Venable and Peters, the brilliant Basil L. Gildersleeve, William P. DuBose, Gordon McCabe, Launcelot M. Blackford, Colonel Llewellyn Hoxton and a hundred others.

"These boys were the most precious possession the nation had, and their supreme good fortune was to have as teachers such men as these, just come out themselves of the greatest school of efficient and disciplined manhood through which one could pass."

At Norwood Mr. Blackford had shown the administrative energy, the tact, the self-mastery, and the strong, sane Christian spirit which afterwards characterized his work at the High School. "He was greatly beloved but never feared by the boys. His temper and forbearance were remarkable. While there he served as lay-reader at Christ Church two miles away. The attendance was voluntary, but all the boys were there. On Sunday afternoons it was his custom to read aloud to the younger boys. Not only did this habit keep them out of mischief, but it laid the foundation of a genuine love for good literature which colored many a boy's entire life. The practice was continued at the High School long afterwards, and many a boy looks back to the hours when a spell was cast upon his young soul by these readings from the great classics of literature."

Even at this stage of his life it was seen by close observers that Mr. Blackford's success was due to the capacity for taking infinite pains in little things. He gave laborious attention to details which other men overlooked. During the five years he spent at Norwood he helped to build up a school of real merit and efficiency; the boys were doing finely at the University and elsewhere, and his reputation was already beginning to extend far beyond that vicinity.

But his ambition was to be the head of a Church school. From his youth he was a man of pure and unaffected piety, and the culture and traditions of the Church of his fathers made a strong appeal to him. He was peculiarly fitted to

direct a Church school for boys, for while evincing always that fine deference toward the ordained ministry which is the mark of an instructed Churchman, he must have been aware of the possession of the prophetic urge himself. Professor Echols says truly of him: "He had the wonderful faculty of being able to talk to a schoolroom full of boys upon the most sacred and intimate topics of personal life and conduct as effectively and as appreciatively as he would to a single boy in the seclusive privacy of his study."

The Reverend William F. Gardner resigned the Principalship of the Episcopal High School to take up pastoral work again in the spring of 1870. Mr. Blackford applied for the position, and Bishops Johns and Whittle, acting as a committee of the board of trustees of the Seminary and High School, gave him the appointment in July 1870. There is little doubt that these noble men put the High School into Mr. Blackford's hands with a certain degree of confidence. But they could scarcely have realized that their choice had fallen upon a man who was to become one of the great headmasters of the nation.

His first act, a presage of his insight and fine judgment of men, was to choose Colonel Llewellyn Hoxton as first assistant, and some years later as his associate principal. Colonel Hoxton was a son of Dr. William Wilmer Hoxton of Alexandria, and was by one year Mr. Blackford's junior. His father's mother was a daughter of the Reverend Dr. David Griffith, who was elected in 1786 first Bishop of Virginia, but was never consecrated because he had not sufficient funds to make the trip to England. At eighteen young Hoxton entered the Military Academy at West Point. He applied personally for the appointment to the Secretary of War under President Pierce, but was informed there was no place for him. The eye of the President fell sympathetically upon the finely chiseled, purposeful face of the young applicant, and he said afterwards that that face so haunted him that they must find an appointment for him. And they did. He went accordingly to the Military Academy, and after pursuing what Jefferson Davis had made a five year's course, graduated sixth in a class of fifty in May 1861.

"On May 27," writes Colonel Hoxton," in company with a classmate, I handed in my resignation from the United States Army, applying also for the customary leave of absence.

"My resignation necessarily first passed through the hands of General Mansfield. On receiving it from me in person, busy though he was at the time, he left his office with me and walked aside in private, saying 'My young friend, I am very sorry you have decided to resign.' I then remarked, 'General, the idea of serving against my own people, my own flesh and blood, is revolting; I cannot do it.' He added 'General Scott is a Virginian and remains in the service,' and then seeing my determination was fixed, he said, 'This is a terrible war,' and, shaking me by the hand added, 'I hope we may meet in better times.' We never did. He fell on the battle-field of Sharpsburg. Peace to his ashes though he was a foe. . . . . He gave me written permission to pass through the Federal lines, with baggage undisturbed, though I had told him that my trunk contained, besides military textbooks and a full uniform of an officer of the United States Army, a pistol with a complete supply of ammunition. This however, with the pistol, I never used, but disposed of both to a non-combatant. I left Washington May 31st on a steamer bound for Baltimore, landed on the Maryland shore about sixty miles below Washington. I crossed the river, three miles, in a row-boat, that night to dear old Virginia, and reached Fredericksburg next day where a joyous meeting with my dear loved ones awaited me. At once I offered my services to the Confederate Government which conferred upon me the rank of first lieutenant in the regular army of the Confederate States."

He was then ordered to report to Major General Leonidas Polk at Memphis, Tennessee,—the handsome and gallant Bishop of Louisiana, who had just been commissioned in the army and was later killed by a shell while making a reconnoisance. He saw constant and hard service with the western army, serving in succession under General Polk, Brigadier-General A. P. Stewart, General W. J. Hardee, whose chief of artillery he became July 6, 1862, General

Braxton Bragg and General Joseph E. Johnston, for whom he entertained the highest regard, and whose removal he deeply regretted. He was in the battles of Columbus, Shiloh, Perryville, the terrible battles of Murphreesboro, January 1, 1863, and Missionary Ridge, November 25, 1863. On February 21, 1864 he was promoted to the rank of Lieutenant Colonel of artillery, was in the fighting against General Sherman and finally, after the fall of Mobile and the surrender of the Army of Northern Virginia, he went to Meridian, Mississippi, where, on May 4, he was paroled. He then came to the home of his sister, Mrs. Alfred Magill Randolph, at Mount Laurel, Halifax County, Virginia.

In the fall of 1865 Colonel Hoxton became the instructor in Mathematics in the school of Captain Chiffele at Catonsville, Maryland, a position which he gave up in February 1867. In September of that year he took a position in Dr. Merillat's School at Govans, Maryland, and was there three years. He was married on October 14, 1868, to Miss Fanny Robinson of Jefferson County, West Virginia.

Colonel Hoxton was a finely equipped mathematical scholar, and an admirable teacher, a perfect disciplinarian and a man who inspired in boys a deep and sustained reverence. For twenty-one years he was Mr. Blackford's chief counsellor. Successive generations of boys marked him as a man of stainless honor, of singular self-control, a loving and gentle husband and father, a modest and consistent Christian. Who can tell the wide-reaching influence of this man upon the lives of the hundreds of youths who at their most susceptible age, came under the power of his pure and single-minded example!

It may be interesting to note here Mr. Blackford's habit in the selection of his assistants, a vitally important element of a headmaster's success. He did not go to agencies, but first made it a matter of prayer, and then wrote to a few chosen friends telling them of his need. The result was very happy. He secured good men, paid them fair salaries, and kept them unusually long, unless they were bent on going forward with their professional plans.

As he was unmarried in 1870, one of the first cares of the principal was to secure a matron who should be the head of

this department of the household. For this he chose a cousin who from her birth had been as an elder sister, Miss Mary C. Leeper, who for twenty-five years stood in this gracious relationship to the boys of the E. H. S.

Every boy who was in the School while "Miss Mary" was there remembers how gentle, cheery and loving she was, how tireless were her hands and feet in ministering to the comfort of the boys, how beautiful she was in the sick room when we were far from home, and how stimulating towards all that was best and highest in boy life. Time and service whitened her locks and left their impress upon her strong and active frame, but the soul which beamed out of her loving eyes was never dimmed, and until the summer morning when it was whispered, "Miss Mary is dead," she grew in all the graces of a noble and consecrated womanhood.

Mr. Blackford on taking charge of the High School made certain significant changes. He had the long dormitory divided into alcoves on the theory that each boy should have a degree of privacy that he might perform his devotions undisturbed, and not be brought under evil influences. Prayers had been held before breakfast. This was changed to a period shortly after breakfast, and the Principal said he did not wish the boys to associate prayers with demerits. The sleepy-headed boy by his arrangement was marked not "late prayers," but "late breakfast." He abolished roll calls because they were not homelike. A boy was simply marked present at table, school or chapel. He encouraged the reengagement of masters who had married, believing that it was a good thing for the boys to be in touch with home and family life. Visitors to the School were often struck by the friendly relations existing between the Principal and the boys.

The old rigor of the period of Dalrymple and the earlier years of Mr. McGuire had passed. Three times a day the Principal was in his study accessible to any boy who wished to see him, and there he not only heard their personal pleas and wants, but dealt with each one's problems in his own wise way. He rarely resorted to corporal punish-

ment, and yet the discipline of the School was admirable. He seemed ever to be studying his boys, was wonderfully tolerant and human in his judgments, and believed profoundly in the principle of self-government. Mr. Blackford's ideal of education was distinctly broader than that of most of the headmasters of his day. He endeavored to teach boys to think, and trained them to observe intelligently what was going on around them. He gave them the information needed to form sound opinions. Education was something far more than hard, continuous drudgery in application to Latin, Greek and Mathematics. He insisted that his boys should be familiar with the English classics and with those of Greece and Rome and France and Germany. His love of Shakespeare amounted almost to a passion, and it became a marked feature in the curriculum. He himself taught a large Shakespeare class, and you could not pass through the School without a fairly intimate knowledge of at least a half dozen of the great master's plays. Finally the Shakespeare medal gave a marked impetus to the student's zest in this study.

From his coming Mr. Blackford lodged more securely than ever the honor system of the great University of Virginia in the traditions of the E. H. S. In the subconscious life of the School a high sense of honor was manifestly present before the War. It now became a distinct creed. The honor system, which had been first established at the College of William and Mary, was introduced at the University of Virginia as far back as 1842. If a man is caught cheating on an examination at this institution the student body itself by its attitude makes it impossible for such a man to stay in college. Mr. Blackford insisted from the first that a strict adherence to the honor system would tend more than anything else to make his boys truthful, self-reliant and self-governing. Nobody can easily forget the large printed sign hanging in the main schoolroom with a legend as follows: "I hereby certify upon honor that I have neither received nor given assistance since the beginning of this examination." Because this pledge is so strictly lived up to,

one knows that the prizes bestowed at the close of the session are the rewards of real merit.

Perhaps no single habit had such an influence in the larger and wider culture for which the High School became known than Mr. Blackford's repeated visits to Europe and his close study of the great English public schools. Summer after summer, instead of harvesting his modest gains in securities yielding financial income, he visited Europe not primarily for recreation, but to learn what he could at Rugby and Winchester, Eton and Harrow, where was to be found the experience accumulated through centuries by the Anglo-Saxon race in building manly men and pure, honorable Christian gentlemen. He was a most loyal Virginian, and appreciated to the full the fine traditions of his native state and section; but he did more than any head of a secondary school in his generation to break the yoke of that provincialism which fettered many of our best people and made them much narrower than the Virginians of the generation of Washington and Madison, and Marshall and Jefferson. He imported the monitor system from the English schools the more gladly because it fitted in perfectly with his own fundamental theory of self-government. Since 1870 there has been a significant growth in the application of the principle of student government in schools and colleges. He was a pioneer, and his policy was in sharp contrast with that which went before him.

Undoubtedly a great impulse was given to his sense of the value of athletics by these trips abroad. He knew that a boy must have some outlet for his animal spirits and that games of all sorts constituted a fine portion of a boy's education. He took the deepest interest in athletics, provided out of his own pocket the first batting prize in baseball, and in 1875 instituted Athletic Day, probably the first in the history of the country—certainly the first of its kind in any Southern school. It is common knowledge how widely this custom has spread throughout the nation and how it is weaving together the youths of our schools in wholesome rivalry. He ever kept before his boys that sports must not interfere with, but be tributary to, the cultivation of the mind. But he very early perceived its

growing value, and felt that the burdens of life in the modern age could only be successfully borne by men who had strong and well developed bodies. The fine line from Juvenal which was placed as a motto over the door of the first gymnasium, "*Ut sit mens sana in corpore sano*," "That there may be a sound mind in a sound body," was the creed of his conviction in athletics, and he taught his boys to live up to it to their unspeakable advantage. He never wearied of telling of the saying of the Duke of Wellington that the battles won by British soldiers were really won on the playing fields of Eton and Rugby.

But Mr. Blackford brought from old England something far finer than the monitor system and a quickened appreciation of athletics as an element in a boy's education. His long series of letters bear witness how the fine culture of England sank during those visits into his very soul. There was something in the man which responded to the great tradition of England's heroic and forceful history. The memorials of the Abbey, of St. Paul's, of Oxford and Cambridge and Winchester constituted an asset which of right belonged to us. We became as familiar through his letters with the London of Dickens and Thackary, the England of Shakespeare and Milton and Gladstone, with the Oxford and Cambridge of the centuries, as with Washington and "The Hill". In many preparatory schools of this period, even in Virginia, the note of culture was crowded out by the utilitarian drudgery of cramming enough Latin, Greek and Mathematics to enable the student to achieve graduation at the University, and when one met at college the products of such systems one felt their limitations. It was quite different at the High School. One could scarcely escape an interest in literature. A boy was obliged to love Shakespeare and Milton and Macaulay. There was constant practice given a boy in writing and speaking and reading, and many prizes stimulated this interest. There were at this time two literary societies which divided between them the entire student body, and added greatly to the development of the boys. One was named in honor of Ran-

dolph Fairfax, the young Confederate artillerist and messmate of the Principal killed at Fredericksburg, who:

> "With no single faith or hope turned gray
> Passed blithe and young into the golden land."

The other was named in honor of Mr. Blackford himself, named at the earnest insistence of the boys, and both had marked influence in developing individual literary initiative. No one who has been much in England or associated to any extent with the educated classes in that country can fail to have remarked how wide is the range of an Englishman's reading and how diligent he is in his use of time. A great deal is done in English universities through literary groups, through seminars, through wide courses of assigned reading to develop the literary instinct in young men when their habits are in the formative stage. How many of his boys have had reason to bless the High School as the fostering mother of like inspiration!

When the School was reopened in 1870 its object was set forth in these words: "To provide an institution of learning where youth can be thoroughly educated on Christian principles, and where their morals and habits can be preserved from the dangers of evil associations."

The first faculty consisted of Mr. Blackford, Colonel Hoxton, and Messrs. Berkeley Minor and George W. Nelson. The prospectus stated that "the discipline of the school is based on the principle that the divine law requires obedience to parents and makes it the bounden duty of parents to enforce that obedience; that the teacher stands in the parent's place, and that while requiring submission, he must not neglect to inspire if he may such sentiments of honor and moral responsibility as will lead the pupil to govern himself. It is the aim of the Principal to develop cultivated Christian gentlemen: he strives therefore, by gentleness and forbearance, combined when necessary with severity, to reclaim the erring and reform the vicious."

There were thirty-five boys in the School during Mr. Blackford's first year. In 1872-73 there were fifty-five boys. In 1874-75 the School had increased to seventy-five boys.

Mr. Landon C. Berkeley and Mr. Edmund L. McClelland were added to the faculty. For more than forty years Mr. McClelland rendered the School a kind of service which only a man as gifted as he could render. For twelve years he taught senior Latin and Greek, then in 1886 he resigned to accept the headship of Trinity School, the diocesan school of Kentucky. Then he returned to Washington and entered into the real estate business, resuming confidential relations with his old and beloved friend, the Principal, keeping the books and generally taking summer charge of the School when Mr. Blackford went abroad. He still served as an expert book-keeper until his death.

Among the boys of this period were Thomas J. Packard, afterwards a well-learned clergyman, Sigismund and J. W. Ware, both afterwards clergymen and devoted friends of Mr. Blackford's; J. F. B. Beckwith, son of the Bishop of Georgia; Brice W. Goldsborough, for many years at the head of the medical profession at Cambridge, Maryland, and a fine surgeon and useful citizen, John Thompson Cole, who after serving for many years as a missionary under Bishop Williams of Japan, returned to the United States and died as rector of the church at Ogontz, Pennsylvania; Henry F. and J. W. Payne, pitcher and catcher of the base-ball nine, sons of General W. H. Payne of Warrenton, and DeCourcy and Pembroke Lea Thom of Baltimore. Pembroke Thom, a lover of letters and a man of ideals, died young and DeCourcy Thom has been for many years one of the most public-spirited citizens of Baltimore, and a leader in many reforms.

In 1875-76 there were seventy-seven boys, among them Llewellyn Fairfax Whittle, a son of Bishop Whittle, who died early at Annapolis: Robert Lee Randolph, a son of Bishop Randolph, a lovable fellow who for many years was a distinguished oculist in Baltimore; Mayo Cabell Martin, who served as a saintly priest in Arizona, and Kensey Johns Hammond, who entered the ministry, gave a noble son in the Great War, and through a consistent life-time has interpreted to the young of the Church and to many others the simplicity of the Gospel of Christ Jesus.

The next session we find among the boys the names of John C. Ambler, for more than thirty years a missionary in Japan; S. Bankhead Garnett, a son of General Garnett, who died young; William W. Gordon; John P. Hubbard, who won the highest honors at Williams College and went down at sea with Edward Hanewinckel, William Graham Page, Jonathan Cushing Meredith and Fenner S. Stickney.

During the next few years the School continued to make solid progress in the number of boys, in tone, and in reputation. The Messrs. William Nelson, Buckner M. Randolph, Robert Allen Castleman, and Francis Key Meade became masters. Mr. Castleman had been an honor boy himself, and was a born teacher, though he soon gave up this profession to study for the ministry, and has for years served with singular faithfulness in this capacity. Mr. F. Key Meade was one of the most scholarly men who ever taught in the High School, a lover of Greek and Latin Literature. David Robert Grey, and Oliver Herbert Funsten, the last named one of the leading real estate men of Richmond, and all brothers of Bishop James Bowen Funsten; Edward T. Helfenstein, who is now the efficient Archdeacon of Maryland, and a deputy to the General Convention; Robert E. Lee, Jr., a grandson of the great soldier, who for many years practiced law in Washington; William D. Smith, Jr., of the Valley of Virginia, now rector of St. Mark's Church, Richmond, and held in very high esteem; and William Holland Wilmer, son of Bishop Richard Hooker Wilmer, Bishop of Alabama, and who is well known, is the leading eye specialist in this country, and one of the most distinguished men in his profession in the world. We remember him with his studious, painstaking habits, his thoroughness in the performance of every task, his high and serious purpose, and his beautiful love for one of the noblest fathers that ever man had.

Lucien Lee Kinsolving, medalist, valedictorian and captain of a famous Second Nine, went as soon as he was ordained to help plant our branch of the Church in Brazil where for more than twenty-three years he has been a bishop. He was chosen to preach the Jamestown ter-centennial sermon at the General Convention at Richmond,

Virginia, in 1907, and has preached in Westminster Abbey, in St. Paul's, London, and in several other English cathedrals.

Ernest M. Stires, gifted and industrious from his boyhood, has had a very remarkable career in the ministry both at Grace Church, Chicago, and St. Thomas' Church, New York City, and is one of the leading forces in the religious life of that great, exacting community. Dr. Stires received a large vote in the last election held to choose a Bishop for New York and also in the recent election for a Bishop for the Diocese of Washington, D. C.

James Addison Ingle who, like his father many years before him, was an honor boy and gold medalist, became the Bishop of Hankow, China, revolutionized missionary methods in some important particulars, and dying young from overwork in a densely populated field, alas, with too little help from the home church, left a name which will "shine like the stars forever."

The Missionary Society was organized October 8, 1878 and has done a fine work ever since. The School colors were adopted in 1888. At first they were black and blue. But when the boys lost a few games to their school competitors and their visiting friends claimed to have "beaten them black and blue," the colors were changed to maroon and black, and the jibes ceased.

On the twenty-sixth of June 1889, at the commencement, there was held a semi-centennial reunion of the old boys. Mr. Joseph Packard, Jr. presided. Mr. Blackford himself called on the venerable Dr. Packard, Dean of the Seminary, who had known all the principals of the School and spoke with moving eloquence of the virtues and characteristics of each, closing with the dying request of the Marquis of Wellesley, and Governor-General of India: "Bury me under the Chapel of Eton College" *Moriens reminiscitur Argos.* Bishop Whittle, that Agamemnon, king of men, was called on, but characteristically waived the privilege. His unmerciful punishments in the game of "knucks" however, were vividly recalled. Dr. Cornelius Walker, a boy under Mr. Pendleton, and Major John Page, a master during the first four sessions of the School, remembered the time when Frank Whittle, "a tall, spare youth," entered the

School and the occasion when Bishop Moore and the Virginia Convention which was meeting in Alexandria came in a body to visit the School. Joseph Bryan of Richmond spoke affectionately of the "brave old times", and declared the boys "the worst lot ever gotten together." This was redeemed to some extent by such boys as Joe Packard. He then referred with reverence and gratitude to Mr. and Mrs. McGuire who had been much to him at that tender age. Walton Moore, Charles L. Minor and Lucien L. Kinsolving spoke of the School under Mr. Blackford, paying eloquent tribute to Miss Mary Leeper, a second mother to all the boys of her time, to Mr. Blackford and to Colonel Hoxton, the Associate Principal. It was an occasion never to be forgotten by the sixty-six old boys and many new boys present with parents and friends gathered for the finals. During this year a handsome memorial gateway, at the front entrance of the grounds was erected by contributions from the old boys. It is a thing of simple dignity, but it is a worthy approach and a source of pride to all visitors.

From the minutes of the Trustees, under date of June 24th, 1890, we take the following:

"An extended report was submitted by Bishops Randolph and Peterkin and Dr. Sprigg relative to the renewal of the lease of the Episcopal High School to Mr. Blackford. In this report the Seminary is congratulated on having sustained such satisfactory relations with Mr. Blackford for twenty years, and a new contract is spread on the minutes under which Mr. Blackford agrees to give by way of rent the full board and tuition annually to the School of as many as seven foundation scholars to be named by the Trustees. The Trustees agree to expend not to exceed five thousand dollars annually upon repairs and improvements of the building."

About this time Mr. Blackford was asked his opinion of the sons of clergymen. He never gave an off-hand or impressionistic answer to a question of this kind. His reply would be well-considered and therefore, of real value. This is what he wrote: "In response to your inquiry, as to my experience with clergymen's sons during the twenty years I have been at the head of our diocesan school, I am glad to be

able to speak definitely. Such boys as a class are decidedly the best with whom I have had to do. There have been seventy in all under my charge here, and of this number about fifty-five were communicants. Thirteen have become candidates for orders. This number will no doubt eventually be augmented. Less than five of the seventy could have been called bad boys. Nor does the good standing here of the sons of clergymen extend only to morals. They compare favorably with any in diligence and success as students, a liberal share of society and academic honors having been won by them. While eighteen and a half per cent have sought the sacred office in which their fathers preceded them, many of the rest already occupy honorable places as physicians, lawyers and business men, so that the early good promise of all has been fairly fulfilled. Not only are the sons of clergymen, as a rule, better brought up than others, but they are ordinarily mercifully delivered from the temptation of having much money to spend, and in this way enjoy an advantage second in importance only to the other."

At that time (1890) the Virginia Seminary had eight hundred and five alumni, and of these seventy-one, or nearly ten per cent, were sons of clergymen.

Many years ago an eminent French scientist and sceptic, DeCandolle, made some careful investigations which conclusively showed that science and learning are particularly indebted to the sons of clergymen. He says: "In clerical families, their manner of life, their quiet regularity, their residence largely in the country, their counsels to their children, the absence of various causes of dissipation, the habitual vigilance of the father and his domestic example of study, surpassing the advantages of other families, give the greater force to the transmission of faculties favorable to the cultivation of sciences. "For two hundred years," he asserts, "the sons of clergymen have actually outnumbered in their contributions to the ranks of eminent scientists, any other class of families, not excepting those of the directly scientific professions. Agassiz and Linnaeus, Hallam and Emerson, Archbishop Whately, the Wesleys, the Beechers, Lightfoot, (we may add Archbishops Lang and

Davidson), were all the sons of clergymen, as were, in poetry and literature, Coleridge, Young, Heber, Tennyson, Lowell, Swift, Kingsley, Holmes, Bancroft and Matthew Arnold. The group includes also Sir Christopher Wren, Sir Joshua Reynolds and Lord Nelson." There is no more completely exploded slander than that the sons of clergymen generally turn out badly. Mr. Blackford's judgment and experience receive ample confirmation from a wider study of the facts.

On the twelfth of February 1891, Colonel Llewelyn Hoxton, Associate Principal and teacher of mathematics, died suddenly at the breakfast table of heart disease at the early age of fifty-two. The stroke came without premonition. He had been less robust during the earlier years of his connection with the School than afterwards, but was wonderfully regular and was said to have lost less than half a day each session from all causes. On duty he was a grave, well-poised man, but when the bow was unbent in social intercourse he was cheerful, sunny and genial. On Sunday morning a great concourse of grief-stricken friends assembled in the chapel of the Seminary. The boys of the session were there, and many old boys, the Lee Camp of Confederate Veterans, and his sorrowing colleagues. The noble office for the Burial of the Dead was said by Dr. Kinloch Nelson and Doctor Minnigerode, Bishop Randolph giving the final benediction at Ivy Hill Cemetery.

Colonel Hoxton was one of the rarest flowers of Southern knighthood. He was the embodiment of duty, singleness of purpose and thoroughness. One felt always the grace and winsomeness of his goodness, his purity, his nobility of soul. He made goodness lovable and compelling; and one felt his strength, his calm, his dauntless courage. Hundreds of boys and men after years of close association with him spoke of him with the same sort of hushed reverence, read in his character, well-balanced, true, finely self-controlled, loyal and brave, the lineaments of a consummate Christian gentleman. No boy who worked under his steady eye ever thought him unfair or unkind. Nor was any teacher of youth more universally beloved than he.

On July 7, 1895 Miss Mary C. Leeper, the senior matron, died at seventy-six years of age, and was laid to rest in Mr. Blackford's lot at Ivy Hill. In this cemetery sleep also Mr. Blackford, Colonel Hoxton, and Mrs. Hoxton, his sunny-natured, devoted wife.

It was doubtless Mr. Blackford's broad and catholic spirit which accounts in part for the fact that eight students from China attended the High School in his day. F. Theodore Wong, son of our first native Chinese priest, and a brother-in-law of Dr. Pott's, President of St. John's College, was a boy under him. Mr. Wong later had charge of all the Chinese indemnity students who were pursuing courses in this country, and was assassinated in Washington soon after the close of the war. It is supposed that the motive was robbery. He was an earnest Christian, a brilliant thinker, a fine speaker and a charming gentleman.

T. Strong Yen and Williams W. Yen were sons of a Chinese native clergyman. They were at the School for several years, were honor boys each session and are among its most distinguished alumni. Mr. T. Strong Yen, who since his marriage, according to Chinese custom, has been Mr. Yen Te Ching, is head of the Ministry of Communication, Director-General of the Peking-Hankow, the Canton and Szechuen-Hankow Railways. His brother, Dr. Williams W. Yen, was Minister of Foreign Affairs in the Cabinet of President Hsu Shih-Chang. When the Premier was forced to resign, Dr. Yen was asked by President Hsu to act as Premier, which he reluctantly consented to do. President Hsu resigned the presidency in the summer of 1922 but Dr. Yen was still, from last reports, playing a most important part in the reconstruction of the government. Only the unsettled condition of the country at the time prevented Dr. Yen from being sent to the Washington Conference. He could not be spared from China, where he is considered the ablest Minister of Foreign Affairs that China has ever had. Before the World War he was minister to Berlin. Very few of the alumni of this School have achieved such conspicuous eminence as Dr. Yen. Because of the ignorance of foreign relations by the native military chieftains, he has practically been given a free hand, and has doubtless saved

the country from many embarrassing foreign entanglements. Bishop Roots of the Missionary District of Hankow said recently that "Williams W. Yen is at the head of the list of the four greatest and most influential men in China."

Little has been said hitherto about the relations subsisting between the Principal of the High School and the Board of Trustees of the Seminary and High School, the body in which resided the authority over the affairs of both institutions. The reason is that for the first twenty-five years of his incumbency Mr. Blackford leased the High School from the trustees, and paid them a very liberal rental, which incidentally carried out the objects for which the School was established. The rental was paid in two forms; five or six boys were taken free of charge for tuition and board; and besides this the sons of the clergy were received at a twenty per cent reduction. The former item amounted to say $1600 to $1800 yearly, and the latter, the twenty per cent off for sons of the clergy, came to be in the aggregate a very considerable additional amount. Clergymen's families have never been conspicuously smaller than those of other people, nor have they as a class been neglectful of opportunities of education. The catalogues will reveal how eagerly the clergy of the Church have seized the chance to put their sons in this fine Christian school. Mr. Hoxton estimated recently that the School had given the Church in this twenty per cent reduction in his nine years of service as Headmaster $37,800.00. During Mr. Blackford's forty-three years (allowing for the fact that much of that time the School was smaller) these gifts would probably amount to $75,000. nor could the kind Principal ever turn away his face from any poor boy seeking admission to the School. It is easy to see from these statements why the Head of the School did not grow rich.

During this period there are few entries in the minutes of the Trustees relative to the High School. It was in strong hands, being admirably conducted, and the Trustees had no disposition to interfere. Some of them doubtless had a vivid recollection of periods when the finances of the School were a very distinct source of anxiety. When any change was to be made in the buildings the Principal went

to the Trustees. On May 14, 1878 permission was given him to erect a small two-story building, the moderate outlay of money, $400, "to come out of the rent during the next two seasons." Then there comes this item:

> *Resolved*—That the Trustees appreciate the liberal spirit of Mr. L. M. Blackford, M. A., Principal of the High School, in erecting a gymnasium at a cost of $1000, without expense to the Trustees, and thereby increasing the permanent value of the property of the Trustees.

Five years later, in June 1883, Mr. Blackford laid before the Board "the urgent need of providing larger and more adequate accommodations at the High School for the students, and also facilities for proper instruction in the physical sciences, a lecture hall, large enough to seat at least 100 boys with apparatus, presses for storage, and platform." He estimates that the cost of a suitable brick edifice with equipment would be $25,000, and says that "Thanks to the favor of the public, I am under no necessity to make the school popular, but I do earnestly desire to make it more deserving of the confidence reposed, more worthy of the diocese and the State, and in one essential particular less far behind more favored institutions in the North."

A year later, May 21, 1884, we find a resolution authorizing Mr. Blackford to erect an additional building, "It being understood that this sanction involves no responsibility on the part of the Trustees for any portion of the expense."

On November 13, 1895, when Dr. Blackford had been Principal for twenty-five years, "a committee was appointed to consider a plan for the management of the High School." Its members were the Right Reverend John B. Newton, D. D., the Reverend B. D. Tucker, D. D., Mr. Joseph Bryan, and Mr. Theodore S. Garnett. It contemplated putting the Principal on a salary and having a proctor and an auditor. Finally, after considerable correspondence and negotiation, the School was again "leased for four years to Mr. Blackford with the agreement that the net profits of the School were to be equally divided between Mr. Blackford and the Seminary, the Seminary assuming responsibility for repairs and improvements." Further it was agreed that "the High School should be under the direct control of the

Board of Trustees of the Theological Seminary and High School, and a committee of the Trustees was appointed to be a special committee of oversight of the High School and to represent the Board in carrying out the terms of the agreement."

There was fortunately no break in the headmastership or management of the School. Mr. Blackford remained for eighteen years longer in the position he had filled with such energy and success. A proctor was appointed, but his appointment required the confirmation of the principal who was to pay part of his salary, and under the Principal's direction the Proctor was to make purchases for the boarding department of the School. Mr. Blackford therefore "continued responsible for the entire school administration." In June, 1896 Mr. Joseph Wilmer of Rapidan, a man of fine business ability and much social charm, became the first Proctor of the two institutions. He served for a number of years and, as he was a member of the Board, brought many needs to their attention in a more effective way than might otherwise have been done. This position for the past twenty years or more has been admirably filled by Mr. George Calvert Stewart. He is supervisor of construction, manager of school grounds and purchasing agent of various school supplies. He married Anne Robinson Hoxton, only daughter of Colonel and Mrs. Llewellyn Hoxton, and a sister of the present Principal.

For many years few changes were made in the simple buildings which housed this flourishing School. The South after the War was very poor. The Church had her full financial capacity taxed in supporting her meagerly-paid clergy and keeping alive her existing institutions. The Reverend William F. Gardner had made the much abused buildings habitable after the war largely from his own generous purse. Mr. Blackford made few and inexpensive changes in the equipment he received. The Blackford Literary Society Hall and the Gymnasium with its tanbark floor and simple apparatus were chief among these. An addition was made for the better accommodation of the Principal and for the families of one or two married assistants. These he always encouraged believing that their wives were

an important factor in the discipline of the school. Much of this work was paid for by the Principal himself.

In the spring of 1891 a movement was made by the Board of Trustees in pursuance of an earlier request from Mr. Blackford to gather the funds to make certain more important improvements which had long been needed in the main building. It was estimated by Mr. J. Crawford Neilson of Baltimore, the architect, that $25,000 would be required for the changes. The Board appointed a committee consisting of Bishops Randolph and Peterkin and Dr. D. F. Sprigg to send out in its name an appeal. In this appeal they declare that "the results accomplished in the higher education of boys at the High School are known to a much wider circle than the educated classes in Virginia; that boys from all the states have received their training there and remember the school with loyal enthusiasm. It has the best traditions and an honorable record. It is believed that the old boys in Virginia and elsewhere will gladly respond to this effort to place the school abreast of other schools in material accommodations and educational facilities."

This public testimony to the place the School had won and to its value as an institution of the diocese was doubtless cheering to the heart of the Principal.

Rev. Robert Allen Castleman, a former student and an instructor was employed as agent, got a leave of absence from his parish and secured a substantial part of the sum required. By September the work was completed. There was no room made for more boys, but much was done for the comfort of the existing School of about 100 pupils. The school-room, dining room and chapel were enlarged; new class rooms were added, but the chief change was the abolition of the old arrangement of having a sleeping place in the third story and a dressing place two stories below. A fourth story was put on, of wood with shingled roof and sides. All the stairways were taken out of the main building and a four-story brick annex was added containing the stairs, bathrooms on the first and second, and master's rooms on the third and fourth floors. The third and fourth floors of the main building were made into dormitories;

each one 111 by 35 feet, had a six foot passage way down the middle and twenty single rooms on either side of this. Every room had a window, a bed, wash stand, wardrobe and chair. A wash-room for day-time use, that is between breakfast and supper, was placed on the first floor. How luxurious all this sounds to fellows who in the earlier years were wont, at the doleful sound of the inevitable rising bell, to gather up their clothes in their "bunks", under their arms in the chill, drum-heated dormitory, and hustle down two floors to the frigid "lav", to scramble for tin basins, and how highly valued were the enlightened sentiment and judicious liberality of the trustees which made the improvements possible.

Soon after Colonel Hoxton's death a movement was started to gather funds from his old pupils to place a monument at his grave. This developed into a plan to erect in addition a house on the school grounds which should be at once a memorial of the old boy's affection for their teacher and a home for those who were dearest to him. Several hundred dollars more than the sum asked were spontaneously and promptly given, and a cottage of twelve rooms was finished by the month of October. It bore the name and symbolized the continuous presence of one who had been as an associate principal, a teacher and the head of a beautiful Christian home a constant inspiration to the boys. The night the fire was first lighted on the hearth, a group of boys gathered outside and sang "Home Sweet Home" with great feeling. Mrs. Hoxton is not likely to have forgotten the incident nor the provision of this home. She lived to enjoy its shelter until in the session of 1921-22, she went to the better home in the nearer presence of her Saviour.

In 1893 the Commencement Hall was given by Mrs. Emma Coleman Liggett of Saint Louis, Missouri, as a memorial to her husband, Hiram Shaw Liggett, who was a student here from 1874-76. Mr. Liggett from the time he came as a boy was singularly devoted to the School and all it stands for and personally much attached to Mr. Blackford. It is he who established the H. S. Liggett Junior Prize Medal for Excellence in General Scholarship which has proved a valuable incentive to younger boys. The hall is

used for Commencement exercises, lectures, readings, concerts and public exhibitions of all kinds. The architect was J. C. Neilson.

The faculty in 1895-96 consisted of Mr. Blackford, and next to him, Dr. Frank S. Hall, who came to it in the spring of 1892 as first assistant and senior mathematical master; Messrs. Willoughby Reade, James W. Kern, Winslow H. Randolph, Mayo C. Brown and Henry C. Riely. In 1896 Mr. Kern, who was a very able teacher of the classics went to the Johns Hopkins University where he won his Ph. D. degree, and he was then called to Washington and Lee University. Mr. Hall continued in service until June 1897, when ill-health obliged him to retire. Mr. Winslow H. Randolph was a son of the Reverend Buckner M. Randolph, a master at the School in earlier days; Mr. Mayo C. Brown, a younger brother of Bishop William Cabell Brown, D. D., is now a lawyer in Lynchburg; Mr. Reade has been connected with the School for nearly thirty years as instructor in English and Elocution. He has made a significant contribution to its development in this important department of its work. The original literary impulse came from the well-stored mind and cultivated taste of Mr. Blackford, who awakened in boys session after session from the beginning of his rule the love of the English Classics—even before English was given its proper place in the curricula of our colleges and universities. But Mr. Reade, who is himself an accomplished writer and speaker as well as a critic, has kept the School up to its high standard in this department and rendered it an immeasurable service. We know of no High School where for fifty years better work in English has been done. The thoroughness of the drill in orthography, the weekly practice in writing compositions, the periodic exercise in reading and speaking before the faculty and students, the Shakespeare classes, the School papers, the contests for prizes, the medals for the best composition, for the best Shakespeare study, the voluntary grouping of the boys in the three Literary Societies under student management all witness convincingly to the broad culture of this School.

There have been evolved in later years out of the School three Literary Societies for special practice in debate and declamation or interpretation, and for general culture. They have each their own hall or library. The oldest, the Fairfax Society, was organized on October 8, 1870, and as related above, is named in memory of Randolph Fairfax, of Alexandria, the first honour boy of the School in 1859. The Blackford Society was organized December 2, 1876, and named after the revered Principal. The Wilmer Society dates from September 30, 1911, is named after the Right Reverend Joseph P. B. Wilmer, D. D. of Louisiana, who first suggested the establishment of this School. This is for younger boys.

Mr. Archibald R. Hoxton became a member of the staff in 1897-8 and also Mr. James Garnett Nelson. The next year Mr. William Harrison Faulkner, M. A. was added. A year or two later, as men withdrew to enter professional schools, Mr. R. G. Campbell, Mr. Cary Nelson Davis, and Mr. Thomas Green Faulkner became masters. Mr. Faulkner afterwards took Holy Orders.

Two things came at this time to hearten the Principal: Washington and Lee University at the Commencement of 1904 conferred on Mr. Blackford the degree of LL. D., and it was felt far and wide that the laurels became the brow on which they rested. Yet to the boys Dr. Blackford was just the same "Old Bar". He kept serenely the even tenor of his way. His thoughts were not upon titles—but upon life, which to him meant the High School.

At the next session's close, June 1905, he had been in his position twenty-five years. Somebody bethought him in time of the anniversary. So the boys made up a purse and bought a mahogany clock with chimes, and Henry C. Riely presented it in a warm-hearted, glowing speech.

There comes a time in the life of everyone who serves, who pours out strength and thought and plan and prayer for others, who hardly pauses to ask whether his work is appreciated, yet at other times wonders if it is—to such a one there comes a time when filial appreciation by child or pupil is peculiarly sweet. Sometimes men hunger for it and it never comes till they pass into eternity. It was not

so with Dr. Blackford. Month after month as the School organ, "The Chronicle", shows, the old boys came back and proved how strong was the family bond, and how they revered him who had made the School what it was. As he grew older he grew gentler, more fatherly. Some one has said that "the old hunger for love as a child for bread." Dr. Blackford had the love of his boys increasingly, and their profound respect.

The pressure upon the Principal and his associates for the admission of more boys continued so steadily that at a meeting of the Board of Trustees of the Seminary and High School on November 21, 1912, this action was taken:

Resolved—That the Board agrees to borrow $75,000 for the improvement of of the Episcopal High School and guarantee the same, provided that alumni and friends of the High School subscribe in addition at least $25,000, such subscriptions to be made by February 1, 1913, and payment not later than December, 1913.

Resolved—That Mr. A. R. Hoxton be appointed a committee of one to obtain subscriptions from alumni and friends of the school on or before February 1, 1913 and that a subscription of $10,000 shall entitle the subscriber to a scholarship in the school for ten years.

The project was strongly backed up by the enthusiastic endorsement of the Old Boys' Association. Mr. Hoxton at once visited Washington, Baltimore, Philadelphia, New York, Richmond, Norfolk and Charleston, South Carolina and turned over to the Trustees about $30,000. It was a striking tribute to the devoted loyalty of the alumni, and at the same time their confidence in the future of the School.

Mr. Frederick H. Brooke of Washington was given a commission to construct two new halls and make important structural changes in the existing building. The fourth story of the main building was taken away, the kitchen was moved to the rear, the Chapel and dining room were materially enlarged and renovated, and two school rooms and certain class rooms were erected on the second and third floors of the main building; an annex was built on the west end for kitchen, pantries, and store-rooms, and above the kitchen a laboratory was constructed. The front of the main building was remodeled, and an upper porch was added, greatly improving the front view. But the greatest change consisted in the addition of the two fine halls for dormitories:—

I. The Memorial Hall on the north side of the main entrance, a memorial to the boys of the School who served in the Confederate Army and Navy.

II. The Alumni Hall on the south side in honor of the Alumni of the School. These halls each accommodate about sixty-five boys. At once thirty-nine of the boys who were on the long waiting list were admitted. The number in 1912-13 was one hundred and thirty-three, in 1913-14, one hundred and seventy-two.

The first spadeful of earth was turned by Mr. Blackford on January 13, 1913 with appropriate services, and the buildings were completed in September of the same year. The cost was about $105,000. The part advanced by the Trustees is being gradually paid back by the School. During the same year the fine Stewart Memorial Gymnasium was added; Mrs. George W. Peterkin and the Misses Stewart of Brook Hill, who have so often been generous benefactors of the Church in Virginia and elsewhere, gave this in memory of Mr. John Stewart, their father, and Mr. Daniel Kerr Stewart, their uncle, two Christian laymen who themselves ever exemplified nobly the stewardship of wealth. The gymnasium which is of Indiana limestone and pressed brick is in every way worthy of the School. Over the portal is the line from Juvenal which was placed by Mr. Blackford over the doorway of the old gymnasium, *Ut sit mens sana in corpore sano.* A notable dedication took place on the seventeenth of January. The legend on the tablets over the door reads:

"These Stones Are Set For a Memorial
of
John Stewart 1800-1885
and
Daniel Kerr Stewart 1809-1889
Two Devoted Churchmen Of This Diocese
Born in Rothesay, Scotland
Died at Brook Hill, Virginia
To The Boys of The Episcopal High School
'Know ye Not That They Which Run in A
Race Run All, But One Receiveth The Prize.
So Run That Ye May Obtain'"

Bishop Lucien Lee Kinsolving presided, Bishop Peterkin of West Virginia made the opening prayer, and the chairman presented successively Mr. J. Stewart Bryan and Bishop William L. Gravatt, both old boys, and closed with a short address himself. All spoke with deep feeling and tender reminiscence of the High School and what it had meant in their own lives, paying fitting tributes to the Principal, Colonel Hoxton, and the School's gracious and liberal benefactors. The chairman said to the boys: "Your equipment is still meagre by comparison with the rich schools of the north. Even so was Sparta among the other Grecian states. 'A Spartan wast thou born. Be Sparta's ornament'."

"My three years at this School," said Mr. J. Stewart Bryan, "were the three most influential and formative years of my life. With the influences thrown around you here, you may in every temptation have power to reach down and lift yourself above yourself to a higher, nobler plane of being."

This gymnasium was built at a cost of about thirty thousand dollars. Dr. Blackford on account of failing health, could not be present, and Bishop Gravatt in his absence paid him a gracious and generous tribute.

The eleventh volume of *Whispers*, the school annual, edited by the boys, was inscribed as follows:

"To Launcelot Minor Blackford, M. A., LL. D., who for forty-three years, as Head Master of this School has, by precept and example, taught his pupils that cleverness without goodness is not to be desired; that material prosperity is not what makes a man truly rich, that the smallest man in any community is the most selfish man; and that character, based on Christian ideals is the greatest asset any man can possess, this volume of *Whispers* is dedicated by the boys of 1912-13 as a token of their love and devotion." Opposite the inscription there was a fine photogravure of the Principal with a sketch of his life. No comment is needed on the significance of such a token of the high esteem of the boys of this last session during which the name of Dr. Blackford appeared as the head of the Episcopal High School. For the session of 1913-14 he was recorded as

Principal Emeritus. Then it drops out of the School catalogue forever.

At this commencement, June 1913, Dr. Blackford received another token of admiration which must have been peculiarly grateful to him. Mr. Willoughby Reade, the senior member of the faculty, presented him a handsome silver tray as a token of love and esteem from his faculty. Mr. Reade made an eloquent and deeply-moving address, recounting all that the man they honored had been to the School during his long tenure of office.

The High School has since 1870 been singularly fortunate in the extended tenure of its teachers. Colonel Hoxton was there for twenty-one years; Mr. E. L. McClelland taught the Senior Latin and Greek for twelve years, and had as an expert book-keeper and adviser an important relation to the School for more than forty years. Mr. Berkeley Minor taught for eight, and Mr. Landon C. Berkeley, Jr. for five sessions. Mr. Willoughby Reade has been on the staff of the School since 1894, now twenty-nine years, Mr. Grigsby C. Shackelford, M. A. for seventeen years, Mr. F. E. Carter for a like period, while Mr. Richard P. Williams, Jr. has served for fifteen years, and Mr. R. L. Whittle's term covers thirteen years.

Very early in his career as Principal, Mr. Blackford, at the suggestion of Mr. John B. Minor, then head of the famous law school at the University of Virginia, adopted the plan of giving his masters, in addition to a fixed salary, a percentage of the net income of the School, making them in this way directly interested in the School's prosperity. The expedient has worked admirably. He assigned his assistants their work and gave each a free hand in carrying it through. He counselled with them frankly in faculty meetings, sought their views and advice and treated them on all occasions with marked consideration. When told that one of his masters was not loyal to him, at first he looked troubled and his face clouded over. Then his countenance cleared and he said quietly that he would not believe the story. He loved and trusted that man to the end, and never had reason to regret it.

He was fortunate in the kind of men he had around him. It is a list of singularly fine Christian gentlemen, and very few among them failed to make good. His instinct and knowledge of men enabled him to assemble them, and his calmness, fairness and force of character held them to him as friends.

There was a general impression even among Dr. Blackford's friends and some of his relatives that Dr. Blackford made much money from his long conduct of the School. This was a great fallacy. At the end of a laborious service of forty-three years as Principal he left his family a moderate competency, and about one-half of this estate was derived from life insurance and a small legacy. From the School itself he had laid by a little more than an average of five hundred dollars a year. "He often told me," writes Mr. E. L. McClelland, his financial adviser for many years, "that he did not care to make money at the expense of withholding from the School anything he could contribute. Many years he did not make his expenses. In the long building up of the present splendid clientele of the institution, he had to take many boys at heavy discount from the former meagre charges, and most of the physical improvements, crude though they were in early years, were at his own cost."

Dr. Blackford was at once a methodical and a thorough business man, giving daily attention to the details of his executive duties, looking after collections and keeping parents and guardians as far as was possible up to their obligations, and he was himself the soul of liberality. Among his papers were found many small account books marked; "Oblations." He had resolved to give a tenth, as he thought everyone ought to do, but he soon found that he was giving very much more than a tenth. Giving was the joy of his life.

If a boy ran away from the School he was never pursued. He would say he did not want a boy who was discontented; the School could not afford it. If a boy asked to return he was welcomed with quiet dignity, and his feelings were spared in every way. In dealing with boys his insight, his penetration into the recesses of the boy's soul, was almost magical. He could come at once to the boy's point of view

and train his crude thoughts wonderfully into right courses of action. He would take a small boy completely into his confidence and get a perfect understanding. There have been few men in similar positions to whom the problem of discipline presented as few terrors. There were probably fewer expulsions during his regime than from any boy's school of like size in the country. Yet the discipline of the School was singularly effective. He took care that the life of the boys was kept full of interesting work and engrossing play. There was something in the atmosphere of the School which made the blackguard ashamed to utter himself twice. It was a very rare thing for Mr. Blackford to attack the sins of the flesh by direct, frontal assault. His method was rather to create a spirit within his boys which would make it impossible to tolerate what was impure. He spoke more often of the ideal of a gentlemen than of the ideal of a Christian; yet the type he had in view was not the period of Charles II. or the Georges, but a Christian gentleman,—one of the type of Randolph Fairfax, or General Lee.

On Monday mornings, after Chapel prayers, in the main school room, the boys assembled to write their weekly English compositions and "write up" their demerits. After this the day was free. The Principal would appear on the rostrum beside Colonel Hoxton or some later keeper of the school room to give the boys a talk on current events. It was a part of his fundamental theory of education. Culture for him must have relation to life, to the history that is making all about us. Every important happening in the nation, whose capital was in full view of the School, was reviewed with intelligence and boys were helped towards the formation of intelligent opinions on the questions of the day.

On Sunday afternoons the whole School assembled in the Chapel for the Bible Class. For an hour they listened not only to the elucidation of some passage of Holy Scripture —generally from one of the Gospels—but to wide-ranging, direct, practical counsels as to the conduct that becomes a gentleman and a Christian. These were gathered, one felt, from an extensive and varied experience. He addressed himself to a boy's good sense and enlightened self-interest, only occasionally to the heroic. But these Chapel talks,

untechnical, wholesome, unforced and sincere went to the boy's heart and conscience, and did their work.

Before a certain confirmation visitation, Colonel Hoxton and Mr. Berkeley Minor met for prayer that God would guide to a serious decision certain leaders among the boys. Those prayers were answered. One of these boys is a distinguished member of Congress, another is a clergymen of beautiful life and usefulness.

Mr. Blackford was himself a devout and regular communicant and a vestryman for thirty years of Christ Church, Alexandria. He had helped as a young man to establish the Young Men's Christian Association at the University of Virginia. He was always a delegate to the Diocesan Council, and on several occasions represented the diocese of Virginia in the General Convention. His repeated visits to England and his broad culture, that selective faculty in him which made him gravitate towards what was superior, made him a delightfully symmetrical Churchman. He was entirely free from the ignorant provincialism and party-spirit which has dwarfed and disfigured many earnest men. He had a genius for avoiding in religion what is controversial, and his mind sought out ever the practical. He was always mindful of the Master's claims. One night as a man, closely connected with the School for many years, was leaving his study, Mr. Blackford said to him quietly: "Have you ever asked what reason there is for your not entering the ministry?" That question haunted the man day and night until he made the decision. That man is now the Bishop of Virginia.

On Sunday afternoons after the Bible Class for years Mr. Blackford read to the younger boys who cared voluntarily to attend, some English story such as Eric or Saint Winifred, or some other classic, and thus helped to form a taste for good reading matter in many a boy, as well as to keep them out of much mischief.

When at the close of the session the boys joined in singing the great hymn of the Church Catholic, the *Te Deum Laudamus*, the genuine religious nature of the School was felt by the audience, and as the strains of the *Dulce Domum*

died away there were few hearts unmoved, and few eyes unmoist with tears.

Mr. Blackford was often called the Arnold of Virginia, but speaking once of his debt to Dr. Arnold and Dr. Thring he said dryly that "he hoped his methods were gentler than theirs." In one thing he was conspicuously like Arnold. Some boy remarked "It is no fun to tell Arnold a lie because he always believes it."

It was at the commencement of 1895 which marked his twenty-fifth anniversary that R. Walton Moore, Morgan H. Beach, Lea Thom, Thompson Cole and many others gave him a silver service as a token of the love of his boys. The warm, loyal words of Moore, and Beach, two able and eloquent men, and the tremendous and continued applause of the audience affected him very deeply, and he was surprised to find how much of the love of his boys he had won.

One recalls him across the years standing at the head of the line at ten-thirty on Sunday mornings, immaculately dressed, with his walking-cane at times thrown over his shoulder, like a musket, and his fine head erect. Not the boys and teachers only, but the whole community looked up to him with respect and honor. Printed upon the wall above the old study-hall—and now upon the doorway of the new chapel—are the words: "Fortiter, Fideliter, Feliciter" Bravely, Faithfully, Happily. These words sounded the keynote of his life. In that spirit he wore his Confederate uniform unto the bitter end. In the same brave, purposeful spirit he took up the life-work of training boys for the Church and for the great school of life until on Friday afternoon May 22, 1914 when it was whispered in the School and on "The Hill": "Dr. Blackford is dead."

He died at "Greenwood", his own home near the School. It was felt that the body of the beloved headmaster should be taken on its last journey from the School so it was brought there. In the beautiful words of Mr. Willoughby Reade: "Like a warrior he lay in state. Over the coffin was draped the Southern flag, the flag for which he fought so bravely fifty years ago. Flowers were everywhere—a garden of fragrance and beauty. At four o'clock on Tuesday, May 26, the boys marching two and two,

headed the procession toward Seminary Chapel. On each side marched three of his old comrades in arms, from the R. E. Lee camp. Behind the hearse came the masters of the School, the representatives of the Faculty of the University of Virginia and a long line of other friends and neighbors. Then the clear young voices filled the Church with the strains of that wonderful hymn: 'How Firm a Foundation', and then after the lesson and creed and prayers the All Saints Day hymn, 'For all the saints who from their labors rest' was sung just as the 'golden evening' began 'to brighten in the west'; and then the march to Ivy Hill where his body was to be laid. One who, from the rear of the great procession, saw the boys climbing steadily up the hill near the cemetery said it was typical of what he had always done for them, inspire them to move upward with resolute purpose. Then came perhaps the most touching feature of the occasion; the boys in a long line walked by the grave and each of them dropped a flower upon the coffin—a last token of their love. And so in the twilight we left him—but not there we thought him, the man we loved. Somewhere beyond the stars a radiant spirit, we felt that he looked down upon us; somewhere, all pain and sorrow ended, we felt that he rested in the love of his Saviour and in the perfect peace of God."

The closing words of the Resolutions of the Old Boys' Association, probably from the pen of the Reverend W. H. K. Pendleton, are a noble expression of the way the old boys felt about him.

> Into the unseen and eternal we follow him with reverent faith, and thank God that such a man has lived—that we shared part of the life of the soldier, scholar and true gentleman, ever the friend of his boys. We thank God, too, that rich in promises fulfilled, duties performed and work well done, Dr. Blackford remains for us part of that treasure laid up on high of the good examples of those who having finished their course in faith, do now rest forever blessed and ever followed by their work of loving service for others. Each year we learned to admire and love him more. Great spirit live on through the years enshrined in the love of your boys.

Dr. Blackford, during the forty-three years of his headship had built up and left firmly established a Church School for boys second to none in the South, and the equal, in all the elements which constitute an ideal school of this character, of the best in the country. He studied the methods

of the great schoolmasters of England. He framed and hung up in his study—and what an atmosphere that room had—Dr. Arnold's famous saying that he wished his boys to be "first Christians, then gentlemen, and then scholars." He impressed all his masters with the same ideal. As Bishop William Cabell Brown, then Coadjutor of Virginia, a man who was connected with the School for many years, and who knew Dr. Blackford through long and intimate association, said of him: "He wanted as teachers men of sound scholarship, if possible, but in any event, men of unimpeachable character, who might by reason of their love for the School be counted on to continue unbroken its best traditions. He hated what was impure, mean, and cowardly, yet like his Saviour, he was wonderfully patient, gentle and merciful to the erring."

On the 13th of February, 1915, a memorial tablet was unveiled in the School Chapel to Dr. Blackford. It was the gift of his old boys and was largely over-subscribed. It is of white marble, and at the top of the slab is a Latin Cross.

This is the inscription:

In Memory
of
Launcelot Minor Blackford, M. A., LL. D.
Beloved Principal of this School
from 1870 to 1913.
Born in Fredericksburg, Va.
February 23, 1837.
Died May 23, 1914.
Christian, Soldier, Teacher
A power in the lives of many, his influence is
undying
"The Lord Is The Strength of my Life"
Erected in 1914 by his old boys.

The ceremonies were simple, yet inspiring. The boys sang heartily a favorite hymn, "How Firm a Foundation," and then the Twenty-seventh Psalm was read—one which

he was accustomed to read before going into battle. Then Mr. R. Walton Moore, the Chairman, made a few introductory remarks, and Mr. Willoughby Reade read a number of tributes from absent old boys. Bishop Brown, out of an intimate and extended experience, spoke of him as a teacher, declaring "in the aggregate of qualifications that entitle one to be ranked among the greatest teachers he stands, in my judgment, *facile princeps*." He said eloquently at the close of his address: "Long after this tablet, which we unveil today with full hearts and loving memories, shall have crumbled into dust, the silent influences which he set to work in the hearts and minds of those he taught will still be active and potent in the lives of generations of E. H. S. boys yet to come. May a double portion of his spirit fall upon him who has been chosen to succeed him."

The School Under Mr. Archibald Robinson Hoxton.

There is always an anxious crisis when a great headmastership of long duration comes to a close and another begins, yet few men have come to the difficult responsibilities of carrying on and developing further along established lines a great boy's school having had a more thorough antecedent experience than Mr. Hoxton. He was born on the School grounds on June 28, 1875, and was the fourth child of Colonel Llewellyn Hoxton, the Associate Principal, and Fanny Robinson Hoxton, a bright, witty, vivacious woman whose presence was ever like May sunshine in the School's daily life. Young Hoxton entered the School as a student when a boy of twelve and was there eight sessions, taking a vigorous part in both scholastic and athletic activities. He spent four years at the University of Virginia, where beside making a fine record as a student he became perhaps the foremost athlete of his time. He intermitted his attendance upon lectures there for a period of two years, while he served as a teacher at this School. He majored in mathematics at the University, and at the commencement of 1901 took the degree of B. A. Since he has taught at the High

School without break, and, while an undermaster, had the department of Mathematics. Mr. Hoxton was married on December 16, 1903, to Miss Sarah Purvis Taylor, a daughter of Mr. and Mrs. Charles S. Taylor of Alexandria, Virginia, and they have two children. He was promoted by Dr. Blackford to the position of Associate Principal in 1909, and chosen by the Board of Trustees of the Seminary and High School in June, 1913, to succeed Dr. Blackford as Principal, who remained as Principal Emeritus.

Before the close of the session, Dr. Blackford was called to rest. The new Principal, who had honored and followed him in life, marched behind his bier to Ivy Hill for the last rites, and then with characteristic energy turned to the claims of his great task.

Mr. Hoxton has inherited marked gifts as an educator and executive. He is perfectly at home with boys and all the problems which a boy's school presents. He is a master of detail. He appreciates the supreme duty of keeping up standards. The honor system will never become a dead letter while Mr. Hoxton is Principal. He is a man of unaffected modesty and remarkable strength. He has clear ideals, a very definite conception of what a great boy's school ought to be, and he lives to make his ideal a reality. He is a man of active temperament and yet at the same time is very patient and gentle, especially with backward boys. It was said of him when he taught mathematics that he had a rare faculty for helping dull boys over hard places and making them understand what was difficult for them to master. As a disciplinarian he is strict, decided and firm, always the master of the situation, and in this respect his large experience gives him a great advantage. The boys feel that he is scrupulously just in dealing with them and this wins their enthusiastic loyalty. He is alive to the increasing demands of thorough scholarship: and perhaps at no period of the School's history has there been an abler faculty than during the past nine years.

Mrs. Hoxton stands as the embodiment of gracious hospitality, making their home the genial meeting-place of scores of boys, and bridging over the lonely blue days of many a homesick new boy.

Mr. Hoxton took charge of the school at the beginning of the first year of the occupancy of the new buildings—Memorial and Alumni Halls. During this session 1913-14, the total number of boys was one hundred and seventy-two, with a substantial waiting list. To aid him he had a fine staff of assistant teachers. Its veteran was Mr. Willoughby Reade of Abingdon, a man who had made himself, alike by his literary culture and his religious spirit and readiness on all occasions, a great influence among the boys, and indeed by his wide literary attainments a distinct cultural force in the life of "The Hill". The other masters were John Moncure Daniel, Jr., of Jefferson County, West Virginia; Grigsby Cave Shackelford, M. A., is a son of Doctor William C. Shackelford of Albemarle County, Virginia; Richard Pardee Williams, Jr., M. A., the able head of the department of Latin and Greek; Francis E. Carter, B. A. of Richmond; Alexander Rives Seamon, who lost his life in the great war; Robert Llewellyn Whittle, M. A.; Norborne Berkeley; Joseph Miller Wood, M. A.; Samuel Hildreth Hubbard, B. S.; Robert Allen Castleman, Jr., son of a master of earlier days, and Launcelot Minor Blackford, Jr.

Two of the doctors who during recent years have looked after the health of the boys must be mentioned here. Dr. Slaughter served in this capacity with skill and success for more than twenty-five years. He was succeeded about fifteen years ago by Dr. Hugh McGuire of Alexandria, a physician of very unusual ability.

In December, 1913, two generous members of the Church of the Epiphany, Washington, Mrs. B. H. Buckingham and Miss I. C. Freeman, sisters, sent to Mr. Hoxton the sum of $10,000.00 for the erection of an Athletic Field to make a proper setting for the new Stewart Memorial Gymnasium.

When the Principal expressed a desire to name the Field after the kind donors, they demurred and insisted that it should bear the name of him who had been so long connected with the institution and had first interested them in the School. Finally, the modest Principal was obliged to yield, and the name selected by the donors and

heartily welcomed by the friends of the School is, "The Hoxton Athletic Field."

In the fall of 1915 there was a school of one hundred and seventy-seven boys and thirteen masters. There was never a happier school family, nor had the School at any time more friends. This was evidenced by the way the quota of prizes and medals was kept up by those interested in the welfare of the School. For five sessions Mr. William Winder Laird had offered a set of Stevenson's works for excellence in French and German. From time to time seven gold medals had been instituted by generous friends and awarded annually: the Joseph Bryan memorial English medal, given by his two sons; the L. M. Blackford Classical medal: the Randolph Fairfax Memorial medal, also by the Messrs. Bryan, one for English Composition given by Dr. Robert T. Wilson of Baltimore, the Hoxton Medal for Mathematics given by Mrs. Llewellyn Hoxton in memory of her husband: a Shakespeare Medal given by William Garrett Bibb, Esq., of New York and the Liggett Junior Prize Medal, for scholarship among boys under fifteen, given by Mrs. John F. Hill of Augusta, Maine.

In May, 1916, on the fiftieth anniversary of the marriage of his father and mother, Mr. and Mrs. John P. Branch of Richmond, Virginia, Mr. Blythe W. Branch cabled from Paris his readiness to give the sum of $5,000.00 to establish a scholarship bearing their names.

For many years three scholarship prizes have been offered by the school bearing the names of three honored bishops of Virginia, Bishops Meade, Johns and Whittle, to all students whose scholastic work reached, under a very strict marking system, more than seventeen twentieths of the maximum. The School gives also prizes in Reading and Declamation. Interest in Athletics is stimulated by several athletic prizes.

On the first Sunday of the School year the principles of the School are set before the boys by Mr. Hoxton in a quiet, clear, manly way, and neither masters nor boys may ever long lose sight of them. As an evidence of the Christian tone of this School, in the year 1916 there were one hundred and fifteen communicants among the boys, and

in 1917 there were one hundred and twenty-seven. Splendid work has been done among the boys by young men chosen for the purpose from among the students of the Seminary near by, and by the professors, one of whom, the Reverend Paca Kennedy, has served as School Chaplain for a number of years. There is the friendliest spirit between the boys and the Seminary students, many of whom have received their earlier training at the High School, and starred in School athletics.

It now becomes my task to tell how the boys of this school met, for the second time in its history, the dreadful ordeal of war.

The Alumni of the Episcopal High School in the Great War

There is something very serious, very resolute and thoroughly noble in the way the boys trained at this School entered the World War. There was no general movement until after the President's Proclamation of Good Friday, 1917. But long before that date it was evident to thoughtful observers of the course of events that the United States would inevitably be drawn into the conflict.

Horrible as was the prospect of war, it was with a sigh of relief that men of honor heard that the strength of this nation was to be thrown against the ruthless and powerful foe. Living in full view of Washington, almost able to hear the pleadings of the august commission which came over to visit us, comprising such men as General Joffre and Lord Balfour, as they invoked our aid, it was natural that the war should have been felt to be coming steadily nearer to us many months before it was declared.

About the time of the opening of the session in September 1916, came tidings that an old E. H. S. boy, Lieutenant Cuthbert Corbett Buckle was "dead on the field of honor." Buckle and a brother had been students here for four years, entering in September, 1906. He was a manly, dutiful fellow, of fine physique, not brilliant but thoroughly good

and honorable. In a knapsack found among his few things left behind in the trench when they made the last advance was found a letter from Mr. Hoxton, as his father wrote "proving the affection he had for his old school in Virginia."

During the summer of 1916 some twenty-five former boys and four members of the School faculty attended training camps at Plattsburgh and elsewhere. When toward the close of that year a call came for volunteers for ambulance work in France, William R. Hereford became the organizer and head of the movement, and Charles M. Kinsolving sailed on January 14, 1917 for the service in France. Mr. Alexander Rives Seamon took a position in the New Mexico Military Academy, and word came that J. N. Greene '08 was driving an ambulance "somewhere in France." Then came the great declaration that between the United States and Germany there existed a state of war, and an immediate call for a system of military training for the young men of the nation. Baseball practice was largely curtailed and the whole School was divided into two companies, and put under the efficient leadership of the Messrs. R. P. Williams, L. M. Blackford, Jr., F. A. Heuer, and Pendleton; and the school campus became a training ground for young soldiers.

Mr. R. P. Williams and Mr. Blackford left the School in June for the Officers Training Camp at Fort Meyer. By November 1917 there were, as far as could be ascertained, eighty-two E. H. S. boys and masters in the service of their country, most of them in training camps at home, but soon many of them were hurried over sea. In the early spring of 1918 two had won the Croix de Guerre, Peter Upton Muir of Kentucky, '17, and Richard H. Baker, '16, while J. N. Greene '08 was one of the first three American soldiers to receive the American Military Cross for extraordinary heroism. "Dick" Baker went to "no man's land" with a stretcher and two companions to bring in wounded, and completed his task even though both his companions were killed.

Lieutenant Greene, while in a dug out and wounded by an enemy hand grenade, refused to surrender and then shot a German and drove the squad out of the trench. This

was a pretty good start and the story of these deeds of bravery fired the souls of the boys everywhere.

The awful days came and went, and our American men who had so heroically turned the tide at Chateau Thierry and Belleau Wood were by miracles of valor and resources beating back the powerful and cruel foe in the Argonne forest. More than four hundred and fifty Alumni of this School were in the service. Even yet the full count cannot be made. The boys of this School served in every capacity and on every field in France and Belgium, in the War Office in Washington, in Aviation Camps, in flying squadrons at the front, in training camps, in hospitals, in machine gun companies, and on the wild storm-swept seas. They were found fighting in France, in Flanders, in Siberia, in Gallipoli, at Gaza, at Sinai, at Jerusalem and on the lonely coasts around Britain and Ireland, scouting for torpedo boats, as doctors taking care of the wounded, or as ambulance drivers hauling their friends from the fateful fields of carnage, and one was Secretary of War.

Of the four hundred and sixty-one alumni in the service two hundred and thirty-three were officers in the army and navy. There were four full colonels and seven lieutenant colonels; twenty-seven majors, sixty captains, one hundred and twenty-six lieutenants, and six lieutenant commanders. One, Dr. Wilmer, received the Distinguished Service Medal, and three the Distinguished Service Cross; four were awarded the Legion of Honor, and ten the Croix de Guerre; one received the Distinguished Conduct Medal, and one the Legion Etoile Noire; one received the Montenegrin medal of war. There were ten citations and one decoration. This is a very noteworthy record. Many who were chronicled either as private soldiers, sailors or ambulance drivers gave heroic service on many desperate and arduous fields, and fought and served as if the winning of the war hinged upon them. And there are no earthly medals, crosses or decorations bestowed upon the dead, because only God who "hath care of His elect" and Who "tried them in His furnace" can apportion them their everlasting reward.

There are upon the Honor Roll of the School twenty-two names of those who made the supreme sacrifice, two masters and twenty boys. Others were wounded and

suffered; many faced death often. But out of the four hundred and sixty-one who served these offered up their lives. Most of them were young, some had been at the School for only a brief period. But all had caught the school spirit, and all in death as in life were the children of a loving and unforgetting mother. So their names were gathered and placed on a tablet to keep them in perpetual remembrance on the walls of the School chapel, that their willingness to die for freedom, humanity, and right in their glorious youth might in the hushed hour of prayer, help the fellows coming after them the more nobly to live.

This tablet, white marble with incised block letters, was unveiled on the 6th of November, 1920, within the octave of All Saints, that season of wistful fellowship with those whose fight is won.

The inscription is as follows:

"The names of those once at this School who died in the Service of The United States 1917-1919.

E. Porter Alexander
George M. Anderton
A. Beirne Blair, Jr.
Cuthbert C. Buckle
Daniel M. Crawford
Richard H. Fawcett
Alfred Glascock
Kensey J. Hammond, Jr.
Richard M. Hanckel
Bowling W. Haxall
A. Lawernce Hay
Samuel H. Hubbard, Jr.
John M. Leadbeater
Farrell D. Minor, Jr.
Charles A. Minton
Edward L. Nalle
James J. Page
Quentin Roosevelt
Alexander Rives Seamon
Henry L. Stevens
William J. H. Watters, Jr.
Alexander W. Williams

Dulce et decorum est pro Patria mori."

In their golden youth when life was sweet and every sense alive, and the arms of those at home stretched out to them in yearning for their warm return, these, on earth's bosom where apple blossoms blew and poppies decked the painted fields, and the happy birds sang their sweet, clear note of joy—these died the death, victims of man's hate and greed and sin. Their names are on the marble of the Chapel wall, and many a boy of coming years at Matins or at Vespers will gaze wistfully and wonder where they are and what they do, and how they died.

Mr. Hoxton had labored unceasingly for weeks to make the day of the unveiling the one never to be forgotten in the history of the School. Ninety-four old boys returned (a special event of college importance at the University of Virginia prevented many students there from attending) to do honor to the memory of their comrades. They met in Liggett Hall. The Honorable R. Walton Moore, Representative in Congress from the Fairfax district, presided. The Star Spangled Banner was sung and the Reverend Dr. Stires of St. Thomas Church, New York, offered a beautiful and appropriate invocation. Then the Honorable Newton D. Baker, Secretary of War, one of the School's most gifted alumni, made an address full of the sort of idealism and lofty patriotism which wins response from a true boy's heart.

Mr. Henry C. Riely, an honored member of the Richmond bar, read a poem, prefacing it by a few earnest sentences.

The audience then assembled in the School Chapel and Secretary Baker unveiled the tablet which is placed upon the east hall.

A largely attended meeting of the Old Boys Association was held in the afternoon, with the Reverend Dr. Stires of New York in the chair, at which the question of a suitable memorial to those who had died in the war was canvassed. A divergence of opinion became manifest, a large minority, including Dr. Stires and Secretary Baker, holding that the most fitting memorial would be a School Chapel to stand among the buildings as a witness to the things of God, and serve all the purposes of School chapels in like institutions; but the majority were in favor of some other

form of memorial, and, under the impartial and capable leadership of Mr. Lawrence M. Miller, the new President of the Alumni Association, the matter has been vigorously followed up. During the next few months Mr. Miller got together groups of old boys in Richmond, Norfolk, Washington, New York, Baltimore and at the University of Virginia, and when a canvass of the several local groups of the alumni had been made, the decision was very clearly in favor of a Memorial Library where the boys can go and read quietly in their free hours, and connected with this library administrative offices for the School publications and quarters in which visiting teams may be entertained and in which also provision may be made for the entertainment of the parents and friends of the boys who, during the session, may visit the School.

In 1921 there were 186 boys in the School. Twenty-eight were confirmed during the year—the largest number in the history of the School. The Principal was able to announce that both Mr. R. P. Williams, Jr., the able master in higher Greek and Latin, and Mr. Robert L. Whittle, both of whom had been serving with the army in France, would return to their places in September.

Mr. Hoxton said in his report to the Trustees that of one hundred and fifty-one members of the Episcopal Church in the School, one hundred and thirty-nine were communnicants. He spoke at this commencement in Liggett Hall of the retirement of Miss Mary Landon Jett as head matron. Miss Jett is a sister of the Right Reverend Robert Carter Jett, Bishop of Southwestern Virginia. For seventeen and a half years she had filled the position until compelled by ill health to relinquish it in 1921. "Her devotion to duty, which was as complete and self-sacrificing as that of any one I have ever known, will always be an inspiration to those of us who were associated with her."

When Napoleon was a prisoner at St. Helena, Surgeon O'Meara asked him of what period of his life he retained the most vivid impressions. He replied, "my school days." Many other men are like Napoleon in this respect. Every boy who has spent his youth at this School, who has entered

deeply and genuinely into its spirit, comes to realize in after years how much he owes to its influence. Yet the thing which makes the High School a place appealing to a boy's deepest loyalty is that it is a Christian School, founded and carried on by men of faith and prayer, whose characters have been tempered by their personal relation to the Master and Saviour, a Christian school under the auspices of that Mother Church of the English-speaking peoples of the world which is to many of us the highest and truest embodiment of the Christian religion to be found on this imperfect earth. A great school-master, Mr. John Meigs of the Hill School in Pennsylvania, wrote a few years ago these golden words on the subject of religion in education: "It is well to be possessed of a trained and disciplined intelligence, to have access to the treasures of science and speculation, to know the best thoughts of the wise. . . . . but the final standard by which here or hereafter each of us is to be measured is not an intellectual one. . . . . The time is coming when He who is Lord of Life shall ask, not what high degree of academic knowledge you have won, but rather to what low degree of humble service you have been exalted that you may be counted worthy of the eternal fellowship of Him who was the greatest Teacher of all, because more than all other human teachers, He was the servant of all."

Because of the neglect of religion in many of our Colleges and Universities the function of the Christian secondary school is becoming increasingly important. There, at least, the faith which underlies character may be freely and definitely taught. And inasmuch as the religious attitude of most college men is determined before they enter the freshman class, our chief hope of escape from a secularized state with a widespread recrudescence of pagan morals, with increasing divorces and a family life which is shamefully lax, with ever more bitter hatreds between class and class and ever more corruption in politics, lies in teaching our boys and girls in their impressionable youth the religion of Jesus Christ.

At this School the atmosphere is definitely and wholesomely Christian. Week by week and year after year the

boys are made familiar with the incomparable Prayer Book with its treasures of piety, its fine restraint, its complete and faithful witness to our Divine Lord. It is not strange that George Herbert should have cried, "Give me the prayers of my mother Church; no others are like hers;" or that Bishop Winnington-Ingram should have lately said, "We love these prayers because they come to us hot with the breath of a thousand saints."

For many years some of the men in closest touch with the affairs of the High School and the Virginia Theological Seminary have felt that both institutions are at a disadvantage in being under a joint Board of Trustees. The Seminary has, it is said, lost bequests which would have come to it from those specially interested in theological education, but were deterred when they learned that the corporate title of the Seminary includes the High School. And, on the other hand, it is affirmed that for the same reason the High School has lost bequests or gifts, when it was realized that, so long as the present arrangement of having a single Board for both institutions holds, any money given or devised to the High School could be used by the Board for the Seminary if that institution should, for any reason, stand in greater need. These and other considerations led the Board in 1923 to adopt resolutions and take the legal steps necessary to place the two Institutions under separate and independent Boards of Trustees.

During the more than eighty years of its life this School has sent forth a remarkably large number of God-fearing Christian men. Many of its masters and boys have dedicated their lives to the sacred ministry. Of these a fair number have become bishops. There come to us at once the names of Bishops Francis M. Whittle, William J. Boone, George W. Peterkin, John B. Newton, James Addison Ingle of Hankow, China, Lucien Lee Kinsolving of Brazil, James R. Winchester, Robert A. Gibson and William Cabell Brown. Besides the two missionary bishops mentioned above it has given a number of men to the foreign field. There are throughout the country and in several foreign states men who serve in the highest positions in professional, civil and military life and who have been as

marked as Christian men as they have been distinguished in their several vocations. "Si monumentum quaeris, circumspice."

One of the beautiful traits of the religious life of masters and boys at the High School has been the complete absence of the spirit of religious intolerance. Bigots have not been bred here. It would be hard to find a community where there is a more sensible and broad-minded attitude towards other people's religion: devoted Presbyterians and convinced Roman Catholics have spent happy and helpful years there and left with a deeper respect for the Episcopal Church and even a reverent love for it. This is true because the principle of tolerance which grows out of a genuine respect for the rights and feelings of others is there, as a matter of course, applied to the religion of that dear Father and Saviour whose love and service should always bind us close together in the bonds of a real Christian fellowship.

And now as towards sunset I sit in the window of my cottage on an island in a northern sea, I must bring this chapter to a close. No one could be more conscious than the writer how faulty and inadequate this brief chronicle is. But it has been a pure joy to live again through this eventful past and call up the faces of that column of boys and masters marching through the years. I have been dipping again into the "fons juventutis", and it has been a glad experience. No wonder the old-world-knight Ponce de Leon sought that spring on our south Atlantic shores. Some of us fancy that we ourselves have found it there, and we people it with the old comrades and the beloved masters and we are all boys again. It has been a privilege to gather what one might of the scattered records which make up this history before some of them were lost. We of the South have not been so diligent as we should to seek out and preserve the materials for our history. In New England they are far more careful about it, let it be confessed to our shame. But in our great expanding South the tide is turning; and as we merge rapidly into the composite life of the United States with its many racial units and its varied local customs, we ought to prize that clear and fine tradition which we

inherit from those who went before us. This School, whose fortunes we have traced through happy years of peace and through the tragedy and suffering of two great wars, has, under God's favor and Providence, grown from a small and obscure beginning—a handful of boys with two or three masters—to the rank of the best preparatory schools in our country. It may not have to commend it the soft glamour and mellow romance of Harrow or Winchester, Rugby or Eton with their cloistered walks and pleasant gardens, and the background of many generations. It may not have the wealth or prestige of Philips-Exeter or St. Paul's, Concord. But for the boys who studied at the Episcopal High School of Virginia it is a place of unrivaled memories where they learned honor, manliness and truth, where they studied and prayed and dreamed and were taught like Christian gentlemen to play the game of life.

Names Of Those Who Were Masters Or Students at The Episcopal High School Who Afterwards Studied For The Ministry.

Rt. Rev. Francis M. Whittle, D. D.,
Rt. Rev. Henry C. Lay, D. D.,
Rt. Rev. George W. Peterkin, D. D.,
Rt. Rev. John B. Newton, D. D.,
Rt. Rev. Lucien Lee Kinsolving, D. D., Brazil,
Rt. Rev. James Addison Ingle, D. D., China,
Rt. Rev. James R. Winchester, D. D.,
Rt. Rev. William Cabell Brown, D. D.,

Other Clergy

Rev. Edmund T. Perkins, D. D.,
Rev. Cornelius Walker, D. D.,
Rev. Robert Nelson, D. D.,
Rev. Milo Mahan, D.D.
Rev. William Isaac Zimmer,
Rev. William M. Irish,
Rev. Robert A. Castleman,
Rev. Henry Wall,
Rev. Thomas Ambler,
Rev. Lewis Walke,
Rev. Richard T. Davis, D. D.,
Rev. John S. Hansbrough,
Rev. Robert B. Peet,
Rev. James A. Latané,

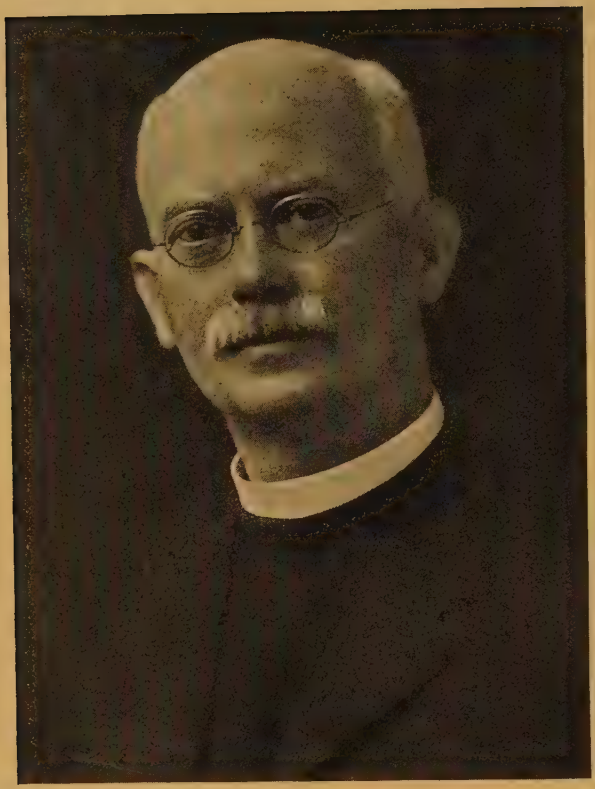
Rev. William C. Butler,
Rev. John R. Jones,
Rev. Myron H. Galusha,
Rev. James Grammer, D. D.
Rev. Osborne Ingle,
Rev. Henry Martin Stringfellow,
Mr. H. Tucker Conrad, Candidate for Holy Orders,
Rev. James R. Hubard,
Rev. William H. Meade, D. D.
Rev. William F. Gardner,
Rev. Julian E. Ingle,
Rev. Edward H. Ingle,
Rev. Kinloch Nelson, D. D.,
Rev. Arthur S. Johns,
Rev. Landon R. Mason, D. D.,
Rev. John Lloyd, D. D.,
Rev. Francis DuPont Lee,
Rev. George H. Appleton,
Rev. Charles D. Walker,
Rev. William Woodson Walker,
Rev. Sigismund Ware,
Rev. Josiah W. Ware,
Rev. Jacob Brittingham, D. D.,
Rev. Thomas Jones Packard, B. Litt., D. D.,
Rev. Buckner McGill Randolph,
Rev. Kensey Johns Hammond, M. A., D. D.
Rev. Mayo Cabell Martin,
Rev. John Thompson Cole,
Rev. William Rutherford Savage,
Rev. George Smith Somerville,
Rev. Robert Allen Castleman,
Rev. Arthur Barksdale Kinsolving, D. D.,
Rev. John Cary Ambler,
Rev. Edward Trail Helfenstein, D. D.,
Rev. Hunter Davidson,
Rev. William Dickerson Smith, D. D.,
Rev. Ernest Milmore Stires, B. Litt., D. D.,
Rev. Mortimer Garnett Cassell, Ph. B.,
Rev. Charles Steele Davidson,
Rev. William H. K. Pendleton,
Rev. John Hammond Griffith,
Rev. William Henry Laird, D. D.,
Rev. Robert Burwell Nelson,
Rev. Frank Mezick,
Rev. William Page Dame, D. D.,
Rev. E. Ruffin Jones, B. A.,
Rev. Hunter Lewis,
Rev. Roger Atkinson Walke, M. A.,
Rev. Wythe Leigh Kinsolving, M. A., B. D.,
Rev. John Long Jackson,
Rev. Thomas Kinloch Nelson, M. A., D. D.,
Rev. Oscar de Wolfe Randolph, A. B.,
Rev. Churchill Jones Gibson, B. A.,
Rev. Paul Micou, B. D.,
Rev. Ambler Mason Blackford, B. A.,
Rev. Randolph Fairfax Blackford, B. A.,
Rev. William Byrd Lee, Jr.,
Rev. Frederick Deane Goodwin, A. M., B. D.
Rev. John Lloyd, B. A.,
Rev. Richard H. Baker.

Candidates for Holy Orders In Seminaries

Mr. Arthur Lee Kinsolving, Christ Church, Oxford; Mr. Arthur Kinsolving, II., Theological Seminary, Va.; Mr. Edward Felix Kloman, Theological Seminary, Va.; Mr. H. Martin Davidson, Theological Seminary, Va.; Mr. William H. Laird, Theological Seminary, Va.

SECTION XI

The Bishop Payne Divinity School



The Reverend Doctor C. Braxton Bryan
Former Dean

Whittle Hall. The Bishop Payne Divinity School

SECTION XI

The Bishop Payne Divinity School

For Colored Students, Petersburg, Virginia

REVEREND FREDERICK G. RIBBLE, D. D.

Dean of the Bishop Payne Divinity School.

The History of the Theological Seminary in Virginia would not be complete did it not contain an historical sketch of the Bishop Payne Divinity School, located in Petersburg, Virginia. This Institution for the training of colored men for the ministry of the Church was founded and fostered by the Board of Trustees of the Seminary. Although this Institution now has, and has had for many years, its independent Board of Trustees, it was called into being under resolutions passed by the Board of Trustees of the Virginia Seminary, and was for many years supervised either directly by this Board or by a special committee of the Board appointed for the purpose.

The action of the Board of Trustees of the Seminary in establishing this Institution was taken in the light of facts which demanded consideration and which fully justified the Board in its action. Many of the negroes living in Virginia and throughout the South had received their early religious training in the homes and in the Churches of those who were their masters during the years of servitude. It had been the custom in many instances to call the servants in to take part in the morning and evening services of family prayers. In the Parish Churches either galleries had been set apart for their use or certain seats in the Church designated for them, and there they had come to know and had learned to love the services of the Church. In Sunday School classes, during the days of slavery, they had been taught the Catechism of the Church and nurtured in the fundamental principles of her teaching.

Thousands of these negroes were baptized members of the Episcopal Church. Thirty-three consecutive pages in the register of Bruton Parish, Williamsburg, are filled with the record of the baptism of slaves. This record shows that from 1747 to 1790 one thousand and forty-nine of these colored servants were baptized in Bruton Parish Church. Besides this record, there are many other entries of such baptism on the pages of the book not specifically set apart for these special entries. An examination of this portion of the register of Bruton Parish shows that George Washington, Sir John Randolph, Peyton Randolph and Governor Francis Fauquier, among others, took pains to see that their servants were brought under the influence and care of the Church and baptized into membership in the Kingdom of God. The number of colored people baptized in this Parish in the year 1750 was larger than the total number of infant and adult baptisms of colored people by our whole Church in the diocese of Southern Virginia in 1903, when the records were compared. These facts are mentioned to show the natural condition out of which the need for a colored ministry arose.

It was natural, indeed inevitable, that when these negroes found themselves under the changed conditions which followed the Civil War, many of them should have reverted in thought and affection to the Church which had given them their early religious training. It is also gratifying that from among these there should have arisen some who felt that the Episcopal Church offered to them and to their people the best that religion could afford to help them lay the foundations of their own domestic and social life. They naturally turned to the Church for the further training necessary to entrance into the sacred ministry.

There were many Churchmen possessed of sentiment and emotion uncorrelated with the knowledge of the facts of the case, who strongly urged in those days that these men should be sent to the Virginia Seminary or to the other then-existing Seminaries of the Church. Those who knew human nature, existing conditions, and who felt also that they knew what was the will of the wise God in the light of these conditions, clearly recognized that special provision should be made for the training of these men.

In the first place, they were not in any way prepared to enter either the Preparatory Department or the Theological Department of the Seminary. Some of these men who offered themselves had only the barest rudiments of the common-school education, and, therefore, needed special training in view of their special need. The negroes themselves had shown their preference for their own organization. No instance was then on record, and we doubt if any instance has since occurred, where a congregation of colored people in the South, of any denomination, left free to make their own choice, selected a white man for their minister.

These facts and conditions were well known to the Board of Trustees of the Virginia Seminary, and these facts alone would have fully justified them in their action, apart from the fact that the social conditions and traditions of the South would not have permitted the induction of these men into the life of the Virginia Seminary. Such action would not have been congenial to the white students, and would have been distinctly disastrous to the negro students.

Left free to their own choice, the negroes would have chosen the way adopted by the Board of Trustees. This is shown by the fact that with many of the Seminaries of the Church offering free admission to colored students, they have generally chosen to pursue their course in the institutions especially provided for their training.

It so happened that when the Trustees of the Theological Seminary in Virginia decided to establish a school for training colored men for the ministry, there was already in Petersburg, Virginia, a well-established colored work. This work was the outgrowth of two colored Sunday schools in two Episcopal churches in Petersburg. In 1865, the children of the colored communicants of these two churches were organized into two Sunday Schools. The leaders in this work were three young ex-Confederate soldiers, Major Giles B. Cooke, Mr. Robert A. Gibson and Mr. A. W. Weddell. All three afterwards entered the ministry of the church. The Rev. Mr. Cooke devoted almost the whole of his ministry to the colored work of the church and has only recently retired from active service; the Rt. Rev. R. A. Gibson, D. D., at the time of his death a few years ago was

Bishop of Virginia and Vice-President of the Board of Trustees of the Bishop Payne Divinity School; the Rev. A. W. Weddell, D. D., a class-mate of Bishop Gibson, after a most faithful ministry in old St. John's Church, Richmond, Virginia, was called to his reward.

In a year or so, these two Sunday Schools, with some assistance from the General Church, developed into a parish day-school, with as many as three hundred and fifty scholars. In 1868, the colored communicants of the city and the Sunday Schools were organized into a separate congregation, called St. Stephen's Church. A building was erected for them and consecrated by Bishop Whittle in May, 1868, and the Rev. J. S. Atwell, the first colored man ordained to the ministry south of Maryland, was put in charge by Bishop Whittle. In 1873, the Rev. Major Giles B. Cooke took charge of the church and parish school. Under his faithful administration, the school developed into a Normal School in which many teachers for the colored public schools in Virginia were educated.

It was, therefore, natural that when the Board of Trustees determined to organize a Divinity School for colored students Petersburg should have been chosen as the location for this Institution. At the meeting of the Board of Trustees of the Theological Seminary in Virginia, held on June 25, 1878, the Rev. Dr. Sprigg offered the following resolution:

> "The Trustees desiring to establish a Theological School for colored people, and for the present to be located in Petersburg, Virginia, and under the care of the Rev. Thomas Spencer, do hereby authorize the Rev. Dr. Gibson to collect funds for Mr. Spencer's salary amounting to $600 during the coming scholastic year, in order to establish such a school at once."

At this meeting it was also determined to organize a class for the Theological instruction of colored postulants in connection with the Rev. Giles B. Cooke's work, in Petersburg.

On June 21, 1881, a committee which had been appointed by the Board of Trustees to make investigation with reference to the Divinity School for colored students in Petersburg, reported that they had given much consideration to the question of the plan of organizing this school, and

the following resolution offered by Dr. Sprigg was passed by the Board of the Virginia Seminary:

"*Resolved*—That the academical studies of the colored students be put in charge of the Rev. Giles B. Cooke, he having consented to give such instruction without cost, and that their Theological studies be provided for by the Bishop, he having authority to employ anyone he thinks proper at a salary not exceeding $400.00."

On June 21, 1882, an appropriation of $650 was made by the Board for the support of this work.

The Rev. Thomas Spencer, the first teacher in this new Institution, was well qualified for the work. The Rev. Dr. W. A. R. Goodwin, who was associated with him in the work of the school for several years, writes: "Rev. Thomas Spencer was possessed of scholastic attainments, and for many years edited and published the Franklin Press Series of Sunday School Lessons, which were extensively used throughout the Church. At the time of his election as Professor, he was rector of St. John's Mission Church, Petersburg, and was also the owner and manager of the Franklin Press. He was very calm and deliberate in his speech, taking a vacation after every word he spoke, which was the only vacation that he was ever known to take, or probably ever needed." Mr. Spencer resigned from the school in June, 1894, and filled up the remainder of his active years with the management of the Franklin Press, literary work and supplying vacant churches. After a long and painful illness, he went to his reward on October 21, 1904. On the southern wall of Emmanuel Chapel, the Alumni have placed a bronze tablet to his memory with this legend inscribed upon it:

To The Glory Of God
And In Memory Of
Rev. Thomas Spencer
Born In Yorkshire, England,
April 28, 1852
Died In Petersburg, Virginia
October 21, 1904.
He Was Appointed To Be
The First Teacher In This School
In October, 1878
And Was For 15 Years
A Revered Professor
In This Institution

THIS TABLET IS ERECTED
IN GRATEFUL RECOGNITION
OF HIS FAITHFUL SERVICES
BY THE ALUMNI ASSOCIATION
JUNE, 1918.

On June 5, 1884, the Board of Trustees of the Theological Seminary received the report of the committee appointed to visit and inspect this work. This committee subsequently reported to a meeting held May 20, 1885, that it had met in Petersburg, November 5, and after full conference with the Rev. Messrs. Gibson, Hains, Spencer and Cooke and with the students in reference to all matters relating to the school, adjourned. The same members of the committee met again in Richmond, November 8, and adopted the following resolutions:

"1. That we appoint a local committee in Petersburg, which, together with the Bishop, shall have the general oversight and management of the Theological School and the disbursement of its funds.

"2. That the Rev. Messrs. Gibson, Hains and Spencer, and Messrs. F. E. Davis, Franklin Wright, and R. O. Egerton, constitute the committee, Mr. Egerton being its treasurer.

"3. That the local committee be instructed to rent other quarters for the students than those now occupied by them as soon as may be without violating any existing contract with the Rev. Mr. Cooke.

"4. That the local committee, subject to the discretion of the Bishop, have authority to admit students to the Theological School.

"5. That the Bishop has authority to prescribe the course of studies for the students.

"6. That the local committee notify all persons who have been giving money to carry on the work to send their contributions to Mr. R. O. Egerton, treasurer of the committee.

"7. That the local committee be requested to try to find a lady who would be willing to do for the students what Mrs. Payne has heretofore done.

"8. That the local committee confer with Messrs. Cooke and Spencer with a view of ascertaining what monies have hitherto been received by the latter as treasurer for Mr. Cooke's work, and what for Mr. Spencer's work.

(*Signed.*) F. M. WHITTLE,
A. M. RANDOLPH,
DR. PETERKIN,
DR. SPRIGG,
Committee."

This local committee carried out the provisions of these resolutions until St. Stephen's Normal and Theological School was merged by legal transfer into The Bishop Payne Divinity and Industrial School. This merger was con-

summated in 1887, but this date does not mark the birth-year of the Bishop Payne Divinity School. When and with whom the idea and the appropriate title originated is not known to the writer, nor can the fact be ascertained from any data within his reach. Strange to say, there is no record in the secretary's book of any preliminary meetings in which the idea of the name is discussed. In the very first entry, dated February 18, 1885, the school is introduced to us as a babe, it is true, but it is born, named and chartered by the Legislature of Virginia.

This first meeting of the Board of Trustees of the Bishop Payne Divinity and Industrial School was held at Ford's Hotel, Richmond, Virginia, February 18, 1885. It was opened with prayer by the Rt. Rev. A. M. Randolph, D. D. The Rev. C. R. Hains was made temporary chairman and the Rev. Pike Powers temporary secretary. The Charter, or "An Act to Incorporate the Bishop Payne Divinity and Industrial School", approved by the General Assembly of Virginia, November 22, 1884, was then read, and the Roll of Trustees as given in the Charter being called, the following answered to their names:—Rt. Rev. F. M. Whittle, D. D., Rt. Rev. A. M. Randolph, D. D., Rev. C. R. Hains, D. D., Rev. James Saul, D. D., Rev. Pike Powers, Rev. T. M. Carson and Mr. F. E. Davis. The absentees were the Rev. Messrs. Giles B. Cooke and Joseph Wilmer, and the Messrs. James H. Skinner, B. A. Marsden and W. W. Old. The Charter was read and accepted and committees were appointed to select a proper site for the school and to draw up a body of By-Laws, Rules for the treasurer, and an Order of Business. The Rev. Messrs. John B. Newton and C. J. Gibson and the Messrs. R. O. Egerton, Thomas Potts and Franklin Wright were elected as additional members to the Board of Trustees. Permanent officers of the Board were elected as follows: President, Rt. Rev. F. M. Whittle, D. D.; Secretary, the Rev. Pike Powers; Treasurer, Mr. R. O. Egerton.

On July 21, 1885, a called meeting of the Board was held at the residence of Mr. Franklin Wright, in Petersburg, presided over by Bishop Whittle. At this meeting a set of By-Laws and an Order of Business were adopted, after

which Bishop Whittle made the most welcome announcement that the Rev. Dr. James Saul, one of the Charter Members of the Board of Trustees, had made a proposition to transfer to the Board one hundred shares of railroad stock, valued at $5800.00, on certain conditions. The conditions of this generous donation are mentioned in the following record in the minute book of the Board of Trustees of the Theological Seminary in Virginia, dated June 23, 1885:

"$900.00 was voted to the Petersburg Divinity School. Announcement was made by Dr. Norton that the Rev. Dr. Saul has offered a donation to the Bishop Payne Divinity and Industrial School on condition that the divinity school students now under the care of this Board be transferred to the charge of the Bishop Payne Divinity and Industrial School. Whereupon it was resolved that the divinity students now under the charge of the Rev. Thomas Spencer of Petersburg, be transferred to the Bishop Payne Divinity and Industrial School as soon as that Institution shall give notice to the president of this Board that it is prepared to support an instructor, or instructors, for said students."

The Board of Trustees of the Bishop Payne Divinity and Industrial School hesitated to accept this proposition without further negotiations, and so the Rev. Pike Powers was instructed to correspond with Dr. Saul on the subject. The result of the correspondence was that Dr. Saul agreed to Mr. Powers' counter-proposition "to transfer the proposed stock to the Board, let the income be applied towards payment of the rent for the house and lot on South Street between Commerce and High, now occupied by the Petersburg Divinity School, until a permanent site can be secured, and let the Theological Seminary in Virginia continue to pay Mr. Spencer until we can see our way to permanently pay the teachers ourselves."

At the annual meeting of the Board held November 24, 1885, all of the requirements of the Charter were complied with. A seal for the Board of Trustees was provided, the treasurer was bonded, and the following gentlemen were

chosen as the Executive Committee: the Rev. Messrs. Hains and Gibson, and the Messrs. Davis, Egerton and Wright. The following resolutions were adopted:

"*Resolved*—That Dr. Hains and Mr. Egerton be a committee in cooperation with Mr. Spencer to publish and distribute such a statement of the condition, prospects and wants of the school as they may think likely to be useful.

"*Resolved*—That the Church in Virginia be requested by this Board to give to this Institution its Christian sympathy and support by collections and subscriptions, and that this resolution be published in The Southern Churchman and Our Diocesan Work."

At this meeting the Rev. R. A. Goodwin and Mr. W. T. Plummer were elected members of the Board in place of others who had resigned.

The next concern of the Board of Trustees was to secure a permanent site for the school, and a committee was appointed at its first meeting to look into this matter. This committee for some reason did not act, and so the Executive Committee was requested to select a suitable location and report as soon as possible to the president of the Board. At a called meeting of the Board held at the Divinity School, February 10, 1887, the Committee reported and recommended the immediate purchase of several adjoining lots on West Washington Street, between West and Chappell Streets, and by order of the Board the deal was made at a cost of $8,975.00. The acquisition of this valuable property was made possible by liberal donations from friends of the school. The Rev. Dr. Saul of Philadelphia had contributed up to this time over $8,000.00; Mr. D. K. Stewart, of Richmond, Virginia, had donated about $5,000.00 towards an endowment fund, and Mrs. W. B. Tennant, of Petersburg, had made a special contribution of $300.00 towards the purchase of this property. Resolutions were adopted thanking each of these friends of the school for their generous gifts, and also the firm of Mann and Watkins for their kindness in examining the titles to the property free of charge. The following resolution was also adopted at this meeting:

"*Resolved*—That the Rev. R. A. Goodwin, Principal of St. Stephen's Normal School, having tendered the Bishop Payne Divinity and Industrial School the charge of said Normal School, the Trustees accept the same, and hereby appoint the Rev. R. A. Goodwin, Principal of the Normal Department with authority to make such arrangements for its management and support as he may judge best, but with no pecuniary liability on the part of this Board."

Thus, step by step, this new Institution was preparing itself to do the work to which God had called it. As yet, it had no faculty, no students and no curriculum; but it had a name that would hold the attention of every friend of the Negro; it had a Board of Trustees that through faith saw a vision and was working in faith towards its realization; and it has won a few friends of like vision who were pleased to make a loan to God for the spiritual enlightenment of their colored brethren. The only big thing about the whole proposition was the faith of those who stood behind it. The report of the treasurer on June 9, 1887, showed a balance in the bank of $8.86, and an endowment Fund of about $5000.00.

This meeting marked a new era in the history of the Institution. The president, Bishop Whittle, stated that the Theological Seminary in Virginia had turned over to him $900 for the theological education of colored divinity students, and that he proposed to use it in paying for teachers for the Bishop Payne Divinity and Industrial School.

After this statement by Bishop Whittle the following resolutions were adopted:

"*Resolved*—That the Rev. R. A. Goodwin be appointed Principal and General Manager of the Bishop Payne Divinity and Industrial School, and that the subjects of Homiletics, Apologetics, and Pastoral Theology be assigned to him to be taught by him.

"*Resolved*—That the Rev. Thomas Spencer be appointed teacher in the Divinity and Normal School with the subjects assigned of Hebrew, Old Testament Exegesis, Systematic Divinity, Church History and Church Polity, to teach five and one-half hours each school day, i. e., from 9:30 A. M. to 3 P. M., at a salary of $700 per annum.

"*Resolved*—That the Rev. F. G. Scott be appointed a teacher in the same school, to teach Mental and Moral Science, Greek, and New Testament Exegesis, and Latin, two hours each school day, at a salary of $200 per annum.

"*Resolved*—That Mrs. M. Payne be appointed Matron of the Institution.

"*Resolved*—That the two departments of the Bishop Payne Divinity and Industrial School, viz., the Divinity and Normal Schools, shall open on the third Wednesday in September of each year, and close on the third Wednesday in June of the year following; and that the annual meeting of the Board of Trustees shall be held on the Tuesday before the third Wednesday in June.

"*Resolved*—That all the duties heretofore performed by the local committee of the Trustees of the Theological Seminary in Virginia be hereafter performed by the Executive Committee of this Board.

"*Resolved*—That the Principal require each student of the Theological Department to do some outdoor work for one hour and a half every working day, when, in his judgment, it is practicable.

"*Resolved*—That the Rules and Regulations for the Theological Seminary in Virginia be adopted as the Rules and Regulations of this Institution, with such modifications and additions as the Executive Committee may approve, and to be enforced until passed upon at the next regular meeting of this Board.

"*Resolved*—That the Principal be requested to report the work and condition of the School to the Bishop each year before the meeting of Council."

THE VENERABLE JAMES S. RUSSELL, D. D.
Archdeacon of Southern Virginia and Principal of St. Paul's Normal and Industrial School, Lawrenceville, Virginia.

REVEREND ERASMUS L. BASKERVILLE, B. D.
Archdeacon of South Carolina

REVEREND WILLIAM T. WOOD
Archdeacon of Florida

REVEREND GEORGE F. BRAGG, JR., D. D. *Author*
Baltimore, Maryland

The Bishop Payne Divinity and Industrial School was now in full possession of the field, having taken over all the work that had been done so well by the St. Stephen's Normal and Theological School. In the catalogues of this school for the sessions 1881-82 and 1882-83, the only issues that are available, the Normal students numbered in 1882, three hundred and twenty-six. There is no list of the theological students but there is this mention made of that Department: "The Rev. Thomas Spencer has prepared, since the establishment of the Theological Department (1878) for the sacred ministry, the Rev. Thomas Cain, ordained deacon in 1880, and now laboring in Richmond, Virginia, and the Rev. J. S. Russell, ordained deacon in 1882, now laboring with the Zion Union people, Lawrenceville, Virginia. Besides these, the Rev. Peter Morgan, at present laboring in Brooklyn, and the Rev. J. M. H. Pollard, assistant to the rector, have gone out from this work." In the catalogue for 1882-83, there are eighteen students in the Theological Department, but of these only six received orders, William Burke, Walter Burwell, J. W. Carroll, J. T. Harrison, W. E. Howell, and G. E. Howell. This sudden large increase in the number of theological students was due to a movement in the Zion Union Church to come over "bag and baggage" into the Episcopal Church. Nine of these new students were ex-Zion Unionists, probably ex-ministers.

The Rev. R. A. Goodwin, the new principal of the Bishop Payne Divinity and Industrial School, came to Petersburg in 1884, to succeed the Rev. Giles B. Cooke as rector of St. Stephen's Church and principal of the Normal School. He was the son of the Rev. F. D. Goodwin, a pioneer missionary of the Church in Southwestern Virginia. While rector of St. Stephen's Church, he lived with his family in the rectory of the church located in the colored section of the city and was greatly beloved by the colored people who still speak in grateful memory of his ministry. One of the delegates of St. Stephen's Church to the Diocesan Council, in pleading for a colored rector for his church, said that the only objection that they had to Mr. Goodwin was his *color*; that they knew they could never find a man of their own race who could preach to them as he did or guide them

with the same ability, but he thought the Church would attract the colored people more largely if they had a man of their own race as their minister. This long had been Mr. Goodwin's firm conviction, and so as soon as a colored minister was available, he resigned and became rector of St. John's Mission Church, Petersburg. He was elected a trustee of the school in 1885, served as principal from 1887 to 1893, when he resigned to accept the rectorship of St. John's Church, Richmond, Virginia. He was re-elected as a trustee in 1894 and held this office until his death in 1914.

The Rev. Dr. F. G. Scott, at the time of his election as professor in the school, was rector of St. John's Mission Church, Petersburg. After a few years, he resigned and accepted the rectorship of a church in South Carolina. In 1900, he was re-elected and is now the senior professor of the faculty. Educated at the University of Virginia and the Theological Seminary in Virginia, of deep learning and a teacher of long experience, genial in disposition and a life-long friend of the colored people, Dr. Scott not only taught the men who sat at his feet, but also impressed upon them by precept and example the essentials of Christian character.

Mrs. Payne, who was elected matron of the school, was the widow of Bishop Payne, the first Bishop of Liberia, in memory of whom the school was named. She had charge of the sewing school in St. Stephen's Normal School and also served as missionary to the colored people of the city. She was full of good works and exerted a wonderful influence on the people among whom she labored so faithfully.

With this faculty of three strong and earnest men, the Bishop Payne Divinity and Industrial School began its career. At the annual meeting of the Board, in 1889, a committee was appointed to devise ways and means of establishing an Industrial Department for the Normal School. As a matter of fact, the title of the school was somewhat misleading as it implied an Industrial Department which the school did not have, and gave no hint of a Normal Department, which the school did have. This committee reported at the next annual meeting that it did not think it expedient to put up buildings for industrial purposes on the present property. A committee was then appointed

to look into the question of securing a farm not exceeding one hundred and forty acres in the neighborhood of Petersburg. The report of this committee at the next annual meeting was so unfavorable that the whole project was abandoned and another committee was appointed to consider the expediency of purchasing another piece of property in Petersburg or its suburbs for the school, as a permanent site, the idea being to dispose of the present property. As the result of this resolution, two pieces of property were purchased on the east side of West Street at a cost of $1125.00. At the same meeting of the Board, held June 14, 1892, the following resolution was adopted:

"*Resolved*—That a committee be appointed to investigate the subject of the removal of the Bishop Payne Divinity and Industrial School to the property recently purchased by the Board on West Street, to formulate plans for necessary buildings on this property and to report to a subsequent meeting of this Board; and that the same committee report on the expediency of continuing the present relation of the Normal School to the Divinity School."

This committee reported to annual meeting held June 15, 1893, and, in accordance with its recommendations, it was resolved, "to discontinue the Normal School on the grounds of the Bishop Payne Divinity and Industrial School after the present session; and that the Principal of the Bishop Payne Divinity and Industrial School be authorized to employ a teacher for any members of the school who may not be prepared to begin the course of theological study." It was also resolved "that the members of the Board of Trustees who reside in Petersburg be a committee directed to prepare the buildings of the property on West Street for the occupancy of the school at a cost not to exceed $1500.00; to remove the school to said buildings as soon as practicable, and to rent out the property on West Washington Street at present occupied by the School, after having it put in proper repair." According to these resolutions, the Normal School was discontinued, a preparatory department was established, and the school was moved to its present location on West Street, and in a few years the property that the school now owns on both sides of the street was secured. The large and well equipped colored Normal School built by the State of Virginia in Petersburg doubtless owed its origin and location largely to the Normal School established by the Church of which mention has been made.

In passing, it will be interesting to note the features of the school's work that have been insisted upon since its inception. In 1889, the following resolution was adopted.

"*Resolved*—That the Principal be instructed to purchase a spade, rake and hoe and other necessary tools for each divinity student, and for each male Normal student boarder, and that the students be required to do at least one hour's work a day in the garden and yards under the direction of the Principal—also that the students be required to *spade* the garden.

That the students worked willingly and faithfully is learned from subsequent resolutions by the Board, commending the Principal and students for the good condition and neatness of the grounds. When the school was moved to its present site, the grounds were much smaller and there was no garden, but the students still kept the grounds in order, and also were, and are now, required, under the supervision of the warden, to keep their own rooms and the administrative building neat and clean.

The other notable feature is the emphasis that has always been placed upon proficiency in English at the school. The following resolution was adopted in 1890:

"*Resolved*—That whereas proficiency in the English branches, especially Orthography and Composition cannot be overestimated, this Board earnestly urges the Principal and professors of the school to make special effort to raise the standard of excellency in these studies, and to be careful lest any students are sent forth in the future who have not shown proficiency in the English branches.

It is very probable that this school is the only Theological Seminary in the Church that has made Orthography, English Grammar and Rhetoric a part of its curriculum.

As we turn the pages of the Minute Book of the Board for a few years after the meeting of 1893, we were impressed with the fact that financial troubles are beginning to beset the school, and yet there is no hint of retraction from, or contraction of, the work.

The following resolutions were adopted at successive annual meetings of the Board:

Resolved—That the Executive Committee be authorized to offer at private sale any or all of our property not necessary for the conduct of the school on such terms and prices as may be approved by them; also, that the said Committee be authorized to borrow any money needed to meet the necessities of the school, pledging any of the property of the school as security therefore, and that they be further authorized, if necessary, to sell the railroad bonds now in the hands of the treasurer to meet such necessities.

Resolved—That the secretary be instructed to publish a notice in The Southern Churchman, Spirit of Missions, and Our Diocesan Work, that the school will be continued.

Resolved—That the Board of Trustees earnestly request all the members of the Commission on Colored Work from the dioceses of Virginia and Southern Virginia to attend the meetings of the Commission in order to present the claims of this school, and that the Secretary be requested to send them a copy of this resolution and also of the following offered by the Rev. R. A. Goodwin, and adopted:

WHEREAS, The Board of Trustees feel encouraged by the reports presented by the Principal and Treasurer, and believe that this school has a future of great usefulness before it, and whereas this school has supported six students and instructed four others during the past session with an appropriation of only one thousand dollars from the Commission.

Resolved—In view of the prospect of a larger number of students for the next session, that this Board asks the Commission for an increase of five hundred dollars to the appropriation now made to this school.

Resolved—Also, that a brief circular relative to the needs of the school be prepared by the Executive Committee and sent to every minister in charge of a parish and church in Virginia and Southern Virginia, with a request that he read the same to his people, and make an appeal to them for aid to the school.

Resolved—Also, that the Executive Committee be authorized to sell, or otherwise dispose of, at their discretion, any property belonging to the Board of Trustees, in the course of the ensuing year, or to borrow money on the same.

Resolved—That a Committee be appointed to prepare a paper setting forth the claims and needs of the schools, which be sent to Rev. B. D. Tucker, D. D., with a request that he present it at the next meeting of the Commission on Colored Work, and that he use his best efforts to obtain fifteen hundred dollars per annum towards the support of the school.

These resolutions indicate a critical condition as well as the special efforts put forth to meet it. One resolution indicates that a report had gotten abroad that the school would be closed, and corrects it in no uncertain terms. The faith of the Board was justified, for from different sources the money came in, the treasurer's report showing in 1899 a balance of $822.97, nor is there any record to show any of the property of the school was sacrificed.

During this period of financial stringency, a constructive policy was steadily maintained, so sure was the Board that God was with them. On the resignation of the Rev. R. A. Goodwin, as principal, the Rev. E. L. Goodwin, of Radford, was elected as his successor. He seems to have served only one year and was succeeded by the Rev. C. R. Hains, D. D., of Petersburg. The faculty was made up of the following members: Rev. C. R. Hains, D. D., Rev. W. A. R. Goodwin, also rector of St. John's Church; the Rev. J. W. Johnson, a graduate of the school, and formerly rector of St. Philip's Church, Richmond, Virginia, and Mr. Scott Wood, a student in the school.

The Rev. W. A. R. Goodwin brought to bear on the affairs of the school his great executive ability and untiring energy. As financial agent, he presented the claims of the school in the northern cities and was successful in gaining friends and funds. Another important service that he rendered the school was the successful fight that he made in the King Hall controversy. There was a strong agitation at this time in the Church in favor of abolishing the Bishop Payne Divinity School and centralizing all of the efforts of the Church for the theological education of colored men at King Hall in Washington, in connection with Howard University. Through the efforts of its friends, led by Dr. Goodwin, the Bishop Payne Divinity and Industrial School became the accredited school of the General Church for the education of colored men for the ministry.

Another advance in the efficiency of the school was made in 1897, when, on the recommendation of the faculty, the Preparatory Department was reorganized and a two years' course was prescribed with rules and regulations governing the same. At this meeting, the following motion, offered by the Rev. O. S. Bunting, was adopted:

Resolved—That a diploma will be given to all those who have completed, and passed satisfactory examinations upon, the course of study prescribed by the Board and published in the catalogue, Hebrew not being required. A separate and special certificate will be given to those students who complete the course in Hebrew provided by the catalogue.

It is interesting to note that, although the resolution was adopted in 1897, it was not until 1903, that there were any full graduates. The three men receiving diplomas that year were Robert W. Bagnall, Emmett E. Miller, now rector of St. Stephens' Church, Petersburg; and Milton M. Weston, now rector of the colored congregation at Tarboro, N. C. After that year a large proportion of the senior classes graduated and received diplomas.

The important events in the history of the school for the next few years can be briefly registered. After the resignation of the Rev. Scott Wood as teacher of the Preparatory Department, in 1898, Professors W. A. R. Goodwin and J.W. Johnson carried the whole burden until 1900, when the Rev. F. G. Ribble, of Culpeper, Virginia, was elected as an addi-

THE REVEREND SAMUEL W. GRICE

Warden

The Warden's Home

RUSSELL HALL

The Bishop Payne Divinity School

tional professor. Mr. Ribble declined, and the Executive Committee, by the authority given it by the Board, immediately elected the Rev. F. G. Scott, a former professor, who accepted. The Rev. O. S. Bunting, D.D., rector of St. Paul's Church, Petersburg, was elected temporary principal during the illness of Dr. Hains. At this meeting, Bishop Gibson, Dr. Bunting and Mr. Egerton were appointed to consider the expediency of conferring the B. D. degree. As the Board had no right to confer this degree under the present charter of the school, it was not until 1910 that the necessary preliminaries were completed and the principal, the Rev. C. B. Bryan, D. D., stated in his annual report that "the charter had been changed, that the name of the school was now 'The Bishop Payne Divinity School,' and that it was now authorized to confer the degree of Bachelor in Divinity." Requirements for this degree were discussed and adopted and now appear in the annual catalogue. The word "Industrial" in the name of the school had never meant anything but an idea that never materialized, and so its elimination was right and proper.

The school began now to lengthen its cords and to strengthen its stakes. In 1901, the lot and building across the street was purchased with the purpose in view of providing the resident professor, the Rev. J. W. Johnson, with a home. The property was secured but the new residence was erected, in 1902, on a lot to the north of the building occupied by the school. In 1903, Whittle Hall, named in memory of Bishop Whittle, was erected on the school's property across the street. It is of brick and has three lecture rooms, five students' rooms, the library and prayer-hall. These two modern and attractive buildings relieved a condition that was fast becoming intolerable and added wonderfully to the efficiency of the work. In the same year the property on West Washington Street was sold for $13,000 which was probably applied to the endowment fund, though this is not stated; but it is recorded that the money required for the buildings was contributed by the friends of the school through the energetic efforts of the financial agent, the Rev. W. A. R. Goodwin. During this period of a general advance in the work of the school, there were several changes in the

faculty. The Rev. F. G. Ribble was elected as a new professor in 1902, and the Rev. W. A. R. Goodwin, having left the city to become Rector of Bruton Parish, Williamsburg, Virginia, resigned as professor and Vice-principal, but continued as financial agent, and was elected a member of the Board of Trustees in 1905. On the resignation of the Rev. J. W. Johnson, in 1905, the Rev. J. F. Ribble, rector of St. John's Church, Petersburg, was elected a member of the faculty; and at the next annual meeting, thr Rev. Robert Bagnall, formerly a Presbyterian minister, who had come into the ministry of our Church, was elected instructor and warden.

We must pause here and do honor to the memory of three faithful servants of God, who served the school faithfully. The Rev. C. R. Hains, D. D., was a charter member of the Board of Trustees, chairman of the Executive Committee, and succeeded the Rev. R. A. Goodwin as principal. As one of the pioneers in the work, he served through a period of more or less discouragement, but his faith and interest never waned. The Board at its annual meeting in 1902 adopted resolutions expressive of its appreciation of his labors and ordered that it be recorded in the minute book.

The Rt. Rev. Francis M. Whittle, D. D., Bishop of Virginia, can truly be named the founder of the school. His name appears first in the list of charter members of the Board and at its first regular meeting he was elected President, and was present at every meeting until failing health made it impossible for him to attend. At the annual meeting of 1901, the following resolution offered by the Rev. Meade Clark, was adopted:

Resolved—That, whereas Bishop Whittle is prevented from attending this meeting of this Board for the first time in twenty-two years, we hereby express our profound and heartfelt regret at his absence, our keen sense of the loss of his wise advice and helpful counsel, our sympathy with him in his sickness, our sincere hope that he may soon be restored to health and strength.

When he felt that his health incapacitated him for service on the Board, he sent in his resignation which was not accepted, and so he remained a member until God called him to his reward. At the annual meeting of 1903, the following memorial was adopted:

"In the death of the Rt. Rev. Francis M. Whittle, D. D., the Bishop Payne Divinity School has lost one who may well be called its best friend. He has been identified with it from its organization, having been its first president, which office he held until his death. In all of its affairs he has been 'instant in season and out of season' for its upbuilding and sustenance. We feel that every person connected with it, whether as a member of the Board of Trustees or the faculty or student, has regarded him as a Father in God in every thing that such an exalted term implies. Bishop Whittle was essentially the friend of the colored race. The advancement of pure religion among them was one of the most earnest efforts of his life, and his prayers and efforts for them form a subject for encouragement which will ever be appreciated. His works will never die and will ever testify that 'he being dead yet speaketh.' "

Resolved—That while mourning the death of one whose life was an inspiration in all good works, we thank Almighty God for such an example of goodness, and pray that the same may stimulate us in all righteous acts.

The Rev. O. S. Bunting, D. D., the third principal of the school, in this office and as a member of the Board of Trustees, threw himself unreservedly into the work of the School. At a called meeting of the Board, held March 10, 1905, this testimony was given by the members of the Board to his influence and work: "In his responsible position on the Board and in the faculty, his executive ability and consecrated Christian judgment met every emergency wisely and well; in his intercourse with the students, whether in discipline or friendly advice, his first idea was to impress upon them the principles of a Christian gentleman; and his relations with the other members of the Board were such that we bemoan the loss of a wise counselor and friend and a loving brother." At this meeting, the Rev. C. Braxton Bryan, D. D., rector of Grace Church, was elected principal to succeed Dr. Bunting.

At the annual meeting held June 7, 1906, the following resolution was adopted with regard to the American Church Institute for Negroes:

"Having heard from our principal and our financial agent that members of the American Church Institute for Negroes

have officially visited this school and that the said Church Institute has expressed interest and confidence in our work, *Resolved:* that if relations are established between the American Church Institute for Negroes and this school, we will gladly welcome a member of the Institute upon this Board of Trustees."

After several called meetings of the Board, in which the matter was thoroughly discussed in all its phases, the following agreement between the school and the American Church Institute for Negroes was arranged:

AN AGREEMENT,

Dated this 20th day of December, 1906, by and between The American Church Institute for Negroes, a corporation of Virginia, organized in 1906 (hereinafter called the Institute), party of the first part, and Bishop Payne Divinity and Industrial School in Virginia, a corporation of Virginia (hereinafter called the school), party of the second part:

WHEREAS, The eighth article of the certificate of incorporation of the Institute contains the following provisions:

Eighth. This corporation shall have power to enter into lawful agreement with the Bishop Payne Divinity and Industrial School in Virginia, a corporation of Virginia, created November 22, 1884; the Saint Paul Normal and Industrial School, a corporation of Virginia, created March 4, 1890; and Saint Augustine's School, a corporation of North Carolina, organized July 19, 1867, and extended February 4, 1893, or any of them, and also, in the discretion of the Trustees of the corporation hereby formed, with any other school or institution for the education of Negroes in the Southern States, in connection with the Protestant Episcopal Church, and especially to undertake the duties of Visitor to any institution with which any such agreement shall be made.

And WHEREAS, The School desires to enter into such relations with the Institute that the Institute shall become the Visitor of the School, and that upon the terms herein stated the Institute shall endeavor to obtain for the School financial assistance in addition to that which the School may obtain for itself; and

WHEREAS, Upon the terms of this agreement the Institute is willing to endeavor to obtain and to extend financial assistance for the School: provided that it incurs no obligations except to make such appropriations as it may deem best and proper for the School out of funds at the disposition of the Institute, and that the School shall use and exercise its best efforts also itself to raise funds for its support; and provided further that at all times during the continuance of this arrangement the School shall open its books and proceedings to free inspection by the Institute or its agent thereunto authorized; and at all times will conduct its affairs in such manner as shall best promote the Christian education of Negroes in accordance with the use of the Protestant Episcopal Church in the United States, as to which the Institute shall be entitled to be the judge during the continuance of the operation of this agreement.

NOW, THEREFORE, In consideration of the premises, the parties hereto mutually do agree as follows:

First. So long as this agreement shall remain unrevoked be either party, the Institute, to such extent as it shall deem proper in view of its other obligations and liabilities, and as shall be practicable in view of its resources, will make appropriations for the benefit of the school supplementary to the financial resources that the School shall raise for itself; provided that the amount and the use of all moneys raised or received from any source by the School shall be fully disclosed to the Institute and its agent.

Second. So long as this agreement shall remain unrevoked by either party, the School faithfully will carry out the purposes of its incorporation, will apply thereto all moneys by it received from any source, will endeavor to raise money for itself, will economically administer the same, will at all times disclose to the Institute the amount and use of the moneys received by the School, will accept and admit the Institute and its authorized agent as Visitor of the School, and will conform to the recommendations and the advice of the Institute as to the conduct of its affairs so as best to promote the Christian education of Negroes in accordance with the use of the Protestant Episcopal Church in the United States.

Third. It is distinctly understood that nothing herein contained or to be done hereunder shall make the Institute responsible financially or otherwise for the conduct or maintenance of the School; the object thereof being only to define the terms upon which the School may receive, and the Institute may make appropriations of funds of the Institute available for the purposes of the School.

In Witness Whereof, The parties hereto have caused these presents to be executed by their several agents thereunto duly authorized.

The American Church Institute For Negroes,
By David G. Greer, *President,*
Richard P. Williams, *Secretary.*
Bishop Payne Divinity and Industrial School
in Virginia, a Corporation of Virginia,
By A. M. Randolph, *President,*
Fortescue Whittle, *Secretary.*

A most optimistic spirit permeated the annual meeting of 1907. The school after a hard fight had won for itself the recognition of the General Church and was now the accredited Institution of the Church for the training of colored men for the ministry. The Board felt that the future of the school was assured and that its influence in the life of the Church would steadily increase. One encouraging feature was that the alumni were taking more interest in the work of the school. An Alumni Association had been formed which met annually to stimulate a fraternal spirit and to consider matters that pertained to the welfare of the school. The Board took pleasure in receiving suggestions from the alumni and encouraged the Association in its good work. One effort on their part was especially commended which was that each alumnus should try to raise $100 in three years to establish a permanent alumni scholarship. Another encouraging feature was the missionary spirit of the students which had moved them to establish two or three missions among their people in different parts of the city. The financial condition of the school improved steadily after its recognition by the General Church and its agreement with the American Church Institute for Negroes. The treasurer's report for 1910 showed receipts $14,568.42;

expenditures, $12,609.22; a balance in hand, including sums in sight, uncollected, $2,964.84; endowment fund, $21,771.42. The principal reported that there were sixteen students in school during the last session, and that the character and moral tone of the men were generally excellent.

Mr. R. O. Egerton, for twenty-six years treasurer of the school, died December 13, 1911. As a friend and servant of the school, no one surpassed him in faithfulness and self-sacrifice. Bringing to his office business experience and ability, he managed the finances of the school with unerring judgment. His task was no easy one, but it was performed with such pains-taking care and good judgment that every investment increased greatly the revenues of the school. His was a labor of love, without money and without price. Mr. Egerton was an ideal Christian layman, active in every good work, holding his time and his talents subject to his Savior's call, and living in the sight of man a life of wonderful humility and purity. He was one of God's noblemen.

The Rev. Robert Bagnall resigned as warden and resident instructor in 1911, and the Rev. S. W. Grice, of South Carolina, a graduate of St. Augustine's School and the Bishop Payne Divinity School, was elected his successor. The Rev. J. F. Ribble resigned his professorship in 1912, and the Rev. Flournoy Bouldin, of Halifax, Virginia, was elected as his successor. Mr. William L. Zimmer, a prominent business man of Petersburg, was elected treasurer of the school to succeed Mr. R. O. Egerton, deceased. In 1914, the Rev. W. A. R. Goodwin resigned as financial agent, and the office was abolished. If honor is given to whom honor is due, too much cannot be given to Mr. Goodwin for his self-sacrificing labors and his wonderful success in placing the school upon a sound financial basis.

The Board of Trustees had felt for a long time that there was urgent need of a Chapel on the grounds of the School, and at the annual meeting of 1914 the initial steps were taken to meet this need. The following resolution,

recommended by the principal and offered by Bishop Tucker, was adopted:

"*Resolved*—That the Executive Committee be directed and authorized to erect a suitable brick chapel, for the Bishop Payne Divinity School, on property belonging to the school, to be used as the regular chapel of the Divinity School for Divine worship and all services in connection with the school."

The treasurer was directed to loan funds from the endowment fund that there be no delay in this matter, and the principal was requested to solicit funds for this object from the friends of the school. A generous appropriation of $3000.00 was made by the American Church Institute for Negroes, and other contributions having been received, the chapel was erected, and on June 14, 1917, was dedicated as Emmanuel Chapel. Dr. Bryan took such interest in the building of this chapel that not a line was marked on the plans, nor a brick placed in the structure without his supervision, and the result was all that could be desired in architectural beauty and for the practical needs of the school.

Mr. Fortescue Whittle, secretary of the Board of Trustees since 1897, when he succeeded the Rev. Pike Powers, on account of failing health resigned his office at the annual meeting of 1916, and Mr. R. Bolling Willcox, of Petersburg, was elected his successor. Among its many friends, the Bishop Payne Divinity School had none more sympathetic or faithful than Mr. Whittle. The school was a missionary enterprise and so he was with it in its work heart and soul, and gladly gave it liberally of his time and means.

At the annual meeting of 1918, the following minute was recorded on the death of the Rt. Rev. A. M. Randolph, D. D., LL. D., who had been President of the Board of Trustees since the death of its first President, the Rt. Rev. F. M. Whittle, D. D., LL. D.:

"The Trustees of the Bishop Payne Divinity School, meeting for the first time since our late President, the Right Reverend Alfred Magill Randolph, D. D., LL. D., was taken from our head, would put on record our sense of loss in his departure and our grateful recognition of the sanctified talents, the exalted character and the consecrated life which made him so strong a leader, so wise a counselor and so helpful and gracious a friend. Especially would we thank-

fully recall his long service and unfailing devotion to this Institution and to the cause of sound religious training for the negro race which it is appointed to set forward.

"Bishop Randolph's lifelong interest in the Church's mission to the colored people was based upon a clear apprehension of the conditions existing as well as a profound conviction of the duty involved. In one of the earliest Episcopal addresses which he delivered before the Council of Virginia, thirty-two years ago, he insisted upon the 'saving power of Christian education' as the hope of the negro and the solution of all the problems connected with his presence here, and dwelt upon the peculiar adaptation of this Church for his instruction in righteousness and the consequent responsibility resting upon her. From this judgment he never departed, and to this task he gave earnest consideration and a full measure of his labors, neither misled by sentimentalism nor discouraged by difficulty. The work which has grown up in his own Diocese on these lines, and the influence which has gone from it throughout the Church, is no small part of the fruition of his labors which follow him, and which, in this School of ministerial training especially, should be held in lasting remembrance.

ROBERT A. GIBSON,
E. L. GOODWIN,
E. P. DANDRIDGE,
Committee."

Resolutions of respect and appreciation were also adopted by the Alumni Association and recorded in the minute book of the Board of Trustees.

The Rt. Rev. B. D. Tucker, D. D., was elected President of the Board, and the Rt. Rev. R. A. Gibson, D. D., Vice-president. Before the next annual meeting, Bishop Gibson passed to his great reward, and the Rt. Rev. W. C. Brown, D. D., Bishop of Virginia, was elected as his successor. Appropriate resolutions of respect and appreciation were adopted by the Board and the Alumni Association and recorded in the minute book of the Board of Trustees.

There has always been an earnest desire on the part of the Board and faculty of the school to promote closer relations between the students and the authorities of their

respective dioceses and to impress upon the bishops of the Church that they have a certain degree of responsibility with regard to their own men at the school, and the welfare of the school generally. As expressive of this desire, the following resolutions have been adopted:

Resolved—That, whereas it is deemed by this Board advisable to promote closer relations between the students of the Bishop Payne Divinity School and the authorities of their respective dioceses, and to offer to the said diocesan authorities fuller opportunity to aid in the preparation of their own candidates for the ministry; therefore be it resolved: that, while maintaining its traditional policy of making no charge for tuition and board of properly qualified students, the school shall, through its proper officer, make known to the authorities of each diocese sending a student to this school the actual cost of said student's board and books, and to invite the diocese to assume such cost if it desires to do so. (Offered by Dr. Dandridge, June, 1920).

Resolved—That, when students fail to pass their examinations, they be required to come back the following year, and that their bishops be requested to insist upon it. (Offered by Dr. Bryan, June, 1921).

Resolved—That Bishop Brown be requested to prepare a letter, addressed to such of the bishops as he might think desirable, setting forth the advantages of this school and requesting their co-operation in securing desirable students as candidates for the ministry. (June, 1922).

On March 23, 1922, the Rev. C. Braxton Bryan, D. D., Dean and Principal of the School, was called suddenly from a life of loving service to eternal rest in the presence of his Lord. The following minute of the faculty and students of the school was read by Dr. F. G. Scott, Vice-Principal, at a memorial service held in Grace Church, of which Dr. Bryan was the beloved rector, March 30, 1922;

"The faculty and students of the Bishop Payne School, bereaved of their honored and beloved dean, feel that they must enter on record some expression of the great loss they have sustained.

"The good man who has been taken from us had deeply at heart the work the School was set to do. Honest, candid, brave, he was guided in directing its affairs by the single purpose of furthering its highest interests to the limit of his strength.

"Burdened with the care of a city parish and with many responsibilities in connection with the Diocese which delighted to do him honor, he never forgot the interests of the School, nor failed to find time or make time to give them due attention.

"Through years of financial stringency when institutions of far larger resources were strained to meet their obligations,

he steered a course so true that the School was kept free of the burden of debt. His principle was: Live within your means, at whatever cost of self-denial.

"The beautiful simple chapel of brick which adorns the School grounds stands as a memorial of his zeal and a monument to his taste.

"But after all, not what he did but what he was, we value most. Executive head he was, but more than that—colleague, counselor, friend, brother! All this he was to us.

"In his last hours he left for the students a message characteristic of the man: 'Tell the boys,' he said, 'to be faithful to the School, they'll never have a better. To mind the essentials, never mind the trimmings. Never be ashamed to do anything for the Lord Jesus Christ, that is the greatest thing in the world.'

"Our hearts go out in loving sympathy to those near and dear to him who miss him most of all. We comfort ourselves and them with the thought that the day's work is done and the tired worker rests in the Paradise of God."

March 30th, 1922.

At a called meeting of the Board of Trustees, held March 30, 1922, the Rev. F. G. Ribble, D. D., was elected Dean and Principal as Dr. Bryan's successor. A committee was appointed to confer with the Dean and faculty as to the advisability and expediency of electing another professor. At the annual meeting the following June, the committee reported favorably, and an election was made. This election was declined, and at a called meeting held July 20, 1922, the Rev. John Conrad Wagner of Clover, Virginia, was elected. At this meeting the Executive Committee was authorized to have all the buildings of the school painted and repaired.

The school has two departments, Preparatory and Theological. At different times, attempts have been made to abandon the Preparatory Department by refusing to accept unprepared men and advising them to be sent to St. Paul's, Lawrenceville, or St. Augustine's, Raleigh. The Preparatory Course was removed from the catalogue, and no reference was made to it in the literature of the school; but it could not be abandoned. It was found by experience

THE REVEREND DOCTOR FREDERICK G. RIBBLE

Dean of the Bishop Payne Divinity School

to be a necessity, and so, while unprepared students are still advised to attend some one of the Church academic schools, a preparatory department is still maintained to meet special cases.

The curriculum of the Theological Department covers all of the subjects required by the Canons and that are taught in the other Theological seminaries of the Church. The faculty of the school takes great pride in the work that the students accomplish and their proficiency as it is evidenced by the words of commendation by the examining chaplains who have examined them. "Thoroughness in essentials," is the supreme pedagogical principle of the faculty.

If an absolutely correct list of the men sent out from this school since 1878 was available, the number would not fall short of one hundred. About eighty-one alumni (more than sixty per cent of the colored clergy of the Church) are now laborers in the Lord's vineyard. One is working in Siera Leone, Africa; two in the British West Indies; two in Cuba; and one in the Canal Zone. Two of them, the Rev. J. S. Russell, D.D., Archdeacon of Southern Virginia, and the Rev. S. W. Grice, B.D., warden of the School, have refused the Episcopate, feeling that they could better serve their people in their present responsible positions. The Rev. George F. Bragg, D. D., of Baltimore, and the Rev. J. W. Johnson, of New York, are distinguished alumni. The Rev. E. L. Baskervill, is Archdeacon of South Carolina; the Rev. W. T. Wood, of Florida; the Rev. E. L. Braithwaite, of Atlanta. And there are others, not bishops-elect, nor archdeacons, in the cities of the North and South, and especially in villages and country districts of the South, that are leading their people into a better understanding of the religion of Jesus Christ. It is a remarkable fact that of the men sent out by the Bishop Payne Divinity School, those that have not made good can probably be counted on the fingers of one hand.

A Complete List of the Members of the Board of Trustees of the Bishop Payne Divinity School from its Beginning to the Present.

The First Twelve were Charter Members of the Board

Rt. Rev. Francis M. Whittle, D. D.
Rt. Rev. Alfred M. Randolph, D. D.
Rev. C. R. Hains, D. D.
Rev. Giles B. Cooke
Rev. Joseph Wilmer
Rev. James Saul, D. D.
Rev. T. M. Carson, D. D.
Rev. Pike Powers
Mr. F. E. Davis
Mr. B. A. Marsden
Mr. W. W. Old
Mr. James H. Skinner

Rt. Rev. F. M. Whittle, D. D., *President*
Rt. Rev. A. M. Randolph, *Vice-President*
Rev. Pike Powers, *Secretary*
Mr. R. O. Egerton, *Treasurer*
Rev. John B. Newton, D. D.
Mr. Franklin White
Rev. C. J. Gibson, D. D.
Rev. R. A. Goodwin
Mr. W. D. Plummer
Dr. J. E. Moyler
Mr. Thomas Potts
Rev. J. K. Mason, D. D.
Mr. Fortescue Whittle, *Secretary*
Rev. O. S. Bunting, D. D.
Rev. Preston Nash
Rev. W. M. Clarke, D. D.
Mr. B. B. Valentine
Rt. Rev. R. A. Gibson, D. D. *Second Vice-President*
Rev. John Moncure, D. D.
Mr. W. L. Zimmer
Rt. Rev. A. M. Randolph, D. D. *President, 1903*
Rt. Rev. R. A. Gibson, D. D. *Vice-President, 1903*
Rev. J. H. Eccleston, D. D.
Rt. Rev. Robert Strange, D. D., *Second Vice-President*
Mr. S. W. Travers
Rev. C. Braxton Bryan, D. D.
Rev. W. A. R. Goodwin, D. D.
Rt. Rev. Beverley D. Tucker, D. D.
Mr. R. B. Willcox
Rt. Rev. A. S. Lloyd, D. D.
Rev. D. W. Howard, D. D.
Rev. J. W. Morris, D. D.
Rev. E. L. Goodwin, D. D.
Mr. Oscar L. Shewmake
Rev. G. M. Brydon
Rt. Rev. T. C. Darst, D. D.
Rev. E. P. Dandridge, D. D.
Mr. Rosewell Page
Rev. J. B. Dunn, D. D.
Rt. Rev. Arthur C. Thomson, D. D.
Rt. Rev. B. D. Tucker, D. D., *President, 1918*
Rt. Rev. R. A. Gibson, D. D., *Vice-President*
W. L. Zimmer, *Treasuerr*
R. B. Willcox, *Secretary*
Rt. Rev. W. C. Brown, D. D., *Vice-President*
Rev. J. F. Ribble, D. D.
Rt. Rev. R. C. Jett, D. D.
Rev. E. R. Carter, D. D.

FACULTY OF THE BISHOP PAYNE DIVINITY SCHOOL 1921—1922

Left to Right: Rev. F. G. Ribble, D. D. Present Dean; Rev. C. Braxton Bryan, D. D., Former Dean; Rev. S. W. Grice, Warden and Professor; Rev. Flournoy Bouldin, Professor; Rev. F. G. Scott, D. D., Professor.

STUDENT BODY, 1921-1922

Alumni Of The Bishop Payne Divinity School Arranged By Classes

Note—The asterisk indicates deceased. The date indicates the year the student left the school. G, indicates Graduate; D, Deacon; P, Presbyter; ✣, Missionary.

For information as to service rendered, addresses, etc. see alphabetical list of Alumni.

There were no regular graduates of this school previous to 1890, and so no diplomas were given until that year.

1879
*Thomas White Cain, P.

1882
James Solomon Russell, D. D., P.

1883
*John H. M. Pollard, P.

1885
Joseph W. Carroll, P.
John Thomas Harrison, D.
*William E. Howell, D.

1886
*William P. Burke, P.
*Walter L. Burwell, P.
George E. Howell, P.
George Freeman Bragg, Jr., D.D., P.

1887
*Mack F. Nelson, D.
*Beverly M. Jefferson, D.

1888
*Basil B. Tyler, D.

1889
*Thomas W. Vaughan, D.
Joseph Fenner Mitchell, P.
✣J. B. Mancebo, P.

1890
John Wesley Johnson, G., P.

1894
*Charles L. Simmons, P.
John C. Dennis, P.
*Stephen Decatur Phillips, P.

1897
*Charles L. Suthern, D.

1898
Scott Wood, D. D., P.

1903
Robert Wellington Bagnall, B. D., G., P.
Emmett Emmanuel Miller, B. D., G., P.
Milton Moran Weston, G., P.

1904
Roger Clinton James, G. P.,
Samuel Whitmore Grice, B. D., G., P.
Floarda Howard, Jr., B. D., G., P.
Charles Louis Summers, G., P.,
Robert Tabb, G., P.

1905
John Richard Logan, D. D., G., P.
Junius Lafayette Taylor, D. D., P.
Robert Nathaniel Perry, G., P.
William Burton Suthern, B. D., G., P.

1906
William E. Gilliam, G., P.
James Henry King, G., P.
*Jesse David Lykes, G., P.
William Thurber Wood, G., P.

1907
Henry Tazewell Butler, P.

1908
Erasmus L. Baskervill, B. D., G., P.
John Walter Herritage, B. D., G., P.
C. E. F. Boisson, G., P.
Andrew Maynard Forsyth, D.
Jacob Richard Jones, G., P.

1909
✣James Frederick Griffith, B. D., G., P.
David Jonathan Lee, P.
Sandy A. Morgan, G., P.
John Henry Scott, B. D., G., P.
James K. Satterwhite, G., P.
Robert J. Johnson, P.
*Robert Z. Johnstone, G., P.

1910
Ebenezer H. Hamilton, B. D., G., P.
John Taylor Ogburn, P.
John D. Elliott, P.

1911

Simeon N. Griffith, G., P.
*Frederick C. Symes, D.
✠John Robert Sabo, P.

1912

✠Samuel A. E. Coleman, G., P.
Aubrey A. Hewitt, P.
Basil Kent, P.

1913

James T. Jeffrey
Phillip M. P. Carrington, G., P.
Biron E. A. Floyd, P.
Elmer M. M. Wright, G., P.
James Hoyle Hudson, G., P.
Henry A. Swann, G., P.

1914

Charles A. Harrison, P.
Athanasius N. B. Boyd, P.
St. Julian Aaron Simpkins, G., P.

1915

✠Aniceto Granda, D.
John Randolph Lewis, G., P.
✠Arthur F. Nightengale, G., P.
Julian Clyde Perry, G., P.

1916

Edward Lloyd Braithwaite, G. P.
Egbert Adolphus Craig, G., P.
Claudius A. Nero, G., D.
Anderson Thomas Stoke, G., P.

1917

William S. McKay, G., P.
Meade B. Birchett, G., P.
Lorenzo A. King, G., P.
Robert A. Jackson, P.
Goulbourne M. Blackett, G., P.
George A. Fisher, G., P.

1918

William Norman Harper, M. D., G., P.
Egerton E. Hall, B. D., G., P.
R. Edgar Bunn, G., P.

1919

John E. Culmer, B. D., G., P.

1920

Thomas D. Brown, P.
Linton M. Graham, G., D.
John B. Boyce, P.
*William B. Kewley, D.
Joseph T. McDuffie, G., D.
B. G. Whitlock, D.

1921

Lemuel C. Dade
Jacobus J. Posey, D.

1922

Arthur G. Best, D.
William H. Brown, Jr., D.
Bravid W. Harris, G. D.
✠J. N. Williams, D.
Maxwell T. Williams

Alphabetical List of the Alumni Of The Bishop Payne Divinity School

Note—The asterisk indicates deceased. The date indicates the year the student left the school. G, indicates Graduate; D, Deacon; P, Presbyter; ✣ Missionary.

There were no regular graduates of this school previous to 1890, and so no diplomas were given until that year.

Bagnall, Robert Wellington, B. D., G., P., (1903). Non-Parochial, N. A. C. P., New York.

Baskervill, Erasmus L., B. D., G., P., (1908). Archdeacon of South Carolina, Charleston, S. C.

Best, Arthur G., D., (1922). Pensacola, Florida.

Birchett, Meade B., G., P., (1917). R. St. James' Church, Portsmouth, Va.

Blackett, Goulbourne M., G., P., (1917). R. St. Agnes' Church, Miami, Fla.

Boisson, C. E. F., G , P., (1908).

Boyce, John B, P., (1920). R. St. John the Baptist, Tyler, Texas.

Boyd, Athanasius N. B,, P., (1914). R., St. Mary's Church, Portsmouth, Va.

Bragg, George Freeman, Jr., D. D., P., (1886). R., St. James Church, Baltimore, Md.

Braithwaite, Edward Lloyd, G., P., (1916). Archdeacon of Atlanta, Atlanta, Ga.

Brown, Thomas D., P., (1920). R., Church of the Redeemer, Oklahoma City, Okla.

Brown, William H., Jr., D., (1922). R., St. Matthew's, Louisville, Ky.

Bunn, R. Edgar, G., P., (1918). R., St. Stephen's, Griffin, Ga.

*Burke, William P., P., (1886).

*Burwell, Walter L., P., (1886).

Butler, Henry Tazewell, P., (1907). R., Grace Church, Diamond Grove, Lawrenceville, Va.

*Cain, Thomas White, P., (1879).

Carrintgon, Philip M. P., G., P., (1913). R., Good Shepherd Church, Thomasville, Ga.

Carroll, Joseph W., P., (1885). Rector of St. Mark's Church, Bracey, Va.

✣Coleman, Samuel A. E., G., P., (1912). Missionary, Bermuda, B. W. I.

Craig, Egbert Adolphus, G., P., (1916). Springfield, Ill.

Culmer, John E., B. D., G., P., (1919). R., St. James' Church, Tampa, Fla.

Dade, Lemuel C., Houston, Texas., (1921).

Dennis, John C., P., (1894). R., St. Paul's Church, Broadnax, Va.

Elliott, John D., P., (1910). R., St. Anna's Church, Columbia, S. C.

Fisher, George A., G., P., (1917). R., St. Monica, Washington, D. C.

Floyd, Biron E. A., P., (1913). R., Christ Church Mission, Halifax, Va.

Forsyth, Andrew Maynard, D., (1908). St. Cyprian's Church, Darien, Ga.

Gilliam, William E., G., P., (1906). R., Epiphany Church, Colorado Springs, Col.

Graham, Linton M., G., D., (1920). Washington, D. C.

✣Granda, Aniceto, D., (1915). Missionary, Jovellanos, Cuba.

Grice, Samuel Whitmore, B. D., G., P., (1904). Warden, Bishop Payne Divinity School, Petersburg, Va.

✣Griffith, James Frederick, B., D., G., P., (1909). Anquilla, B. W. I.

Griffith, Simeon N., G., P., (1911). R., St. John the Evangelist, Edenton, N.C.

Hall, Egerton E., B. D., G., P., (1918). R., St. Andrew's Church, Lexington, Ky.

Hamilton, Ebenezer H., B. D., G., P., (1910). R., St. Cyprian's Church, Hampton, Va.

HARPER, WILLIAM NORMAN, M. D., G., P., (1918). R., St. Mary's Church, Belle Haven, N. C.
HARRIS, BRAVID W., G., D., (1922). R., All Saints, Warrenton, Va.
HARRISON, CHARLES A., P., (1914). R., St. Mark's Church, Charleston, S. C.
HARRISON, JOHN THOMAS, D., (1885). Retired, Freeman, Va.
HERRITAGE, JOHN WALTER, B. D., G., P., (1908). R., St. Joseph's Church, Fayetteville, N. C.
HEWITT, AUBREY A., P., (1912). R., St. Christopher's Church, Columbus, Ga.
HOWARD, FLOARDA, JR., B. D., G., P.,(1904). Vicar, St. Jude's Church, New York City.
HOWELL, GEORGE E., P., (1886). Rector, Epiphany Church, Summerville, S. C.
*HOWELL, WILLIAM E., D., (1885).
HUDSON, JAMES HOYLE, G., P., (1913). R., St. Philip's Church, Charleston, W. Va.
JACKSON, ROBERT A., P., (1917). R., St. Augustine's Church, Camden, N. J.
JAMES, ROGER CLINTON, G., P., (1904). Non-parochial, Durham, N. C.
*JEFFERSON, BEVERLY M., D., (1887).
JEFFREY, JAMES T., (1913). R., St. Mark's, Jackson, Miss.
JOHNSON, JOHN WESLEY, G., P., (1890). R., St. Cyprian's Church, New York City.
JOHNSON, ROBERT J., P., (1909). R., St. Aiden's Church, Patterson, N. J.
*JOHNSTONE, ROBERT Z., G., P., (1909).
JONES, JACOB RICHARD, G., P., (1908). R., St. Matthias' Church, Asheville, N.C.
KENT, BASIL, P., (1912). R., St. James' Church, Lunenburg, Va.
*KEWLEY, WILLIAM B., D., (1920).
KING, JAMES HENRY, G., P., (1906). R., Christ Church, Forest City, Ark.
KING, LORENZO A., G., P., (1917). R., Meade Memorial Church, Alexandria, Va.
LEE, DAVID JONATHAN, P., (1909). R., Grace Church, Norfolk, Va.
LEWIS, JOHN RANDOLPH, G., P., (1915). R., St. Athanasius' Church, Brunswick, Ga.
LOGAN, JOHN RICHARD, D. D., G., P., (1905). R., St. Cyprian's Church, Philadelphia, Pa.
*LYKES, JESSE DAVID, G., P., (1906).
✠MANCEBO, J. B., P., (1889). Missionary, Santiago, Cuba.
MCDUFFEE, JOSEPH T., G., D., (1920). St. Paul's Church, Newport News, Va.
MCKAY, WILLIAM S., G., P., (1917). R., St. Philip's Church, Syracuse, N. Y.
MILLER, EMMETT EMMANUEL, B. D., G., P., (1903). R., St. Stephen's Church, Petersburg, Va.
MITCHELL, JOSEPH FENNER, P., (1889). Retired, Berryville, Va.
MORGAN, SANDY A., G., P., (1909). R., St. Mary's Church, Vicksburg, Miss.
*NELSON, MACK F., D., (1887).
NERO, CLAUDIUS A., G., D., (1916). Vicar, St. David, New York City.
✠NIGHTENGALE, ARTHUR F., G., P., (1915). Missionary, Ancon, Canal Zone.
OGBURN, JOHN TAYLOR, P., (1910). R., St. Augustine's Church, Youngstown, O.
PERRY, JULIAN CLYDE, G., P., (1915). R., Good Shepherd Church, Sumter, S. C.
PERRY, ROBERT NATHANIEL, G., P., (1905). R., St. Luke's Church, Columbia, S. C.
*PHILLIPS, STEPHEN DECATUR, P., (1894).
*POLLARD, JOHN H. M., P., (1883).
POSEY, JACOBUS J., D., (1921). R., St. Paul's, Suffolk, Va.
RUSSELL, JAMES SOLOMON, D. D., P., (1882). Archdeacon of Southern Virginia, Principal of St. Paul's School, Lawrenceville, Va.
✠SABO, JOHN ROBERT, P., (1911). Missionary, Sierra Leone, Africa.
SATTERWHITE, JAMES K., G., P., (1909). Chaplain, Okolona School, Okolona, Miss.
SCOTT, JOHN HENRY, B. D., G., P., (1909). R., Grace Church, Miller's Tavern, Va.
*SIMMONS, CHARLES L., P., (1894).

SIMPKINS, ST. JULIAN AARON, G., P., (1914). R., Epiphany Church, Spartanburg, S. C.
STOKE, ANDERSON THOMAS, G., P., (1916). Non-parochial, Orange, N. C.
SUMMERS, CHARLES LOUIS, G., P., (1904). R., Moncure Memorial Church, Rectory, Va.
*SUTHERN, CHARLES L., D., (1897).
SUTHERN, WILLIAM BURTON, B. D., G., P., (1905). R., St. Andrew's Church, Cleveland, O.
SWANN, HENRY A., G., P., (1913). Vicar, St. Philip's, New York City.
*SYMES, FREDERICK C., D., (1911).
TABB, ROBERT, G., P., (1904). R., Church of the Crucifixion, Philadelphia. Pa.
TAYLOR, JUNIUS LAFAYETTE, D. D., P., (1905). R., St. Philip's Church, Richmond, Va.
*TYLER, BASIL B., D., (1888).
*VAUGHAN, THOMAS W., D., (1889).
WESTON, MILTON MORAN, G., P., (1903). R., St. Luke's Church, Tarboro, N. C.
WHITLOCK, B. G., D., (1920). St. Luke's, Hot Springs, Ark.
✠WILLIAMS, J. N., D., (1922). Missionary, Haiti.
WILLIAMS, MAXWELL T., (1922). Missionary, New Brunswick, N. J.
WOOD, SCOTT, D. D., P., (1898). Non-Parochial, Pittsburgh, Pa.
WOOD, WILLIAM THURBER, G., P., (1906). Archdeacon of Florida, Palatka, Fla.
WRIGHT, ELMER M. M., G., P., (1913). Rector, Ascension Church, Kansas City, Kan.

SECTION XII

Memorials and Inscriptions

The Cemetery

SECTION XII

MEMORIALS AND INSCRIPTIONS

In the Seminary Cemetery and Chapel

IN THE CEMETERY

The Tomb of Bishop Meade

SACRED TO THE MEMORY OF THE

Rt. Rev. Wm. Meade, D. D.

Third Bishop of Virginia

Born in Clarke Co., Va., Nov. 11th, 1789

Died in the City of Richmond, March 14th, 1862

He lived for Christ; died in Christ;
and we believe is with Christ.

Erected as a memorial of love and
veneration by the Protestant Episcopal
Church in Virginia

Prominent in the revival of the Church
after the Revolutionary War, he was
the zealous defender of its purity and
the founder and liberal patron of the
Theological Seminary of Virginia.

TOMB OF DR. PACKARD

JOSEPH PACKARD, D. D.
PROFESSOR IN THIS
SEMINARY
1836 - 1895

BORN IN
WISCASSET, MAINE,
DECEMBER 23, 1812,
DIED AT
HIS HOME ON THIS HILL
MAY 3, 1902
"O, HOW I LOVE THY LAW"

TOMB OF DR. NELSON

REV. KINLOCH NELSON, D. D.
NOV. 2, 1839
OCT. 25, 1894
WITH CHRIST WHICH IS
FAR BETTER.

BELOVED, THOU
DOEST FAITHFULLY
WHATSOEVER THOU
DOEST TO THE
BRETHREN AND TO
STRANGERS.
"THY NAME, O JESUS,
BE FOREVER BLEST.
ALLELUIA."

GRACE FENTON MCGUIRE,
HIS WIFE,
FEB. 18, 1839
FEB. 22, 1904
HER CHILDREN SHALL RISE UP
AND CALL HER BLESSED.

TOMB OF DR. SPARROW

WILLIAM SPARROW, D. D.
BORN MARCH 12, 1801
TEACHER OF THEOLOGY TWELVE
YEARS AT GAMBIER, OHIO, AND
THIRTY-THREE YEARS IN THIS
INSTITUTION
DIED JANUARY 17, 1874.
"SEEK THE TRUTH, COME WHENCE
IT MAY, COST WHAT IT WILL."

MEMORIAL
OF THEIR
REVERED AND BELOVED TEACHER
BY THE ALUMNI OF THE
THEOLOGICAL SEMINARY
OF VIRGINIA.
"THE LIPS OF THE WISE DISPERSE
KNOWLEDGE."

"LOOKING FOR THAT BLESSED HOPE
AND THE GLORIOUS APPEARING
OF THE GREAT GOD AND OUR SAVIOUR
JESUS CHRIST." TITUS, 2: 13.

FRANCES GREENLEAF
WIFE OF
REV. WILLIAM SPARROW, D. D.
BORN AUG. 26, 1800
MARRIED FEB. 13, 1827
DIED FEB. 17, 1873.
HER LIFE WAS HID WITH CHRIST
IN GOD.

"HER CHILDREN RISE UP AND CALL HER
BLESSED, HER HUSBAND ALSO AND HE
PRAISETH HER."

Tomb of Bishop Johns

Sacred

To the memory of the

Rt. Rev. John Johns, D. D.

Fourth Bishop of the Protestant Episcopal Church in Virginia.

Born in New Castle, Delaware,
July 10, 1796,

Died at Malvern, Fairfax County,
Virginia, April 5, 1876.

"he preached unto them Jesus."
Acts, 8: 35.

Erected by
The Diocese of Virginia.

Forever with the Lord.

Juliana Johns
Born Jan'y 3, 1822,
Died Dec. 12, 1883.

TOMB OF BISHOP PAYNE

IN
MEMORY OF

RT. REV. JOHN PAYNE, D. D.

FIRST MISSIONARY BISHOP OF THE P. E.
CHURCH AT CAPE PALMAS, W. AFRICA.

BORN JAN. 9, 1815, WESTMORELAND CO., VA.

GRADUATED THEO. SEMY. OF VA., 1836.

PREACHED THE GOSPEL IN AFRICA 33 YRS.

DIED AT CAVALLA, VA., OCT. 23, 1874

OF VIGOROUS MIND, SOUND HEART, STRONG FAITH,
AND INFLEXIBLE PURPOSE, UNITING THE
MEEKNESS OF WISDOM WITH THE MOST
ARDENT LOVE FOR GOD AND MAN, HE LAID
DOWN HIS LIFE, LABORING TO THE END,
IN THE SPIRIT OF HIS MASTER.

THE LAST WORDS SPOKEN BY HIM IN ST. PAUL'S,
ALEX., VA. WHEN HE HAD BEEN CONSECRATED
BISHOP, TELL THE STORY OF HIS LIFE.

"E'ER SINCE BY FAITH I SAW THE STREAM,
THY FLOWING WOUNDS SUPPLY,
REDEEMING LOVE HAS BEEN MY THEME,
AND SHALL BE, TILL I DIE."

MEMORIALS AND INSCRIPTIONS IN THE SEMINARY CHAPEL

In the Chancel and Choir

In Chancel—North Side

Rev. Joseph Packard, D. D.

Born December 23, 1812,
Died May 3, 1902.

Professor of Biblical Learning
in this Seminary
1836 to 1896.

Dean 1874 to 1895.

Professor Emeritus 1896 to 1902

"A man full of faith
and of the Holy Ghost."

Erected by Alumni and Trustees in grateful memory of his Christian virtues and his long and faithful service.

In Chancel—South Side

This tablet is here placed by
The Board of Trustees
in grateful acknowledgment of the gift of
This Chancel and Choir by

Henry Codman Potter, Bishop of New York

to

His most dear Mother

The Theological Seminary in Virginia

Anno Domini—1906

On The Cross

To the Glory of
The Triune God
A Thank-offering of the
Class of 1908
In grateful Appreciation of our Alma Mater

On Stand For Communion Table

Ad Gloriam Dei
Donum Classis
MCMII

The Font

One Lord, One Faith, One Baptism,
In Memoriam
Cassius F. Lee and Constance Gardner Peterkin

On Vases

Presented to their Alma Mater
By her sons of the Class of 1919.

Communion Table Prayer Book

Presented to the Seminary Chapel
By the Class of 1903.

On Lecturn

To the Glory of God
and in memory of
Rev. Theodore Sill Rumney, D. D.
Born Dec. 3rd, 1825
Died Nov. 24th, 1903.

On Second Lecturn

In the name of The Father
and of the Son
and of the Holy Ghost.
Presented by
The Class of 1916.

Hymn Board South

Classis A. D. MCMXIV Donum
Laudate Dominum Omnes Gentes
Laudate Eum Omnes Populi

Hymn Board North

Classis A. D. MCMXIV Donum
Laudate pueri, Dominum
Laudate nomen Domini.

Pulpit

In loving memory of
The Rev. Anson B. Hard,
Born 1801—Died 1879.
An Alumnus of
This Seminary of the Class of 1829
Presented by
Anson W. Hard, Louisa W. Kelly, Howard A. Kelly

Professors' Stalls, North Side

In memory of
The Rev. James May, D. D.
Professor of Ecclesiastical History
1842—1861
With the loving gratitude of
Henry C. Potter
1906

PROFESSORS' STALLS, NORTH SIDE

IN MEMORY OF

THE REV. JOSEPH PACKARD, D. D.

PROFESSOR OF BIBLICAL LEARNING

1836—1902

WITH THE LOVING GRATITUDE OF

HENRY C. POTTER

1906

PROFESSORS' STALLS, NORTH SIDE

IN MEMORY OF

THE REV. WILLIAM SPARROW, D. D.

PROFESSOR OF DIVINITY

1841—1874

WITH THE LOVING GRATITUDE OF

HENRY C. POTTER

1906

PROFESSORS' STALLS, SOUTH SIDE

IN MEMORY OF

THE RIGHT REV. FRANCIS M. WHITTLE, D. D.

BISHOP OF VIRGINIA

AND

PRESIDENT OF THIS SEMINARY

1876—1902

A. D. 1906

PROFESSORS' STALLS, SOUTH SIDE

IN MEMORY OF

THE RIGHT REV. JOHN JOHNS, D. D.

BISHOP OF VIRGINIA

AND

PRESIDENT OF THIS SEMINARY

1862—1876

PRESENTED BY MARY COLES

A. D. 1906.

North Choir Window

Erected
by the class
of 1907 in Grate-
ful memory of the
Rev'd Robert Hunt.
who first
celebrated on
these shores
The Holy Communion
June 1607.*

South Choir Window

In
Memory of
Right Reverend
Richard Channing Moore, D. D.
First Presiding Officer
of this Seminary
the loving
gift of the class
of 1922

South Choir Window

To the
Glory of God
and in memory of
Mary Barnwell Rhett
1824—1896
For
Twenty-two
years the faith-
ful and honored
Matron of this Seminary
1870—1892.

* See Chronological Outline—Appendix.

South Choir Window

This window was placed here by
The Class of 1891
To the Glory of God
in loving memory of

1867 James Addison Ingle 1903

Student here 1888—1891
First Bishop of Hankow 1902–03.

"Thy Will be Done."

"O my
Father if it
be possible
Let this cup pass
from me.
never-
theless not
as I will but
as Thou wilt."
St. Matt. XXVI

South Chancel Window

In Memoriam
The Right Reverend

John Johns, D. D.

Born July 10, 1796 Died April 5, 1876.

Consecrated Assistant Bishop of Virginia
October 13, 1842
Fourth Bishop of Virginia
1862—1876

The Organ

To the Glory of God
in memory of

Rev. Edwin Mendenhall
1803—1862
Student at the Seminary 1841—1844

North Chancel Window

In Memoriam

William Jones Boone

An Alumnus of this Seminary

First Bishop in China

Consecrated 1844 Died 1864

Lucem receptam a Britannia termino
Occidentis ad Sinim ultimam terram
Orientis Dei Gratia transtulit.

Tablet In Chancel—South Side

Rev. Wm. Sparrow, D. D.
1801—1874

Received his early education in Ireland
and studied at Columbia College
New York City, 1819–1821.

Teacher in Cincinnati College
and professor at Miami University
1823—1825

Acting President of Kenyon College
and professor in the same
1825—1840

For 33 Years Professor in this Seminary
and for 28 years Dean of the Faculty

Died in Alexandria, Va.
January 17, 1874.

A teacher of teachers
Patient in thought, Fervid in feeling,
Lucid in utterance, All spiritual truth
was his province and the chair of
Theology his throne.

By order of the Alumni this tablet
is erected 1907.

Chancel Window

(The Ascension)

"Go ye into all the world, and preach the gospel to every creature"

In Gratitude to God our Saviour for sending forth from this Seminary many faithful men for the world-wide preaching of the word of life.

The gift of

Charlotte Shepherd Houston

Anno Domini 1907.

—•—

In the Main Body of the Chapel

North Side

Rev. William Sparrow, D. D.

Professor

in this Seminary

From A. D. 1841, to A. D. 1874.

Born in Charlestown, Mass.,

March 12th, 1801

Died in Alexandria, Va.,

January 17th, 1874.

Not slothful in business, fervent in spirit, serving the Lord.

Romans, 12: 11.

Erected by the students, Session of 1873–74.

—•—

North Side

In Memoriam

Nannie Jacobs

Matron of this Seminary

1892—1912

Faithful & Beloved

Erected by Class of 1915.

South Side

To the Memory
of the

Rev. James May, D. D.

Professor of
Ecclesiastical History and
Homiletics in this Seminary,
from 1842 to 1861.

His natural gifts, cultivated by faithful study, were all consecrated to his Master's service. His pupils, in grateful remembrance of his holy living, and of his fervent and tender spirit, erected this tablet,
A. D. 1877.

Born in Chester County, Pennsylvania
October 1, 1805,
Died in Philadelphia,
December 18, 1863.

"The disciple whom Jesus loved."
John XXI. 20.

South Side

In Memoriam

Cassius F. Lee

Born May 18, 1808
Died Jan. 25, 1890

Seminary Trustee 1842–1890
Treasurer 1865–1890
Education Society Manager 1831
Secretary and Agent 1837–1890

Erected by the Trustees
in grateful memory of
life long service.

North Side

In Loving Memory
of the
Rev. Kinloch Nelson, D. D.
Born Nov. 2, 1839, in Clarke Co., Va.
Died Oct. 25, 1894
A Graduate of this Seminary,
1868, and a Professor from 1876
to the day of his death.

"Christ's faithful soldier and
servant to his life's end."

"we know that if our earthly
house of this tabernacle were
dissolved, we have a building
of God, an house not made with
hands, eternal in the heavens."

—❖—

A tribute to a life of service
Erected by his students and friends.

—❖—

North Side

In Memory
of the
Rev. Edward R. Lippitt,
Professor in this Seminary,
from A. D. 1827 to A. D. 1842.

Born in Providence, R. I.
April 23, 1798,
Died in Charlestown, W. Va.
March 9, 1870.

An example of believers in word,
in conversation, in charity, in
spirit, in faith, in purity.
Tim. 4: 12.

North Side

In Memory of
Rev. John J. McElhinney, D. D.
Born March 1815
Died August 1895

Professor in this Seminary
1872—1887

Preacher: Teacher: Author

Erected by his pupils to
commemorate his holy life.

South Side

Rev. Reuel Keith, S. T. D.
Professor of
Systematic Divinity,
in this Seminary,
From A. D. 1823, to A. D. 1842.
"In doctrine showing uncorruptness
Gravity, Sincerity, Sound speech
That can not be condemned."
Born in Pittsford, Vt., June 26, 1792
Died in Sheldon, Vt., Sept. 1, 1842.

Mariette Cleveland
his wife
Born in Guilford, Conn., Jan. 15, 1796,
Died in Charleston, S. C.
April 16, 1830.
"Call to remembrance the unfeigned
faith which dwelt in thy mother."

Elizabeth Sewall Higginson
His Wife
Born in Boston, Mass., 1789
Died on this Hill, Dec. 16, 1840
"The beloved Persis which laboured
much in the Lord."
Erected by his Sons, A. D. 1858.

In Rear of Chapel

South Side

In Memoriam

Revd. William H. Wilmer, D. D.
Revd. William Hawley Revd. William Meade
Francis Scott Key Thomas Henderson, M. D.

Who were among the earliest
Friends and Founders
of the Theological Seminary of Virginia

This Tablet
is erected by Francis H. Smith of the
Virginia Military Institute

North Side

In loving Memory of

Phillips Brooks

Bishop of Massachusetts.

Born December 13, 1835—Died January 23, 1893

Harvard 1855.
Virginia Theological Seminary 1859.

Blessing Thousands
by his character and work
he bound Harvard to Alexandria
and united students south and north
in the service and love of Christ.

This tablet is erected by
the graduates and undergraduates of
Harvard University
May 1905

SECTION XIII

The Seminary Centennial Celebration

Centennial Procession to the Chapel

SECTION XIII

The Seminary Centennial Celebration

REVEREND W. A. R. GOODWIN, D. D.

The one hundredth anniversary of the founding of the Virginia Theological Seminary in Alexandria was celebrated on Wednesday and Thursday, June 6th and 7th, 1923. While the Seminary opened in Alexandria on October 15, 1823, the Board of Trustees, in consultation with the Dean, selected the month of June and the time of the annual commencement as being best suited for the celebration.

It is estimated that about three hundred persons were present, most of whom were alumni, some of them coming from dioceses as far distant as Iowa, Texas, and North Dakota. They had come at the call of their Alma Mater to rejoice with her on the one hundredth anniversary of her birth. Classmates and friends who had been separated from each other by long stretches of space and time met again in the place they loved so well. Currents of feeling, deep and full, met and mingled, and the Seminary is stronger today because of the memories which came and the hopes and new determinations which were born, as her sons met and worshipped together in the joyful fellowship of the Centennial Celebration.

The Centennial exercises opened with the celebration of the Holy Communion on the early morning of June the 6th. The following program gives the order of the exercises observed at the meetings held in the Seminary Chapel on Wednesday.

1823—1923

Centennial of the Theological Seminary in Virginia

order of exercises

Wednesday, June 6, 1923, 11 A. M.

Processional Hymn, 418: "O God Our Help in Ages Past".

Prayers.

CENTENNIAL HYMN

"Hail! Holy Hill!"

Dedicated to the Alumni of the Virginia Seminary, by Mrs. W. E. Rollins.

Cantors (unaccompanied)
Hail! Holy Hill! Thy sons their homage bring,
Whom thou hast taught to follow Christ the King.
Chorus (voices and organ)
Hail! Holy Hill! Thy sons their homage bring,
Whom thou hast taught to follow Christ the King.
Cantors (with organ)
A Century God's hand hath framed our way,
We ask His Guiding Presence here today.
Chorus, (Hail, etc.)
Upon this ground have saints and martyrs trod,
May we like them our lives pour out to God.
Chorus, (Hail, etc.)
From here they dared the far Liberian shore,
The jungle's heat, and home returned no more.
Chorus, (Hail, etc.)
They sought the East, and carried thence to them
The Light that first did shine from Bethlehem.
Chorus, (Hail, etc.)
Far South they bore across the estranging sea
To fettered souls, the Truth that maketh free.
Chorus, (Hail, etc.)
The waste and lonely places in our land
These did they seek, to bring Christ's healing hand.
Chorus, (Hail, etc.)
Teachers and shepherds of the flock of God,
These went from here, nor sought the world's reward.
Chorus, (Hail, etc.)
Christ, lead us in the way of love that we
May follow them as they have followed Thee.
Chorus, (Hail, etc.)
To God be all the praise the glory be,
From now and ever through eternity.
Chorus, (Hail, etc.)

Introductory Address:

Rt. Rev. William Cabell Brown, D. D.

Greetings from other Seminaries:

Rev. George C. Bartlett, D.D.,
Dean of the Philadelphia Divinity School.

Hymn 443: "Lord, With Glowing Heart I'd Praise Thee."
Frances Scott Key

Historical Address:
Rev. Edward L. Goodwin, D. D.
Historiographer of the Diocese of Virginia.

Hymn 466: "Now Thank We All Our God."

2:30 P. M.

Hymn 421: "Lead Us, Heavenly Father, Lead Us."

The Virginia Seminary and Foreign Missions:
Rev. Carl E. Grammer, S. T. D.,
Rector of St. Stephen's Church, Philadelphia.

Hymn 580: "Christ for the World We Sing".

The Future of the Virginia Seminary:
Rev. Berryman Green, D. D.,
Dean of the Virginia Theological Seminary

Doxology

Organist: Mr. Edgar Priest of the Washington Cathedral.

8:00 P. M.

Missionary Sermon:
Rt. Rev. Arthur S. Lloyd, D. D.,
Bishop Suffragan of New York.

Thursday, 12:00 Noon.

Address before the Alumni Association:
Rt. Rev. Beverley D. Tucker, D. D., LL. D.,
Bishop of Southern Virginia

The Right Reverend Doctor Brown, Bishop of Virginia and President of the Board of Trustees, in the name of the Seminary extended most cordial welcome to all who were present. He spoke of the great central truths of our most holy religion for which the Seminary had always stood, and expressed the conviction that the Institution would remain true to these ideals and in this faith spoke with sure confidence of the future.

The able address of Dean Bartlett, of the Philadelphia Divinity School, conveyed the greetings of the other Seminaries of our Church and reviewed the qualities and characteristics of the Virginia Seminary. This address we are privileged to give in full.

The Reverend Doctor Edward L. Goodwin, historiographer of the diocese of Virginia, introduced his scholarly historical address by reference to the Centennial History of the Seminary. He stated that this book appearing at this time was in itself a part of the Centennial program, as it fully set forth the facts relating to the history of the Seminary during the past one hundred years, and contained the biographical sketches of the faculty and other data which would otherwise be expected to find place in the address which he was called to deliver.

Dr. Goodwin announced as his subject "Virginia Churchmanship", and spoke of the conception of Christianity and the type of Churchmanship which characterized the founders and upbuilders of the Virginia colony and the Virginia Seminary. He made grateful recognition of the contribution which had been made to the life of the Seminary through the able professors who had come from the North to teach in the Institution during the early years of its history, and called attention to the ideals and convictions which had from the first dominated the teaching and spirit of the Institution. This address is also given in full in the pages following.

After luncheon, the Reverend Doctor Carl E. Grammer, for some time professor of Church History in the Virginia Seminary, and now rector of St. Stephen's Church, Philadelphia, Pennsylvania, gave an eloquent address on "The Virginia Seminary and Foreign Missions." He reviewed the foundation and work of the Church's Mission to Greece, to Africa, to China, to Japan, and to Brazil, calling attention to the fact that all of them had been founded by graduates of the Virginia Seminary. He paid glowing tribute to the great heroes of faith who had laid down their lives upon the sunburned sands of Africa, and to Boone, and Williams, who opened the door of opportunity in China and Japan, and recalled from personal memory the incidents connected with the establishment of the Church's mission in Brazil.

The founders of this mission and those who soon followed them to help establish the Church beneath the Southern Cross had all been students in Dr. Grammer's class room. This address is not given in full in view of the fact that complete account of the founding of each of these missions and the service of the Seminary men who labored in these fields is given in the Missionary Section of this volume. It was an inspiration to have these facts reviewed and these personalities recalled as a high incentive to renewed missionary zeal.

In the evening the missionary sermon was preached by the Right Reverend Doctor Arthur Selden Lloyd. The sermon bore witness to the work of the Holy Ghost in giving unity and power to the life of the early Church, and voiced the conviction that the barriers which today divided nation from nation and the causes which gave rise to class discord and hate could never be removed until the Church, as the Body of Christ, was so united by the indwelling power of the Holy Spirit as to be able to give the Master's witness and fulfill the Master's will in the world.

At the commencement exercises on Thursday, the diplomas were given to the members of the graduating class. The degree of Bachelor of Divinity was conferred on seven graduates of the Seminary, and the Right Reverend W. G. McDowell, Reverend W. H. Dubose, Reverend F. M. Kirkus, and the Reverend T. D. Lewis, had conferred upon them the honorary degree of Doctor of Divinity.

The address to the graduating class was given by the Reverend M. W. Dewart of Baltimore. Following this the address before the Alumni Association was delivered by the venerable Bishop of Southern Virginia, the Right Reverend Doctor Beverley D. Tucker. We are privileged in having secured this address for publication in the History in connection with the Centennial Celebration. All who heard the Bishop speak rejoiced that he had been spared to recall what God had done for and through the Seminary during the years which are past and to point the way into the future.

The Alumni Banquet was held in Wilmer Hall, which was crowded to its capacity, many of the Alumni having to repair to the old dining hall. The speeches made after dinner

were devoted to setting forth the needs for an enlarged endowment fund for the Seminary. Addresses were made by Bishop Brown, Dean Berryman Green, Bishop Darst, and Dr. Grammer, and a committee was appointed to co-operate with the Board of Trustees in devising means for raising a fund of at least $500,000.

Bishop Brown announced on behalf of the Reverend Doctor Percy Silver of the Church of the Incarnation, New York, that his parish was presenting to the Library fund the sum of $3,000 as a thank offering for the life and service of one of the Seminary's most distinguished alumni, the Right Reverend Doctor Arthur Selden Lloyd, for some time General Secretary of the Board of Missions, and now Suffragan Bishop of the diocese of New York.

The Reverend Doctor W. A. R. Goodwin, who had been delegated as the official representative of the College of William and Mary where the founding of the Seminary had first been attempted, announced that in recognition of the one hundredth anniversary of the Institution and of the scholarly attainments of the Reverend Doctor Berryman Green, Dean of the Seminary, the Board of Visitors of the College of William and Mary had at its last meeting conferred upon Dr. Green the degree of Learned Doctor of Laws.

The Bishop of North Dakota, the Right Reverend Doctor J. Poyntz Tyler, gave a quiet talk in the evening to the men who were to be ordained on the following morning.

On Thursday afternoon, there was presented to the Seminary by Dr. Green, a portrait of the Right Reverend Doctor Robert A. Gibson, the gift having been made by the family of the late Bishop.

The class of 1923 presented to the Seminary a portrait of the Reverend Doctor Hill, first missionary to Greece, and a portrait of Bishop Boone, first missionary Bishop of China.

There was also presented a portrait of Bishop Whittle.

Rev. Devall L. Gwathmey, in the name of the class of 1913, presented a clock for the Library, in memory of the Reverend Phillip Williams, missionary to Alaska, a member of this class.

All of these gifts were graciously received by the Right Reverend Doctor Brown in the name of the Trustees.

On Friday, the ordinations took place, the ordination sermon being preached by the Reverend Karl M. Block, rector of St. John's Church, Roanoke, Virginia.

With this service the Centennial exercises of the Seminary were brought to a close. Unfortunately there were heavy rains on Wednesday and Thursday which compelled those present to spend a large part of their time indoors. Chairs were drawn close together on the porch of Aspinwall Hall, while many visited in the homes of the faculty and sauntered beneath the trees regardless of the dripping rain. These were days long to be remembered and we feel sure that more earnest prayers are being offered for God's blessing upon the Seminary as a result of the hopes and inspirations which were renewed and strengthened in the hearts of all those who were privileged to take part in the Centennial Celebration.

The Centennial Endowment Fund *

THE PLAN FOR RAISING ONE HALF MILLION DOLLARS

"The Virginia Seminary Centennial Fund was inaugurated at the Centennial Alumni Dinner, June 7, 1923, amid great enthusiasm and by a unanimous rising vote of the largest alumni gathering ever assembled.

"Availing ourselves of the plan and literature so successfully used recently in the Cambridge Theological School Endowment Fund Campaign for One Million Dollars, we adopt a similar plan as outlined below.

"To raise a half million dollars for the Virginia Seminary requires the work of many hands. We alumni can do much, but we cannot raise the whole fund. Every one of us is anxious to do his utmost; every one wants to stand up and be counted as a Virginia Seminary man. And it will take the concerted help of every one if the fund, so greatly needed, is to be raised.

"The Centennial Fund Committee has felt it advisable to divide the burden. The Committee has offered to try to

* Taken from the circular issued in the interest of the Seminary Endowment Fund. In addition an illustrated booklet has been issued in the interest of the Fund.

get half the fund through large special gifts, provided the alumni would undertake to raise the remainder.

"By unanimous action at the Centennial meeting the alumni have accepted this challenge. If each alumnus raises a sum equal to five per cent. of his parish support for five years, the alumni part of the program will have been completed.

"For Example: If the officially reported figure for support of a parish for 1923 is $4,000, the quota of the alumnus who is rector is $1,000, or $200 a year for five years.

"This does not mean that the parish is assessed any such amount. It does mean that the wealth of the parish determines the potential giving power of the rector, for the parish is the natural group to which a rector can turn for help in raising his quota. It may be paid all at one time; it may be pledged payable at any time within five years—in annual installments—however the donor may wish. But the whole amount is to be pledged now.

"The plan is the fairest that can be made. It puts all Virginia Seminary men on the same footing. It makes every alumnus a working unit, without whose help the campaign cannot succeed.

Announcement

"This is the Story of the Theological Seminary in Virginia—a Century old Institution of the Church—Its Ideals and Achievements and Why it needs a Half Million dollars.

"All the Campaign Expenses have been met in advance, so that the whole of every Dollar given goes into the Fund.

Centennial Fund Campaign Committee

"Rt. Rev. William Cabell Brown, D. D., National Chairman; Rev. Edmund L. Woodward, M. D., Executive Chair-

man, The Church House, Richmond, Va.; Oliver J. Sands, Esq., Vice-Chairman and Treasurer, Rev. Berryman Green, D. D., LL. D., Dean; Rt. Rev. Beverley D. Tucker, D. D., LL. D., Rt. Rev. William L. Gravatt, D. D.; Rt. Rev. Arthur S. Lloyd, D. D.; Rt. Rev. Robert C. Jett, D. D.; Rt. Rev. William T. Capers, D. D.; Rt. Rev. James E. Freeman, D. D.; Rev. Carl E. Grammer, S. T. D.; Rev. Arthur B. Kinsolving, D. D.; Rev. William H. Milton, D. D.; Rev. Ernest M. Stires, D. D.; Rev. William A. R. Goodwin, D. D.; Rev. Robert S. Coupland, D. D.; John Stewart Bryan, Esq.; Hon. R. Carter Scott; Forrest A. Brown, Esq.; William C. Rives, M. D.: Col. William King, Jr.; James H. Dillard, LL. D: and Joseph Packard, LL. D.

The Appeal

"The Virginia Theological Seminary has sent nearly one thousand five hundred men into the work of the ministry. Of these forty-seven have been bishops, ninety-five foreign missionaries, every foreign mission of the Church having been founded by alumni of this Seminary. As a body these men have wrought well for the Church and for humanity. They are religious leaders in great centres as well as in inconspicuous or remote fields.

"The Faculty of the Seminary have been great teachers as well as spiritual leaders of the student body and have exercised a deep influence upon the life and thought of the whole Church.

"For the first time in its history of one hundred years the Seminary asks the men and women of the Church at large for a substantial addition to its funds. This Centennial Fund, inaugurated amid great enthusiasm and by a unanimous rising vote of the greatest alumni gathering ever assembled, at the Centennial Alumni Dinner at the Seminary, June seventh, 1923, is to be used as follows:

For Immediate Expenditure

Repairs on the present buildings and

Enlargement of the present Seminary Chapel	$20,000	
New Dormitory—The William Sparrow Memorial	60,000	
Another Professor's House	20,000	
Expert treatment for preservation of the Seminary Grove	10,000	$ 110,000

For Permanent Endowments

To establish the Phillips Brooks Professorship of the Theory and Practice of Preaching and of Pastoral Care	$85,000	
Increase of Salaries	175,000	
Library Book Fund	20,000	
Increase of annual grant to Bishop Payne Divinity School for Colored Clergy	50,000	
Fund for Upkeep of Physical Equipment	60,000	$ 390,000
Total included in the Centennial Fund		$500,000

Repairs and Enlargements of Present Buildings

"Most of the Seminary buildings are from fifty to a hundred years old. While important improvements have been made from time to time, extensive repairs, especially to the woodwork, are necessary. The Seminary Chapel should have certain enlargements, particularly the addition of a suitable Choir Room for the vesting of the Student Choir.

For such repairs and enlargements $20,000 will be needed.

New Dormitory

"It will be seen from the following statements that a new dormitory is an imperative need. In the present dormitories there are fifty-nine student rooms, each intended for a single student only. Seventy men have been admitted for next session and a score or more have been turned away. Such

overcrowding is highly detrimental to the habits of study, to the comfort, and to the privacy of the individual spiritual life.

"The new dormitory is to be a Memorial to the Rev. William Sparrow, D. D., Professor of Theology, Dean of the Seminary for many years, and one of the greatest theological teachers in the history of the American Church.

The new dormitory will cost $60,000.

Another Professor's House

"With the rapid growth in the number of students another professor will have to be added to the faculty and a dwelling provided.

The cost of this Professor's house will be $20,000.

Preservation of the Seminary Grove

"This magnificent grove of primeval trees is the greatest attraction of the Seminary Hill. It is very much in need of expert tree surgery to save many of its largest and most valuable trees. The preservation of these trees must have prompt and thorough attention.

To save the Seminary Grove will cost $10,000.

Phillips Brooks Professorship

Inasmuch as this new professorship is necessitated by the growth of the Seminary and cannot be maintained out of the present income from the invested funds of the Institution, it is all important that the endowment fund be sufficiently increased. It is the strong sentiment of the Board of Trustees, the Faculty and the Alumni that this professorship should be a Memorial to its most distinguished alumnus, Phillips Brooks.

The endowment of this professorship will cost $85,000.

Increase of Salaries

"The professors of the Seminary receive inadequate salaries. While the cost of living has nearly doubled, the salaries of the professors have remained at $3,000 and a

house for over fifteen years. Under such conditions men cannot be at their best for teaching, thinking and writing.

$4,000 and a house should be the salary of a full professor.

Library Book Fund

"The new Packard-Laird Memorial Library is large enough to house seventy thousand volumes and provides an excellently lighted and very comfortable reading room. It is open day and night as the courses in the Seminary demand wide reading and a constant study of reference books. The income from the present Library Book Fund is totally insufficient for the purchase of books that must be bought from year to year. The necessary purchase of many important books in duplicate doubles in such cases the outlay.

To endow the Library Book Fund $20,000 is necessary.

Annual Grant to Bishop Payne Divinity School

"This School for Colored Students for the Church's ministry among their own people is really a daughter of the Virginia Seminary. In recognition of this fostering responsibility the Virginia Seminary has year by year made a grant for the maintenance of the daughter institution. A substantial increase in this annual grant should be effected.

The endowment of such a grant will require $50,000.

Endowed Upkeep of Physical Equipment

"There are a great many buildings in the Seminary group which must be kept in good condition and extensive grounds are to be cared for. This requires the employment of mechanics and care-takers under the supervision of an experienced superintendent of grounds and buildings. The previously mentioned deterioration of the physical plant has been due to insufficient income available for such a purpose.

Such endowed upkeep will require $60,000."

Virginia Seminary Centennial Fund
The Church House
110 West Franklin Street - Richmond, Va.

Centennial of the Virginia Theological Seminary

Address delivered June 6, 1923

BY THE REVEREND GEORGE G. BARTLETT, D. D.

I.

Mother of Sons, Spiritual Mother of many, I bring you greetings. In the name of your sister schools, fellow-workers with you in the greatest of tasks, it is my privilege to salute you!

You are celebrating today the completion of a hundred years of life,—nay of more than life,—of service, noble, strenuous, devoted, rich in achievement. A hundred years! It is a short time in the history of Christianity; a far shorter time in the history of mankind; and to the Eternal God it is but a fleeting moment. Yet to us of this new country, and of this youthful American Church, it is long. It has witnessed amazing growth; it has faced great crises; it has seen astonishing changes.

The hundred years are past; and still your work goes on. Your eye is not dim, nor your natural force abated. For to you a hundred years is no term of life, after which cometh the end. Rather is it a harvesting time of rich experience and inspiring tradition, which shall give you ampler store of treasure for future sons and their training in the deep things of God. And as we greet you proudly on the completion of these fruitful years, we pray and confidently expect that yet greater service shall lie before you in God's mysterious future.

II.

It is interesting to attempt to understand the peculiar qualities which have shown themselves in such record as yours. Will it be presumption in one who today stands for the first time among you, but who has long studied and valued

your spirit and seen it exemplified in dear friends, who are your sons, to put into words what appear to him to be some of the characteristic contributions of Alexandria to the life of the Church? Presumptuous or not, I am constrained to bear my witness.

1. And first, we who are not of your number, recognize (it is the greatest of all traits), that from the beginning and unfailingly, this Seminary has stood for and bred personal religion. Christianity, as you have exemplified and taught it, is not primarily a thing to be reasoned over, but to be deeply felt; is not a body of beliefs so much as a personal relationship; is not the result of ratiocination but a real, a lasting, a growing experience. The result you have aimed at, and to so rare a degree achieved, is the up-building in your pupils of vital piety, in the fine sense of that much abused term. To many the three years here must have been what to Jacob was his wrestling on Peniel,—where he saw God face to face, yet his life was preserved. Through such adventures men find God not a tradition inherited from their fathers, but a vital transforming experience, an intimate personal reality. And what has come to them so vividly they cannot lock within their own breasts; it must needs become vocal, and seek to impress itself upon others. "We cannot but speak the things which we have seen and heard." Thus life here has bred, and has, I take it, been deliberately shaped to breed a certain evangelical fervor, and experiential religion that has been mighty for good, through your sons and ambassadors, to the souls of men innumerable.

Human nature is curiously complex and diverse. The overmastering God-consciousness, which is the essence of the religious life, appears in different forms. And in our own, though differing, ways, we all, I venture to believe, aim at the same devoutness and devotion in our Seminary life. But I think we recognize, (and not altogether gladly, for the recognition involves something of confession), that you have surpassed us in the promotion of that simple evangelical fervor that gives prompt and eager expression to the intimate love of the soul for a Saviour who has found it in weakness and in sin and has redeemed it.

2. And, no doubt, this trait goes far to account for a second characteristic: the conspicuous part that the Virginia Seminary and its graduates have played in the missionary history of our Church. It is beside my purpose to attempt detailed comparisons, or to draw deductions as to the exact credit deserved by the different seminaries and their alumni. If Paul plants, and Apollos waters, it is always God who gives the increase. There have been great names in our missionary calendar of men trained, or in part trained, elsewhere than here. Auer of Liberia, the younger Boone (yours, but in part ours also), Hare of Dakota, Motoda, Bishop-elect of Tokio, and first native of Japan to be chosen to the Episcopate, Gilman of China, Ramsaur, whose young and devoted life cut short (prematurely short as we men see), yet sufficed to recall the Church to its forgotten duty in Africa,—these are a few of the names that stand out in the annals of my own Alma Mater. There is enough for us all to boast of,—and, what is better, enough to stir us, as great examples do, to fresh effort and devotion. But this seems plain, and therein we rejoice,—that through these many years you have kept the torch high before us all; have steadily sent out your growing company of ambassadors to the ends of the earth,—yours and not yours only; for they are the ambassadors of Him whose last command was: "Go ye into all the world and preach the gospel to every creature." The Virginia spirit has kept this primary duty vividly before, not its own students only, but the whole Church. The praise of this achievement is in all the Seminaries; and with grateful hearts we acknowledge the greatness of your service, and the inspiration it has been to us all.

3. There is yet another trait that appears to me characteristic. I find it hard to name it with exactness. It is not precisely loyalty in the ordinary sense, though loyalty enters into it. Rather is it an impalpable touch of spiritual likeness, which by and large, your School seems to have had the art of impressing upon its sons. There is only, I think, one other of our seminaries that shares this trait to so notable degree,—the Cambridge School. Am I imaginative, if I say that it seems possible more promptly and with greater assurance, to identify a Cambridge man, or a Virginia man, than the

graduate of any of our other schools? I wonder why? There is obviously, some danger as well as much virtue in such consistency. I have no wish to balance the drawbacks as over against the gains. I am concerned only to point out the trait; and to acknowledge its great importance to the institution itself. It makes more sure the existence of a body of devoted alumni, and it is in this that the strength of any educational institution largely resides. You are to be felicitated upon this. And it should give you splendid power for future tasks.

III.

I have spoken, recklessly perhaps, of what appears to me, an outsider, to be the striking characteristics of the Virginia Seminary. Whether singly or together, they constitute an equipment and a tradition of great nobility and power wherewith to meet the problems of today and tomorrow. And having ventured thus much, may I venture yet more; and call attention to two of these problems that seem to loom before the Church and its seminaries with peculiar urgency? Neither is new, in the strict sense; but both are new in the special importance that attaches to them at this moment.

1. The first of these is the adequate provision of fine young men for the ministry. Beyond question, the Church has been passing through a rather long period of decline (a rapid decline at that), in the relative number of recruits whom it has produced. This has been no local disease, true at one spot and not true at another. There have been variations indeed: the clinical thermometer has not registered just the same in every diocese and every province. Yet the complaint is general. In my own diocese the situation has recently found expression in striking figures. During the period of sixty years, since 1863, a bare majority of our congregations have record of furnishing a single recruit for the ministry. During that period only four parishes appear to have produced as many ministers as they have used. During that period the diocese as a whole has bred and presented four hundred and twenty-eight men for ordination to the diaconate, yet has claimed the active service of some twelve hundred and seventy ministers: nearly three times the number

produced. Conditions not wholly dissimilar, I believe, prevail throughout the Church; and I venture to state my personal conviction that if it had not been for the very large number of recruits whom we have drawn from other communions (not necessarily ordained ministers, but younger men bred in Methodist, Baptist or Presbyterian homes), our whole Church would at present be in a most perilous state.

The root of the trouble,—I must speak somewhat dogmatically, for brevity's sake—seems to lie in the home,—in the attitude which the rank and file of our people have fallen into with regard to the ministry as a life work. I do not find opposition so noticeable by any means as indifference, and indifference that is based upon pure ignorance. Somehow it has been no one's special business to tell our people that the Church needs ministers, that ministers need training, that our seminaries are the Church's agencies for this training. Seventy-five years ago, even fifty years ago, the situation was different and easier; the connection closer between such training schools as yours and the Church families where fine boys were growing into manhood; and the average Church boy all his life knew something of the ways by which the Church fitted and commissioned men for its work. But with the enormous growth in population, and the overpowering rush of secular life, the theological seminary has drifted into a state of extreme obscurity. The mass of our people, if they ever think at all of how ministers come to be, imagine that they "jes' grow",—and leave it at that.

To my mind the remedy and almost the sole remedy, lies with the theological seminaries themselves. Each of them, I believe, must recognize that it is the one available agency within its territory, for showing men the importance of the ministry in the economy of the Church, the need for recruits, and the vital need of a fine and spacious training. Who else will do this if we do not do it? We must find the way to reach through to the component families, and to the individual communicants,—reminding them constantly year after year that the Lord Christ works through men for mankind, and that the Church needs men in His name and for His work. It is a large task but a possible one. We have begun upon it in our own proper sphere. We propose once each year to send a brief

message to every Church member whose name we can procure, timed to synchronize with one of the Ember Seasons: not an appeal for support for the Philadelphia Divinity School (though we feel sure that our more selfish interest will not suffer), but for interest in the whole cause of the ministry, and of training for the ministry. Already we have found great support in this undertaking. In two months we have built up a mailing list of some twenty thousand names; and we confidently hope within a year or two that we may double and triple this number. But whether this particular plan is good or no,—and I mention it only to give concreteness to my argument,—there is, I am persuaded, the most urgent need for action by our seminaries which shall once more turn the minds of Church people to loving and interested thought about the ministry. And it would seem that the Virginia Seminary, with its unique influence and almost dominance in the territory surrounding it, has surpassing opportunity to do something of this sort with supreme success, and splendid usefulness to the Church.

2. The other problem before us is more difficult, more delicate,—if not indeed more dangerous. If there be one thing that the Church needs today it is a thoughtful, a constructively thoughtful, ministry. Conditions have changed with unexampled rapidity. Listen to these few sentences:

"The average man cannot, as so many of our race have done in the past, merely live off the capital of Christian instincts. For that capital has run or is running out. He cannot—he should not—merely swallow old tradition on authority. He must understand. He must understand that which authority bids him receive. He must think, if he is to acquire or be renewed in saving conviction. The number of unthinking Christians has decreased and must decrease. The hold of any kind of unquestioned Christian tradition upon the mind has weakened and must weaken. An immense amount of what has been widely accepted as solidly true has, as it were, thawed and passed into solution. Men all the world over are therefore adrift in their faith, with results fatal to character, both individual and social. Momentous issues—perhaps the very future of the race itself—depend

on an active and counteracting movement being made by men and women, who are willing to pay the price of hard thinking." *

Those are the words of Dr. Neville Talbot, Bishop of Pretoria. They sound like a description of conditions here at home.

How much of this perplexity and drifting is the result of the great war? Well, something no doubt. It is appalling to realize that our younger men and women have all alike come to full selfconsciousness during the war, and the period of reconstruction; and that they have never known a world that was more stable and less confused.

Yet this, I think, is only one factor, and even an almost negligible factor in the case. The truth is that the whole civilized world has come to be living at an intellectual pace that is unexampled and amazing. There has been astonishing progress in popular education. Not only are our secondary schools more numerous and effective and permeating in their influence; there are unprecedented numbers of our young men and women in high schools and colleges. Mothers, as a rule today, at least the younger mothers, give their children in the nursery, as a matter of course, the alert modern point of view, which few women a generation or two ago ever learnt. Old conceptions, even old truths, if still couched in antiquated language, have a prospect of life that would be uninviting to any Life Insurance Company!

And educational processes are amplified and supplemented by the amazing advance in processes for the popular diffusion of information. There are not only more newspapers and magazines,—but they are cheaper and are issued in appalling numbers. Think of the Saturday Evening Post and its rivals; remember Rural Free Delivery; think of the radio broadcasting and receiving stations: and will you say that I exaggerate when I call this a new world, in which almost every one is reached and influenced almost at once by new discoveries, new thoughts, new doubts, new vagaries? It may not be a more thoughtful world in the highest sense, but it certainly is a less unthinking world.

* Talbot: The Returning Tide of Faith. p. vii.

Darwin published his Origin of Species in 1859; and I think I am within bounds if I say that it took at least forty years for the germ of his thesis to percolate in any influential fashion from the few to the many. The other day I found in my mornings' mail a folder reading thus: "The Einstein Theory of Relativity Now Available in Motion Pictures. Produced under the direct supervision of Dr. Albert Einstein's associates. A captivating picturization of the theory which has aroused more interest than any scientific deductions since Newton propounded the law of gravitation. . . . In four Reels." That film has already been shown to some hundreds of thousands of people in my own city. Lewis Carroll was more of a prophet than he thought when he put down "Reeling and Writhing" as the elements of an education!

I am concerned with these facts only as they bear upon the task of the theological seminary. And they do bear upon it, I maintain, most pertinently and intimately. They reveal, I hold, a double demand upon us that must be met if Christianity and the ministers of Christianity are to play a strong and saving part in the world that now is.

First, there is the demand that our Gospel be thought through afresh. And here again, I buttress myself with the words of the Bishop of Pretoria. "The Whole Church," he writes, "needs to think out her message again fearlessly. It is ages since the foundation truths of the Christian faith were really thought through. It was last done by the Fathers and the Schoolmen, and the world has been living off their labours ever since. And even by them a good deal was taken too much on trust." *

Do not misunderstand me. I am not pleading for a Modernist Gospel. I do not believe that there is or can be any such thing. The one Gospel is that of Jesus Christ, the same yesterday, today and forever. Nor do I believe that any restatement will or can change that eternal gospel by one jot or tittle. But God Himself could not reveal Himself powerfully to mankind until in the fulness of time He sent His only begotten Son to take our flesh upon Him,

* Talbot: The Returning Tide of Faith. p. x.

to live, as one of us, among us. So, in a sense, the Gospel of Christ must become incarnate once again, must, that is, restate itself in language understanded of the people, in thought terms that are theirs and not their fathers',—must adapt itself in its applications and interpretation to the actual problems, perplexities, and conditions of the world it seeks to save. We are too prone, we Churchmen, to attach over much importance to the forms of our faith, and to the words and phrases in which it has found lodgement. These have become dear and sacred to us; and we are loath to grant that they can have little vital meaning to the mass of men who have not entered so fully into our heritage. There lies the gist of the difficulty: not that Christ is failing; but that we interpreters of the living Christ are not presenting Him effectively to our world. "Truth," said William Blake, in one of his flashes of insight, "can never be presented so as to be understood, and not be believed." And the great problem before the Church is so to rethink the truths of our faith that they shall be once again intelligible, and mighty, for this changing and growing life of men. If our seminaries do not do this for us, who can or will?

And the second demand is but the corollary of this first. If the Ministry is to have power over a world so radically different from the world of a generation or two ago, its representatives must themselves be thinking and growing Christians. To preach today what one learned in seminary thirty years ago, and to preach it in the same language and in relation to the same problems is to beat the air. Again do not misunderstand me. The radical in theology, the sensationalist in the pulpit, is to my mind even more useless and harmful than the moss-back. What we want is the thoughtful, careful, constructive interpreter; who understands both the Gospel of Christ and the thoughts and difficulties of contemporary men, and who can relate the former to the latter. And if in so doing he brings out of his treasure things new as well as old,—why, he is but doing what His Master said would be done by every scribe who has been made a disciple to the Kingdom of Heaven.

I have trespassed on your forbearance. But it has been

tempting to trace out the great qualities that have made your Seminary so strong; and to see how they prophecy new life and new strength for the changed tasks of today and tomorrow.

May God's blessing and guidance be with Virginia as it has been in the past, leading you from strength to strength. In the name of the Church's other schools of theology I speak. You have our warmest felicitations: you have our earnest prayers.

"Peace be within thy walls:
And plenteousness within thy palaces,
For my brethren and companions' sakes:
I wish thee prosperity."

The Antecedents of the Virginia Seminary

An Historical Address, Delivered at the Centennial Celebration of the Theological Seminary in Virginia June 6, 1923.

BY THE REVEREND EDWARD L. GOODWIN, D. D.

The Centennial History of the Theological Seminary in Virginia by the Rev. Dr. William A. R. Goodwin has fully covered the subject matter with which the historical address on this occasion would naturally deal. The first volume is already in the hands of many of my hearers, the second volume is announced to follow within a few months. This History, with its almost complete records, its biographical sketches and discriminating appreciations bearing the *imprimatur* of the Trustees and the Alumni Association may in a real sense be accepted as their affectionate tribute to those mighty men of God, the wise founders, the great teachers and the honored alumni who have made the story of the Seminary splendid in the century that is past. Under these circumstances, and in the limited time at my command, a review of the long annals of the Seminary and of the character and services of its professors seems as unnecessary to attempt as it would be impossible worthily to accomplish; and the speaker feels justified in following another line than would ordinarily have been expected.

. . . . Some one has said, and hundreds have repeated, that "an institution is the lengthened shadow of a man." But our Alma Mater is no man's shadow. Nor was this Seminary, as Dr. Packard remarks, a Jonah's gourd, that came up in a night. Every one who has ever essayed to tell the story of its beginnings has met with the same difficulty in determining when and where to begin. We have met today to celebrate its Centennial. We remember with

renewed gratitude to God that one hundred years ago, next October, the Seminary opened in Alexandria as a fully organized institution. It had its President and Board of Trustees, its Faculty and body of students. But whence came these? And how did it happen that the Reverend George A. Smith, our first Alumnus and longtime President of our Alumni Association, whose tall form, benign and rugged face and squeaky voice some of us older boys still remember, was a *graduate* of 1823? And that single student of theology, otherwise unknown, whom Dr. Keith taught at William and Mary in 1821 or 1822 under the direction and patronage of our Board of Trustees—what of him? And the Education Society—was it the elder sister, or the foster-mother or the real mother of the Seminary? For many years theological students had pursued their studies in the homes of Dr. Addison of Maryland, of Dr. Wilmer and Mr. Meade. As a matter of fact, when this Seminary, one hundred years ago, found itself with a local habitation and a name, it was already quite a vigorous sapling with a number of lateral roots, and a long tap-root going down deep into a subsoil which has never been fully explored. Behind the comely buildings which have arisen here, behind the goodly fellowship of the prophets who have studied here, behind the godly and learned men who have taught here, and the sturdy Churchmen who, as Trustees, have planted and nourished this Seminary, behind the theology of Doctors Keith, Wilmer and Sparrow and the Churchmanship of Bishop Meade there has been that something which has determined them all and permeated them all, which was of no man's making, yet which came not by accident nor without reasonable cause. As there is a certain soil which alone produces the queen of Virginia apples in its perfection of form and flavor, so this goodly tree, being what it was, could have grown from no other than the native soil from which it sprang. The Seminary has a character as well as a history, and its character was preordained before its organic history began.

This Institution is popularly known as The Virginia Seminary. There is a certain consensus of ecclesiastical view or conviction which, with perhaps less reason, is known as Virginia Churchmanship. The two are supposed to be

closely allied. In either case the local designation is now far too narrow to be properly descriptive. Maryland had a conspicuous part in the foundation of the Seminary, and her sons have ever exerted a welcome influence here. From Boston to Mobile have come contributions to its upbuilding. For half a century only one native Virginian was found holding a Chair in its Faculty. A large majority of students have been drawn hither from other states, and going forth from this place, thoroughly imbued with its spirit and teachings, have found congenial homes and sympathetic congregations in every American Diocese.

There is, however, a certain historical sense in which the designation, both of the Institution and of the sound evangelical Churchmanship of which it has been the exponent, may be more fully justified. We have only to recall how small a portion of her original domain is now Virginia. Seven times the Old Dominion has been divided and subdivided, seeing her imperial territory partitioned off to newer colonies or granting it ungrudgingly for the foundation of younger states. Her coast line once extended from the mouth of the Cape Fear to Eastport, Maine. That was, when, first on this Continent, she undertook to erect a great educational institution to be the nursery of religion, of the Church and of a definite missionary enterprise. At a later date, after Puritan Independency had appropriated New England, her undisputed domain included the future sites of Philadelphia, Pennsylvania, and Wilmington, North Carolina. The settlements of Calvert and of Penn, and of the Swedes of Christiania lay within what were the limits of Virginia during the formative period of her civil and ecclesiastical history, and everywhere within those limits the rights, the traditions and the prestige of the Church of England were maintained. In New England and in New York, as was seen in the post-Revolutionary period, the prevailing norm of Churchmanship was largely affected by its environment. Within the old grant to the Virginia Company of London that type of religion and of Churchmanship which was brought from the Mother Country and planted first on the banks of the James continued to predominate, under varied conditions and through many vicissitudes, and was nourished in English homes and in devout hearts trans-

planted to the shores of Delaware Bay and Albemarle Sound and on every confluent of that "Mother of Waters", the queenly Chesapeake. Obviously, however, it can best be studied in the Colony of Virginia.

And what was that type? Can it still be identified? And did it remain, vital and constructive, however sometimes obscured, to the day that this Seminary arose, the fulfillment of the dream of two centuries, to distinguish and to perpetuate it? We believe that it did, and can; and that this loyal protestant, evangelical Churchmanship of America is identical with the normal Churchmanship of the great body of the English Church from the days of Elizabeth to those of good Queen Anne. Perhaps, indeed, it was more true to type than that in the Home country, being so little affected by English politics and statescraft, but in both countries embodying those principles of the English Reformation which are fundamental and permanent in Anglo-Saxon Christianity.

The Reformation, in the words of Macaulay, was "a great moral revolution, the consequences of which were felt, not only in the cabinets of princes, but at half the firesides of Christendom". It was the intellectual, but especially the spiritual self-enfranchisement of a great people, and its true character could better be learned at the fireside than at the court. To conceive of Protestantism as a mere revolt from Roman domination, or the Reformation as a change in ecclesiastical customs, brought about by the intrigues of politicians, the strife of parties or the time-serving of ecclesiastics, were an error quite as egregious as to ascribe the origin of the English Church to the domestic infelicities of Henry the Eighth. To think of it as the fortuitous outcome of political emergencies, or the prudent compromise of ecclesiastical differences, is to mistake the phenomena of an hour for the movement of an age. As well might one ascribe the mighty sweep of an ocean current to the surface tumult of a thunderstorm at sea.

When Virginia was settled only seventy-five years, roundly speaking, had passed since the struggle for the Reformation had begun. Men were still living who had read the New Testament in hiding as a forbidden book, and had marvelled to hear the Litany sung in their own language.

But within two generations the heart of England had become thoroughly Protestant. The result was inevitable when the open Bible was placed in the hands of her people and when the Church could speak to her children in their own tongue from the pages of her reformed Prayer Book. These were the books familiar to the ear and dear to the heart of every Englishman. Their doctrines, interpreted by his plain common-sense, determined his convictions, as their diction moulded the language of his every-day life. The familiar prayers and anthems of the daily offices, the stately cadences of the Litany, the evangelical strains of the Communion service and the simple instructions of the Catechism became the regular expressions of his piety, were embalmed in his memory and formed no small part of his mental furnishing.

The Virginia Company of London was formed of the best and most representative statesmanship and Churchmanship of its day. Its leadership was in the hands of some of the most progressive thinkers and most capable men of affairs of the first quarter of the seventeenth century. The enterprise which they undertook had indeed a commercial and a political design; it had also a distinctly religious and missionary character. The Protestant religion of England, the champion of the Protestant cause in Europe, was to be established on the shores of the new world as a permanent bulwark against the power of Spain, the mighty patron and defender of Romanism, and as a new center from which should be propagated those principles of popular government and Christian liberty which were slowly making their way at home. As their purpose progressed amid almost insuperable difficulties, and their own liberal convictions became more obvious, it is little wonder that King James, now engaged in a flirtation with the Court of Spain, should have discovered in the Company a "hot-bed of sedition" and should deprive it of its charter. Not, however, before the Colony was firmly planted and its character largely fixed.

In the selection of colonists the Company was careful to commit the enterprise to adventurers as far as possible of like mind and purpose with themselves. The first settlers of Virginia were representative Englishmen of their respective classes. They had been born in the latter part of the

reign of Elizabeth, in the time of Shakespeare, of Francis Bacon and Richard Hooker, and were performing their little part in the drama of history in the first two reigns of the House of Stuart, when England was distinctly finding herself. Their leaders were patriotic and strongly religious men, and despite their early dissensions and later distresses had before them a high ideal for the future Commonwealth.

"My first work," writes Wingfield in describing his preparations for the initial voyage, "was to make a right choice of a spiritual pastor." Bancroft, Archbishop of Canterbury, was appealed to, and on his recommendation Wingfield chose the Rev. Robert Hunt, "a man," he continues, "in no way to be touched with the rebellious humors of a papist spirit, nor blemished with the least suspicion of a factious schismatic, of which I had a special care." Both Wingfield and John Smith, who agreed in nothing else, agree in praising the character and fortitude of this "honest, religious and courageous divine," who in his short career left such a lustrous example to his successors in the ministry in Virginia. But the point of particular interest is the "special care" exercised in his selection. And we cannot doubt that the same care was taken in the choice of Richard Buck, of Alexander Whitaker, the Puritan Churchman and ardent missionary, and of all the twenty odd faithful and godly clergymen sent over by the Company to shepherd the little flock in the wilderness. They were men of high ability and the most self-denying spirit, and we may be sure there was not a "papist spirit" nor a "factious schismatic" among them all.

After the London Company was dispossessed and the control of the Colony was taken over by the crown, the guidance of its domestic and religious affairs was, by a singular stroke of good fortune, left largely in the hands of its own freely elected General Assembly. Thus the Colony preserved the impress left upon it by its founders. From the acts of that Assembly for a long series of years we can best judge of the moral and religious principles maintained in Virginia. We find them clearly defined and singularly consistent. They were marked, first, by an absolute and unwavering allegiance to the Church of England as by law established in the Colony; and, secondly, by careful provision for safeguarding the

interests of religion and for the regulation of public morals, strongly tinctured by a sane and moderate Puritanism.

Let us not shrink from that name. Puritanism in the reign of James I was a word of wide connotation. Despite the austerity and the excesses associated with it, it stood for much that was best and truest in the thought and conflicts of that day. Originally, at least, it stood for liberty of conscience and freedom of thought, for constitutional government, for the rights of the people, for the supremacy of the divine law and for a high standard of morality. In these respects, and especially in the latter particulars, Virginia was decidedly Puritan; and the strain continued, only slightly modified by later immigration, to the days of Bishop Meade.

If time allowed and your patience would suffer it, it would be easy to show by many instances how these principles persisted throughout our Colonial history. For instance, during the period of the Commonwealth in England the Church in Virginia was temporarily disestablished, each parish being left to regulate its own religious affairs. But as far as is known, there was not the slightest deviation from the customary services and regimen of the Church, and the proffered liberty of Independency was wholly ignored. No complaint is heard of the cost of supporting the Church, though it was one of the heaviest burdens that the sparse and scattered population had to bear, nor of objection to a full compliance with the English canon law so far as possible in a new land. The one appeal that went across the waters was not for money aid, nor for the relaxation of a single religious requirement, but only for the few faithful ministers needed to break for them the bread of life. For these they sent emissaries to England to plead, and prayed God to turn the "pious thoughts" of King Charles II to this their necessity; and when they still could not be obtained, in spite of the opposition of their lordly governor who delayed the project for twenty years, they finally established their own College of William and Mary, in order that, in their own words, "the Church of Virginia may be furnished with a seminary of ministers of the gospel". When this was almost immediately destroyed by fire they rebuilt it; and among its first established Chairs was a Professorship of Divinity, the second

theological professorship founded in America, that of Harvard preceding it by only eight years. From that Chair of Divinity, filled for a long season by the worthy and learned Doctor Bartholomew Yates, this Seminary may claim direct hereditary descent.

But however difficult it was to secure ministers, especially those of good capacity and worthy lives, Virginians were never content to be without their spiritual ministrations. They might, and did, exercise lay discipline over the clergy, and they were largely dependent upon lay reading, but they never thought of resorting to lay ordination. They were obliged to supplement the canon law by expedients of their own devising for the government of the Church, and to adopt a system unknown in any other age to supply their lack of Episcopal or conciliar administration, but they never departed from the Book of Common Prayer either in faith or form of worship, nor failed in their conformity to its every requirement within their reach. Under these circumstances this undeviating loyalty to the Church throughout a century and a half of comparative neglect and deprivation of efficient spiritual leadership is well worthy of note. The churches in the northern and more southern colonies did indeed receive from the Society for the Propagation of the Gospel a measure of that "nursing care and protection" which is gratefully acknowledged in the preface of the Prayer Book; but Virginia, and, I think, Maryland, never claimed or enjoyed the bounty of the Venerable Society. Their allegiance, and that of their fellow Churchmen in the neighboring colonies, arose from their hereditary affection for the Church of their fathers, their conviction of her righteous Apostolic claims and their experimental knowledge of her excellencies and her sufficiency for their spiritual needs.

It has been freely asserted and too readily believed that these good Churchmen were yet careless of the rules of morality and greatly deficient in the practice of virtue; to say nothing of a lack of genuine religion and of vital personal piety. Nothing could be further from the truth. They were average Englishmen of their day, closely knit to the homeland in social custom and habit. They enjoyed the pleasures and amenities of life, but I believe both their circumstances

and their traditions were conducive to higher standards of righteousness than prevailed in the old country. An examination of the records of court and vestry reveals an unexpected scrupulousness in the preservation of religion and morals. They did not always live up to their professions,—few men do; but of their general sincerity and high sense of moral responsibility there can be no doubt. As to their personal religion, these gentlemen and gentlewomen, who said the General Confession on their knees every Sunday morning, did not make boast of their spiritual perfections nor talk much of their soul's experiences. But there were not a few in whom the beauty of holiness could not be hid, and I am persuaded that if we knew more of their private lives, or if the domestic annals of our old Virginia families had come down to us, they would have revealed, not in a few but in numberless instances, a strain of devoted, practical piety and godliness of living, coming down from generation to generation and bearing fruits of righteousness which have no record save in the book of God's remembrance. Their religion centered in the home, and the Virginian's home, though consecrated to hospitality, had its inner shrine that was sacred and unrevealed to the gaze of the curious. The Bible and Prayer Book continued to be their constant companions and text-books of religion, and though they had other books of sound, evangelical teachings it was upon these that their piety was nourished. The careful training of their children was a matter of fond solicitude to every parent, and their tutors and schoolmasters were selected first of all with an eye to their personal character and religious principles.

Do I seem to have wandered far from the subject assigned to me? But I am trying to trace the tap-root of this Seminary. I am trying to account for the Meades and McGuires, the Hendersons and Fitzhughs and Nelsons of Virginia, the Addisons and Wilmers and Norrises and Keys of Maryland, the Whites and Mays of Pennsylvania, for John Johns and John Cole of Delaware, and others whose names are inseparably connected with the foundation and the character of this School of the Prophets. They were men of strong individuality and were cast in no conventional mould. Yet there

was a singular unity in the background from which they emerge, and as Churchmen and men of God they had much in common which could only have come from an heredity of common characteristics, deeply rooted in the same soil.

It is a truism of history that great occasions give rise to great men. Perhaps it were more in accord with the fact to say that the causes which produce the great occasion are at the same time and by much the same process producing the men to meet it. When the hour of the American Revolution struck, there sprang up from the thirteen small and unorganized colonies not only an outburst of patriotism and a military leadership equal to the emergency, but an array of creative statesmanship that has never been paralleled in the history of mankind. But this was no happy coincidence. From the first meeting of the Virginia General Assembly in the rude church at Jamestown, and the Pilgrims' Compact in the cabin of the Mayflower fourteen months later, in every town-meeting and vestry meeting and county court, in every protest in behalf of the liberties guaranteed in their ancient charters and in every precedent established for the regulation of their own affairs, through fifteen decades Americans were learning the principles of Independence and of Constitutional Government; so that when the occasion demanded there arose from the forests of Hanover and the broad plantations on the Potomac, from the law offices of Quincy and the counting-rooms of Philadelphia, men who were prepared and ready to meet their opportunity.

And so it was in the days of what we call the Church's revival; after the straits and distresses of the Revolutionary period and the tidal wave of infidelity and the social and ecclesiastical revolution which followed it. Not only in Virginia did the General Convention of 1814 find that the Church had "fallen into a deplorable condition," but in Maryland, they say, it "still continued in a state of depression," and in Delaware its state was "truly distressing and the prospect gloomy." Good men were losing all hope of her resuscitation, and when the young deacon, William Meade, looking back over the plains of Virginia as he returned from that futile Convention of 1813 at which the remnant of the old Colonial clergy had laid down their arms in despair, had cried, "Lost!

lost! lost!" he but echoed the fears which chilled a multitude of hearts. And then within a few years there burst forth such an abundant outflowing of vital religious feeling and devoted loyalty to the Church that we know it was but the coming to light of living streams which had long been flowing in hidden channels and from sources buried in a silent past. Where ancient parishes had fallen into decay and old sanctuaries were forsaken, there were still pious homes where the Church's catechism was taught and prayer was wont to be made, where the principles of the old English Reformation were cherished in their integrity, and where the word of the Lord was the more precious because there was no open vision. One of our old clergymen, Dr. Gibson, in his address before the Centennial Council of Virginia, remarks "how often in the chronicles of the kings, both of Israel and Judah, we meet with the short sentence attached to their names, 'his mother's name was' so and so. Is it not," he enquires, "to remind us how largely the character of the son is formed by the mother?" And he points out how certainly this was so in the case of Bishop Moore and Bishop Meade and Bishop Johns. No less certainly was it true in regard to Dr. Andrews and Edward C. and John P. McGuire, and a great host of the evangelical fathers of their day. It was by these Mothers in Israel, far more than by the clergy or by any other class, that the Church in her purity was kept alive in those dark days of her depression. They trained their sons in the traditions of their fathers, and if there was a touch of puritan austerity in their religion it lacked nothing of the saving element of love, nor was it wanting in the adornment of culture and dignity.

From this revival of the Church, growing out of its old, traditional loyalty and doctrinal simplicity, came this Seminary. Its need had been felt consciously for six generations. Its establishment was the first effort of a Church at last free enough, and as yet barely strong enough, to accomplish it. Somewhere in this Centennial History you will find a "List of Subscribers to the Theological School of Virginia" taken from the Convention Journal of 1826, and a supplementary list from the Journal of 1829. They contain upwards of eight hundred names, besides "cash" and "friends" and "sundry individuals". This represents the first "Campaign" insti-

tuted by the Church in Virginia, made at a time when there were nominally three parishes to every minister in the state. Read that list, and see whether there is an old Virginian family of Colonial days that is not there represented, if not by name then by descent in the maternal line. The funds thus raised, at a time when these land-poor old families were often in financial straits, went to the purchase of this sacred Hill and the erection of the first buildings thereon. As Dr. Sparrow used to say, "The widow's mite was built into these walls." The Seminary stood for the age-long desire and purpose of the Churchmen in this and the neighboring states to secure a native ministry, living their own life and speaking their own language, to minister to them and to carry to others the gospel and the sacraments of the Lord Jesus, as this Church had received the same.

And so it was that men from every part of the Union came to this Seminary and found here, not only an unconstrained welcome and a congenial atmosphere, but a type of genuine, unprovincial Christianity which every one of them claimed as his own rightful heritage. For fifty years only two native Virginians, Bishop Meade and Dr. Walker, taught here. But Dr. Keith, from the heart of New England, and Dr. Lippitt and Dr. Packard after him, and Dr. May from Pennsylvania and Dr. Sparrow and Dr. McElhinney from Ohio, came to this Hill and to these lecture halls, each with his store of truth drawn from the Holy Scriptures and vitalized with the Spirit of Christ, and found himself at home as though "to the manner born". And, as one has remarked, "What good Virginians they became!" Students from the north, the south and the west mingled here in mutual sympathy and brotherliness, because they found in all the traditions and the teachings of this place American Christianity in its Churchly form at its very best, only sweetened and adorned by the graciousness of its environment. No other Seminary, we believe, has been closer to the best and truest in the life of the nation. Among its founders the names of two laymen are conspicuous. Dr., afterwards General, Henderson of the U. S. Marines, the son of a friend and fellow-vestryman of George Washington, was himself prominent in the social and official life of the Capital, and was the father-in-law of General Smith, the founder of

the Virginia Military Institute. The other, Francis Scott Key, the poet and patriot, was the author of the "Star Spangled Banner," whose name is still honored throughout the land. The Laymen of the Board of Trustees were, perhaps without exception, scions of the most distinguished families of Virginia in the olden time. Depend upon it, that they as well as their clerical associates knew and approved the theology that was taught here, and they were not incapable of testing its values.

Thus we have tried to recall some of the traditions which underlie the history of our beloved Alma Mater, the aspirations which gave her birth and the spiritual needs she was meant to supply. As new occasions and other needs have arisen, and the larger life of the Church has brought new responsibilities to her door, she has ever tried to meet them and to fulfil the hopes of every generation, and so she must ever do. But let her never forget the rock from which she was hewn. She is compassed about with a great cloud of witnesses. They comprise not only the wise and godly men that laid her stones in fair colors upon the one foundation; not only the great teachers who have filled her chairs, nor the Alumni who have learned their lessons here and then run their course with great usefulness and high honor; but of a still greater multitude. They are the humble, plain Christians of a bygone day, who so longingly travailed in birth for her coming, and the mighty company whose souls have been satisfied with the waters of living truth which have flowed from this place. It was for the sake of these humble hearers of the word that this Seminary was founded; not for the sake of ecclesiastics or of doctrinaires, but "for Christ's sheep that are dispersed abroad and for His children who are in the midst of this naughty world, that they may be saved through Christ forever." Their needs are simple. They would see Jesus. They ask, as their fathers asked, for those plain, unchanging truths of the gospel, of a "gospel which is not good advice but good news," so infinitely profound, and yet to the spiritual intelligence so transparently simple, which are able to save their souls. As this dear Seminary continues to supply these needs she will fulfill her ministry to generations yet unborn and abide under the favor of the Almighty.

The Future of the Seminary

Portion of the Centennial Address of

THE REVEREND BERRYMAN GREEN, D. D., LL. D.

Dr. Green, the Dean of the Seminary, spoke of the features of the Seminary which filled him with high hopes for the future, stressing the simplicity of the life, the spirit of Christian comradeship, the emphasis on the personal religion of each individual, and the candid Biblical scholarship. The main endeavor of the Seminary was to give students a thorough knowledge of the Bible and the results of modern critical investigation, but still more to impart to them an insight into its spiritual values. For the great test of the Bible, he said, comes not from the scholar but from the sinner who seeks in it healing and power, and from those whose sufferings lead them to look in it for consolation and hope and strength. Lastly, he spoke of the stress laid on the authority of personal religious experience as the basis of all useful criticism and all fruitful theology. The Seminary's faith in Christ was never firmer than now when the severities of scholarship had forbidden alike views of the Incarnation that dehumanized Christ and the attenuated mysticism that made Him little more than a divine atmosphere.

In closing Dr. Green spoke of the future of the Seminary as follows: "These are the characteristics of the life and thought of the Virginia Seminary which seem to be permanent and progressive elements in Ministerial training. Of these, we of the Virginia Seminary do not claim a monopoly. They are to be found elsewhere as well as here. In my third of a century of association with this Institution,—three years as a student, and twenty-one years as a teacher, with the intervening years spent in parish life, near by, I think I have a fair knowledge of these characteristics. At any rate, I will make bold to assert very positively my faith in the lasting and growing service of this century-old-Seminary, upon the basis of this very incomplete analysis of her life and thought as I have tried to give it. Such is our heritage. The responsi-

bility which faces us is very great, and we take it up with the full assurance that the Great Head of the Church will guide us into even fuller service and usefulness than in the years past.

"Perhaps we realize what the Communion of Saints means, more to-day than at any other time during our lives. The cloud of witnessess encompasses us about. They are here we are told in the old record for this special purpose, to urge us on in the race that is set before us. They are here to transform a long memory into a bright hope,—to tell us that the hope of the children is the worship of their father's God, and in a fuller sense probably than their father's knew. They are here to thrill our spirits with the ever changing story of the Church, to enrich us with the ever deepening faith of Christendom, to establish us with the ever enduring Gospel of Christ, to renew us with the ever fuller life of God, and to beckon us on with the ever brightening splendors of the coming Kingdom of Our Lord."

Congratulations to a Centenarian*

We join with churchmen and good citizens everywhere in offering our congratulations to the Virginia Theological Seminary which last week celebrated its one hundredth birthday. It has a noble record of service to the Church and to the State in the promotion of sound learning and high ideals.

Had it not been for "Virginia churchmanship" the Episcopal Church would have been deprived of one of its most wholesome contributions to the Christian life of America. The Seminary at Alexandria has succeeded in instilling in its graduates an evangelical fervor that has expressed itself with fine effectiveness wherever those graduates have gone to serve the Master. In the list of Virginia Seminary men are names that will adorn the records of the Episcopal Church for all time. On the frontiers of the Church in the mission field Virginia men have laid foundations on which much of the greatest work that has been done by the Church has

* From an editorial in The Churchman of June 23rd, 1923.

been built.

In his address at the centenary celebration Dean Green spoke of the spirit of Christian comradeship and the emphasis on personal religion that has characterized the life at the Seminary. No one can spend a few hours among the students and faculty at Virginia without feeling the actuality of this emphasis. If we were to single out one value as of supreme importance in the training of students in this Institution we would put our finger upon the spirit of fellowship that is lived out by the students from day to day. The fine courtesy that expresses itself in consideration for the varied points of view in a group—the capacity to disagree and remain comrades —is of the essence of the Kingdom of God. And there is nothing more needed in the Christian Church today than this kind of fellowship, for it is the supreme gift that the ministry has to impart to a broken world. If students in our seminaries, who ought to be knit together by a great ideal, cannot live a life of fellowship in Jesus Christ, it is futile to expect the ministry to mould a parish or a world into a brotherhood.

We think that the spirit of comradeship at the Virginia Seminary is due not only to lecture-room ideals, but to what, if they were not so uncommon, would be commonplace practices. We found an example of what we mean on a recent visit. Between some of the morning lectures several members of the faculty, instead of going to their homes, drifted into the reading room to mingle with the students. The gales of laughter that issued from the windows were a symbol of something that ought to be woven into the fabric of seminary life everywhere. It is that something that is needed in our industrial life and throughout our social structure. It is a something that the clergy, trained in fellowship, can give.

Familiar Views

Through the Grove to the High School — Aspinwall Hall

A Glimpse of the Potomac

View from St. George's Hall — View from the Library

Address to the Alumni Association

Delivered at the Centennial Celebration, June 7th, 1923

THE RIGHT REVEREND BEVERLEY D. TUCKER, D. D., LL. D.

When I received the invitation to make the address at this significant meeting of the Alumni of our dear old Seminary, I declined. First, because I knew that there were others, far more gifted than I, to tell the story of the men who have gone from this sacred Hill to bear the message glorious, and then because I had only recently been honoured by being chosen the speaker at the dedication of the memorial to my beloved teacher, Joseph Packard.

But when my good friends of the committee urged my acceptance of the task, I realized that I was one of the few left, who could almost speak in what we may call centennial language, whose memory goes back to the near beginning of this old School of the Prophets.

As I look over that roll of honour on which are inscribed the names of more than a thousand men, who have been trained in this school in the things of God, who have found themselves here with Christ, and have heard him say, "As the Father hath sent me, even so send I you", I saw the name of one whom I knew, and whose successor I was at St. Paul's, Norfolk, after a long interval of years, who himself graduated at this seminary in 1828, five years after its organization. It was the Reverend Ebenezer Boyden, whose son still serves in the Church as a faithful man of God. Then I came to the names of William Friend, whom I knew, of William Ward, by whose bedside I knelt when he was dying, of Dabney Wharton, my neighbor in my first parish, of Bishop Joseph Wilmer, whom I knew and loved, all of the class of 1834. Then in the roll of 1836 I saw the name of John Payne, the Church's Ambassador to Africa, who taught me how to love and to minister to Christ's poor, and who was buried in my surplice. Then in 1837 that Saint of God, Joshua Peterkin, who honoured me by asking me to be his assistant at dear old St. James.

It is told of Dr. Peterkin, who was meeker than Moses, that someone asked him what he would have answered if God had given him the choice he gave Solomon, and he said, "I would ask a little more of the grace of humility".

His wife once said to him, "I believe you would have something good to say of the Devil," and he answered, "My dear, we might well imitate his assiduity".

And so, through all the years that follow, there are names of men whom I knew, to whom I looked for the high ideals of the Christian Ministry.

As I think of them all, not only of the men whom I personally knew, but of those whose work I have followed, I thank God for the inspiration which comes from their life and service. There comes to me the feeling of regret at the impossibility of paying my tribute to them, which I share with the writer to the Hebrews, who said that time would fail him to tell the full story of all the heroes of faith.

As I look over the list, I recall the words of Browning,

"All service ranks the same with God".

There are, first of all, those whose names are prefixed by a star, because they have passed to the Church above, and it may be because they that turn many to righteousness shall shine as the stars forever and forever. Then, there are those whose names are prefixed by a cross, because, at the calling of The Master they went to lands which sit in darkness and the shadow of death to help to make real the letters which we inscribe on our crosses of brass and of jeweled gold, which proclaim Him who died on Calvary as,

JESUS HOMINUM SALVATOR,

Jesus, Saviour not of the few in favoured lands, but of all mankind.

Again, on the Alumni roll there are names, forty-seven in number, written in capitals to designate those whom God and The Church have called to be chief shepherds of the flock, to serve as Bishops in the Church of God. They are only worthy of this distinction, if we can call it so, if they can say with the Christ at ever so great a distance, and in the spirit of the utmost humility, "I am among you as he that serveth."

Again, there are names of many, for whom we thank God, who laboured or are labouring today, in what men call

lowly places. They are men whose names are written on the heart of Christ. He follows them with His divine approval, as like Him they preach the Gospel to the poor, and minister in holy things to single souls or in little congregations, which gather in humble Churches, which are yet none other than The House of God.

But whether in stately Cathedrals, in the great Churches in the cities, or whether in the village Church, or in lowly Chapels on mountain sides or in plains, or whether simply in a place by the riverside, where prayer is wont to be said, or whether here, and in the schools of the Church, in the ministry of teaching, it is the same blessed ministry of the Christ. To that ministry, thank God, our men take the ideals and inspirations which have come to them on this Hill, which they believe, in their hearts, to be God's Hill.

May I not feel, therefore, my friends, that I shall not be misunderstood, if in this brief review of the alumni of The Virginia Theological Seminary, I give the names only of those whose service has become a part of the History of The Church, of men who would be the last to claim for themselves higher consecration, or more unselfish devotion than that which belongs to many who have laboured in what the world, not Christ, calls more inconspicuous fields.

The outstanding glory of The Theological Seminary in Virginia, I may say its justifiable pride, is that it has been faithful to that last command of The Christ, who is pictured with His apostles in this Chancel window:

"Go ye into all the world and preach the Gospel to every creature."

Every mission of the Church to which we belong, in what we call Foreign Lands, Greece, China, Japan, Africa, Brazil, has had its beginning here, when men of this old school somehow heard the call, "Whom shall I send?" and answered from their hearts, "Here am I, send me!"

We recall again and again, that chapter of our history, when a little group of men of the classes from 1830 to 1837 knelt down at night and prayed to Christ to show them how to help to spread His Gospel. And when He spake, they went. First, Hill to Greece, that ancient land where Paul had preached Jesus and the resurrection, but where persecu-

tion and ignorance had overruled and corrupted the faith.

Then came the call, sounded first by Isaiah more than two milleniums ago, the call from the land of Sinim, the six hundred millions of China. It was heard by William Boone. I have before me his missionary report of 1857 in which he reports twenty-nine communicants. And then he says, "We have tarried at Shanghai long enough, the cry of the Church to us should be now, Onward! Go ye into all the places, enter into every city and town thereof, bearing the glad tidings of Peace." Thank God The Church has answered his call, and the army of The Living God under the banner of the Cross is moving forward to claim China for Christ.

In 1836, John Payne, simple man of God with the spirit of Christ, goes to Africa, and with him from his own class, a knightly soul, Launcelot Minor, and the dauntless Thomas Savage. They laid the foundations of that work which Bishop Overs is doing, which was near to the heart of Hoffman, who lay at the door of his hut, as he was dying and called to the passers by, "Tidings, tidings from the Lord Jesus."

Then came the call from Japan, and Channing Moore Williams with one other goes from China. There are years of waiting when it is only possible to whisper the name of Christ and to translate the Word of God. In 1873, when I began my ministry, Bishop Williams baptized the first four Christians in Osaka. There last month has been established a self-supporting Diocese in which a Japanese Bishop succeeds my son, and at the same time Bishop McKim surrenders Tokio as an independent Japanese Diocese. Just fifty years ago, and to-day Japan is as Christian as was the world empire, when Constantine replaced the eagles of Rome on his banner by The Cross of Christ, and wrote beneath it, "In hoc signo vinces."

In 1889, I went down to the boat at Newport News, with the Norfolk Convocation, as the elders of Ephesus accompanied Paul to the ship, to bid Godspeed to Lucien Lee Kinsolving and James Watson Morris, as they went to labour for Christ in far off Brazil. This distant mission gave in return its Bishop to Virginia and its President to the Seminary.

These were the beginnings, we might call the roll of those, who have followed the lead of these pioneers and have

gone to the far stretched battle line, in Asia, in Africa, in South America and in the isles of the sea. It would be a roll of honour, and on every breast there would be the real Croix de Guerre, the emblem of faithful service well done in this most holy war against the powers of evil and for the redemption of all mankind. There were more than ninety of these and for them The Seminary thanks God.

If we turn to the list of the men who have served in the Episcopate, we find that of the three hundred and twenty-five Bishops of our Church, forty-seven have gone from the Virginia Seminary.

We will call over the names only of those who, having finished their work here on earth, have passed to the Church Triumphant. The living Bishops must wait for their eulogium until the next centennial.

The list begins with Leonidas Polk, that valiant soldier of the Cross and of his country, who was our first Domestic Bishop, taking charge of the District of Arkansas in 1838, and then serving in Louisiana. The next was William Kip, missionary Bishop of California in 1852. The influence of his consecrated life and labours is still felt on the Pacific Coast.

There are some of us who still remember that faithful soul, Joseph Wilmer of Louisiana. The cashier of the great Bank of England said that he was the only man for whom that bank had ever cashed a check on his face.

Then came the first Boone and Payne of whom I have spoken who are among the heroes of the mission field.

Richard Wilmer of Alabama, the consecrated leader, the genial wit, Bishop Bedell of Ohio and Young of Florida, Lay first of Arkansas and then of Easton, have all left their mark on the Dioceses they have served.

Then that great Christian nobleman, that humble man of God, that strong preacher of the Gospel of Christ, the wonderful tones of whose voice linger in our ears, Francis Whittle, to whom the Church in Virginia and this Seminary owe so large a debt. Then that Apostolic Saint of Japan, of whom I have already spoken, Channing Moore Williams, whose name is in the hearts of the people whom he served.

Then Perry of Iowa who laid the foundations of the history of The Church in America.

We come to the classes of 1857, 1858, 1859, and we find the names of three Alumni, fellow students and friends for life, Henry Potter, Alfred Randolph, Phillips Brooks. How different their individualities, and yet a trio whom we link together, as we do Peter and James and John. I recall how Bishop Potter loved to speak, at the Seminary dinners at the General Convention, of his student days. He would tell with pride, that among those to whom he ministered at his mission at Arlington, was one Colonel Robert E. Lee, and he would recall an incipient love affair that he had with one of his teachers, Miss Sallie Stuart. Bishop Potter was an ecclesiastical statesman, but in his great metropolitan Diocese he always had time to think of The Seminary that he loved. I heard him say that when he decided to enter the ministry his father said, "Henry, you need what The Virginia Seminary alone can give you." His love for this old School is attested by this beautiful chancel which is his gift. I remember his telling of a visit he made with his wife. When the service was ended she said to him, "Henry, why cannot we hear sermons like that?" They had listened to dear old Kinloch Nelson, as he preached from the heart of the Gospel. Phillips Brooks, with Robertson, of Brighton, stands foremost among the preachers of the nineteenth century. Doctor Packard used to say to the junior members of the Faculty, "Ah! but you never taught Phillips Brooks."

I remember the glowing tribute he paid, at the dinner during the Baltimore Convention, to the Seminary to which he owed his training and to the inspiration of Doctor Sparrow's teaching, which had followed him through life. I have a letter from him, asking me if he could provide for the widow of a clergyman, who had been at the Seminary a little while before him, whom he seldom saw, but to whom he felt near, because he was an alumnus of Virginia.

And then, Bishop Randolph, whom Bishop Brooks declared to be the greatest preacher in The House of Bishops. The gifted scholar, the preacher who had the power beyond any other man of vocal interpretation, the genial wit, and yet, modest and humble. He was the pastor of all his people,

a simple servant of Christ and a lover of this old Seminary. He was an optimist, he found God's sunshine in all the ways of his earthly life, and even in the valley of the shadow of death. When there came to him what to other men would seem problems and perplexities and troubles, even the missing of a train, he would meet them with an unfaltering philosophy, as he said "It will not upset the solar system nor disturb the equilibrium of the universe."

And then Tom Dudley, as we all called him, for he was not a Bishop who sat on an inaccessible throne, but friend and companion of the humblest minister, eloquent preacher and strong leader, but a man who loved his kind. One who was of his generation, close friend and comrade in the Confederate army, was George Peterkin. I may use of him words in which Bishop Gailor paid a glowing tribute to dear Bishop Tuttle, "His gentleness was strength and his strength was gentleness."

Loyal to the Church he loved with a love passing measure, to her traditions and her truth which he held dear, he was at the same time a champion of unity among all those who profess and call themselves Christians. He spent and was spent in his work for his Diocese and the Church.

Bishop Boone of the class of 1868, worthy son of a worthy father, gave his service and his life to China.

In the class of 1869, there was Penick, dear old "Pen and Ink" as we called him, on fire with missionary enthusiasm. He journeyed through the jungles of Africa, his body burning with fever, until he was compelled to come home, when he gave to humble ministries the same zeal and consecration.

From the class of 1870 there came Nicholson of Milwaukee. He reached what to The Virginia Seminary is the Ultima Thule of Churchmanship, but he never lost the spiritual influence of "The Hill". I remember a story he told me. He looked out of the sacristry of his Cathedral, and he saw in the congregation dear old Doctor Minnigerode, the examining Chaplain. He was arrayed in cope, and albe and mitre and painted scarf, and all things that pertain to the ornamentation of a Bishop and had his pastoral staff in his hand. He said to himself, "Doctor Minnigerode will think that this is what I care most for." But he had a sermon

based on notes from one of Doctor Sparrow's lectures. As he reached the vestry room he saw the dear old Doctor with outstretched hands and beaming face. "Ah! Nicholson," he said, "I knew you at once, the clothes were the clothes of Esau, but the voice was the voice of Sparrow".

I come to my own class of 1873, and I see the name of Melville Jackson, the eloquent preacher, the loyal friend, the magnetic personality, whose career was shortened and shadowed by illness of body and mind, but who is dear to those who loved him. I had the privilege of being one of the attending presbyters at the consecration of my dear friend and fellow worker, James Funsten, Bishop of Idaho. He stands out as one of our strongest and most devoted missionaries, and he has left to the Church the inspiration of his unselfish and consecrated service. Then there comes a name which will be inscribed in glowing letters in the History of The Church in China, Addison Ingle, who laid down his life for the people he loved and who loved him.

Last, but not least, Robert Atkinson Gibson, late Bishop of Virginia. So intimate was my friendship, which still abides, that I was moved to seek his name among the living rather than among the dead. He was the son of a father, the influence of whose Christlike pastorate of more than fifty years is still to be traced in the community in which he ministered. He was my valiant comrade in the artillery of The Army of Northern Virginia, my friend and fellow labourer in his early and later ministry, a faithful pastor, a fervent preacher of the Gospel of Christ, a devoted shepherd of the flock of which God had made him overseer. I almost feel that if, when his spirit returned to God, his heart had been opened, there would have been found engraved upon it in letters of love; First, Christ; Then, Virginia; Then, the dear old Seminary.

These men were called to the office of Bishop in The Church of God. Yet in this roll of the Alumni there are names of those who served in the ministry of the Priesthood, men who stand out for their consecration and their abilities. There are men of the earlier days like Goodwin and Friend and Kinckle and Dame and Brooks, and Gibson and Syle, and Shinn of Massachusetts, and Richards of Providence,

and Wilmer and Temple and the McGuires, and Nelson and Page and Baker, and Mann and Mahan. Men like Castleman, Woodbridge and Beall and Morrison, and dear old Joshua Peterkin and Okeson. And then men like Dashiell, and the Grammers and Norton and Ambler and Davis, and Weddell and Laird and William Meade and the Merediths, and McBride and Poindexter, Gibbons and Powell and Edward and Valentine Jones, and Murdaugh and dear Everard Meade, and Frank Stringfellow, John Lloyd, and Magill, and Hullihen, and Easter and Robb White, and the Pages and the Nelsons and Ingle. And Sprigg and Meade Clarke of "The Southern Churchman," and many others who did so much for the upbuilding of The Church in Virginia. There are men who served in our Faculty like Lippitt and Cornelius Walker, the good Centurion and Kinloch Nelson. Then in these latter days, Pruden and Braxton Bryan and dear old William Dame, who I believe would like to be here to-day. God only knows what the Seminary owes to these men and many like them, and how rich is the inheritance of their names and their memories.

I would like to tell again the story I told in a Reinecker lecture, of the men who served the Church in the days of War, when the Seminary was in exile. In field, in camp, in beleaguered cities, in hospitals, as chaplains, as pastors, these alumni of the Seminary did their part. They preached the Gospel of peace, and exercised the ministries of healing and solace in the spirit of Christ, as their sons did in the great war which still shadows the world. These are names which come to us, Edmund Perkins, Randolph McKim, doughty champion of The Truth, but tender minister, General Pendleton, William Meredith and Alfred Randolph. It is a glorious page in the history of our Seminary, as is that which records the upbuilding of the Church in Virginia, wasted and impoverished by war, under the leadership of Johns and Whittle when the men who had gone from this Seminary gave themselves to the work under hardships and self denials, of which they were not conscious.

As we look back over the hundred years of the history of this old School of the Prophets, we may well thank God and take courage.

There has never been a more united body of alumni, one in which loyalty was more intense and the sense of fellowship more enduring. We are comrades, and we never lose, wherever we go, the memory of the Old Hill and of what it has meant to us and to The Church. I was present, not long ago, at an ecclesiastical gathering, and a Bishop said to me, pointing to a group of clergy, who were laughing and talking, some of them (I am sorry to say?), smoking, and reminiscensing of the old student days, "Are not those your men?" and I said, "Yes". He added, "You see those men over there, who look as if they had not been introduced to each other—they are my men."

It is this feeling of "at homeness", this love for the old Seminary, this loyalty to its teachings and its traditions which is after all our great endowment. There may be varieties of Churchmanship, for the Seminary is not narrow, differences of interpretations, varieties of costumes, some may wear hoods of gorgeous colours, others like Phillips Brooks and Alfred Randolph may prefer not to wear the little learning they have on their backs, but, with it all, there is a unity which is the Unity of the Spirit, and a loyalty which is bound up with the recognition of the Christ, our God, our Lord, our Master, and yet our Friend. The truth for which the Seminary stands, and which its sons guard as the very citadel of their faith, is the truth as it is in Jesus, "Jesus Christ, the same, yesterday, today, and forever," unchanged and unchangeable, Very God of Very God, divine and yet human. This is the truth for which The Seminary stands and which binds us together by a bond which cannot be broken.

We have a past of which we need not be ashamed, but, men and Brethren, it is not a buried past. It is an inspiration for the years to come.

The Virginia Seminary with her great traditions looks forward to a future of wider influence, and she sounds the call in this centennial year.

She summons her sons to rally around her, to thank God for the past and to help to provide larger things for the years to come. There are buildings and a larger endowment which are sorely needed for the promotion of the usefulness of this Institution, to which the whole Church looks for a large part

of its spiritual leadership. We are not, I suppose, as an alumni body, rich in this world's goods. The ministry of Christ brings larger rewards than any earthly calling, but, thank God, they cannot be measured in dollars. But we are rich in loyalty and in love to the School which we honour, and if we stand together we can help to ensure the prosperity of our Alma Mater. A Board of Trustees, whose service is a service of love, a Faculty consecrated to their work, realizing that "other foundation can no man lay than that is laid, which is Christ Jesus," a band of Alumni to whom the Hill is dear as God's Hill,—these constitute our strength and will always be a large part of our assets.

Who can estimate how far the preaching of these more than a thousand men of the truth as it is in Jesus has helped to spread the Gospel. Who but God can tell how much of Christlike solace and comfort and strength they have brought by their ministries, in the home and the sanctuary, to generations of men and women.

The memory of the life and service of the men whose names are written on our roll, and who have gone to be with Christ, calls us, in this hundredth year of the life of the School to do our full part in helping to build a glorious future on a glorious past.

God grant that, as the influences of this old Seminary go forth to all parts of the world, men may say with thankfulness,

"There is a river, the streams whereof shall make glad the City of God."

APPENDIX

Transcript of the Minutes of Board of Trustees from 1821 to 1866

Transcript of the Minutes of the Education Society from 1818 to 1842

The Charter and By-Laws of the Seminary

The Chronological Outline

APPENDIX

Verbatim transcript of the First Minute Book of the Board of Trustees of the Seminary, extending from the First Meeting of the Board to 1866. The Book is now in the vaults of the Bank of Burke & Herbert, Alexandria, Virginia

Proceedings of the Board of Trustees

of the

Theological School of Virginia.

established at Williamsburg by an act of the Convention held at Norfolk

may 17th, 1821.

The Board of Trustees appointed by the Convention consisted of the following Clergymen and Laymen, to wit: The Rt. Rev. Bishop Moore, the Rev. John S. Ravenscroft, the Rev. William H. Wilmer, the Rev. William Meade, the Rev. Reuel Keith, Doctor Augustine Smith, the Honorable Burwell Bassett, the Honorable Bushrod Washington, Col. Hugh Mercer and William Mayo, Esq.

It was resolved by the Convention that Mr. John Nelson, Jr. be appointed to solicit subscriptions throughout the Diocese for the benefit of the institution.

At a meeting of the Board of Trustees of the Theological School convened according to notice at Charlottesville on Wednesday the 15th of May, 1822—Present, the Rt. Rev. Bishop Moore, the Rev. William Meade, the Rev. Reuel Keith, the Rev. John S. Ravenscroft and Col. William Mayo.

Mr. John Nelson, Jr. presented the result of his application for subscriptions to the School, according to an account stated by him and accepted.

On motion it was resolved that the Rev. Wm. Meade, the Rev. Wm. H. Wilmer and Rev. Oliver Norris be requested to attend the ensuing meeting of the Maryland Convention, to ascertain to what extent that Diocese will aid in the establishment of the School at Williamsburg, and make report to the Board.

On motion, ordered, that the Rev. Wm. Meade, the Rev. Reuel Keith and Col. Wm. Mayo be appointed a committee to draft a constitution for the Board of Trustees.

On motion, ordered, that the Rev. John S. Ravenscroft be appointed a committee to report the proceedings of the Board since their appointment.

Ordered, that the Board adjourn to meet again at four o'clock.

Four o'clock. The Trustees before present met with the addition of Col. Hugh Mercer.

The report of the Committee on the proceedings of this Board heretofore was presented, read and received.

The committee appointed to draft a Constitution for the Board of Trustees reported the same, which was read, amended, and as amended, adopted, to wit:

1. The Board of Trustees of the Theological School of the Diocese of Virginia, shall consist of the Bishop of the Diocese and thirteen members, to be chosen by the Convention of the Church.
2. The Bishop of the Diocese shall be ex-officio President of the Board.
3. The Board shall appoint its own Vice-President, Treasurer and Secretary.

4. It shall be the duty of the Board to take proper steps to collect the money already subscribed, and to obtain additional funds in aid of the institution.

5. There shall be an annual meeting of the Board of Trustees, on the day previous to the meeting of the Convention, and at the place appointed for the same.

6. Special meetings of the Board shall be called by the Bishop, on the application of any three of the Trustees, at such place as the Bishop shall appoint, due notice of which shall be given.

7. At all meetings of the Board, whether general or special, eight members shall be necessary to constitute a quorum.

8. A majority of the Trustees present shall be necessary to determine any measure, question or business before them.

9. Vacancies occurring in the Board shall be supplied by the vote of the Convention at their annual meetings.

10. The funds of the Theological School shall be under the management of the Trustees, who shall report annually to the Convention a full state of the same, and be subject in the disposition of the same to the control and direction of that body.

11. The management of the Institution shall be vested in the Board of Trustees, who shall have power to choose a professor or professors, and to prescribe a course of study agreeably to the canons of the Church, and in general to make rules and regulations for the government and good management of the Institution.

12. The Board of Managers shall keep a regular record of their proceedings and report the same regularly to the annual meetings of the Convention.

13. This Constitution, or any article thereof, shall not be altered or amended unless by a vote of two thirds of the Convention.

This Constitution was adopted by the Convention which met at Charlottesville on the day succeeding the above mentioned meeting of the Board of Trustees.

This Convention appointed the following Clergymen and Laymen Trustees of the School, viz: Rev. Mr. Wilmer, Rev. Mr. Ravenscroft, Rev. Mr. Meade, Rev. Mr. Norris, Rev. Mr. McGuire, Rev. Mr. Lowe, and Messrs. Burwell Bassett, William Mayo, Hugh Mercer, John Gray, Carter Berkley, Philip Nelson and John Nelson, Jr.

At a meeting of the Board on Saturday, the 18th of May, after the rising of the Convention. Present—the Bishop as President, the Rev. Wm. Wilmer, Meade, Norris, McGuire, Ravenscroft, Hugh Mercer, P. Nelson, John Nelson, and William Mayo. Mr. John Nelson, the collector was directed to pay the money in his hands to Col. Hugh Mercer as Treasurer pro-tempore of the Board.

Ordered, that the next meeting of the Board be in Fredericksburg on Wednesday the 10th day of July next.

Ordered, that the Board do now adjourn.

RICHARD C. MOORE, *President.*

At a meeting of the Board of Trustees of the Theological School of the Diocese of Virginia convened according to adjournment, at Fredericksburg, on the 10th day of July, 1822. Present—the Rt. Rev. Bishop Moore, the Rev. Wm. H. Wilmer, Rev. William Meade, Rev. Enoch M. Lowe, Rev. Ed. C. McGuire, Rev. John S. Ravenscroft, and Burwell Bassett, Wm. Mayo, H. Mercer, C. Berkley, P. Nelson and J. Nelson, Jr., being a majority of the whole number of Trustees.

The Board proceeded to appoint the officers required by the Constitution, whereupon the Rev. William Meade having a majority of the ballots was declared duly elected Vice President thereof.

Ordered, that the election of a Treasurer be deferred for the present.

On motion, the Rev. Edward C. McGuire was appointed Secretary of this Board.

On motion, the Constitution of the Theological School adopted at the last Convention was read by the President.

On motion, the proceedings of this Board at their last meeting at Charlottesville were read by the President.

On motion, the Rev. William Meade, Col. Mayo, Col. Mercer, B. Bassett and J. Nelson, Jr. be appointed a committee to examine the Treasurer's and Collector's accounts, and report to the Board.

Ordered, that Col. Bassett be appointed a committee to request Mr. Lomax and Mr. Williams to attend the meeting of this Board at 5 o'clock this day.

Ordered, that the meeting be adjourned for divine service, to meet immediately afterward.

The meeting was resumed at five o'clock.

The committee to whom was referred the Treasurer's and Collector's accounts reported that they had examined same and found them correct.

It was moved and seconded that the proposition on the Theological School submitted to Col. Bassett be referred to a committee of three to report thereon tomorrow morning.

Ordered, that Col. Bassett, Mr. Meade and Col. Mayo be a committee for that purpose.

Ordered, that the committee on the Treasurer's and Collector's accounts report to the Board a plan for the future collections and obtaining subscriptions to the objects of this fund.

Ordered, that the Board do now adjourn to meet tomorrow morning at eight thirty o'clock.

Thursday morning, 11th July.—The committee to whom was referred the propositions relative to the appointment of a Professor of Theology in Williamsburg, reported the following resolutions which were passed unanimously—to wit:—

Resolved, that the Rev. Reuel Keith be appointed Professor of Theology with a salary for the present of two hundred dollars per annum.

Resolved, that the said Professor deliver his lectures in the College of William and Mary, provided the consent of the President, Professors, Governors and visitors of the college be obtained.

Resolved, that Students of Divinity of any christian denomination be permitted to attend the said lectures gratuitously.

The committee to whom was referred the Agents accounts and to devise measures to promote further contributions and subscriptions to the purposes of this Board, presented the following report, which was read and adopted as follows:

The committee to whom was referred the settlement of the Agent's accounts, the appointment of other agents, and the pecuniary affairs of the School generally have had the subjects committed to them under consideration, and report that the accounts of the former agent are duly supported by vouchers, which are herewith submitted. They beg leave to recommend that other agents be appointed to solicit contributions from the friends of our Church, a list of whose names are hereto annexed. They further recommend that the Rev. Mr. Meade be authorized to prepare and have printed a circular to be addressed to each agent. They also recommend that the subscription list be left in the hands of Mr. John Nelson, Jr., with instructions to open and keep up a correspondence with the agents generally.

It was moved and seconded that Mr. John Gray of Travellers Rest, and a member of this Board, be appointed Treasurer of this Board. It was also ordered that the Treasurer receive the monies belonging to the Theological School from the present Treasurer pro tempore, and that he take all bonds for money loaned in the name of the said John Gray, Hugh Mercer and William A. Knox, or the survivor or survivors of them. It was also ordered that the Treasurer pro tempore in surrendering the funds of the School now in his hands, to the present Treasurer, take from him an accountable receipt for the amount.

It having been referred to gentlemen learned in the law to devise and prepare a mode by which the funds of this Institution shall be legally secured, and the said gentlemen having represented that some difficulty exists in preparing the same, and that fuller time will enable them more effectually to meet the views of this Institution—Therefore be it resolved that the further consideration of this subject be postponed to the next meeting.

It was moved and seconded that the Rev. Wm. H. Wilmer who is in possession of a donation of books from the Rev. Mr. Andrus to this Society, be instructed to surrender the books to the father of the said Andrus, should the same be demanded of him—And upon consideration of the same it was determined in the negative.

The committee appointed by the Board of Trustees to confer with the Convention of Maryland on the subject of uniting in the establishment of a Theological Seminary, presented the following report, which was read and accepted—to wit:

That the Rev. Mr. Meade having been prevented from attending by indisposition, the other members of the committee endeavored to carry into effect the duty committed to them. Upon conversing with several members of the Convention it was found that they deemed it expedient not to hold out the idea of a connection with Virginia in the measures to be adopted by the Convention of Maryland, but that they were disposed when their Board of Trustees should be organized to appoint a committee to confer with this Board at their present meeting. A resolution was passed by the Maryland Convention for the establishment of a Theological Seminary, the Constitution of which with the names of the Trustees is herewith submitted. A meeting of their Board is to take place in Washington on this day. From the private conversation which your committee have had with several members of the Maryland Convention, it would appear that they would be desirous of uniting with the Virginia Convention for the establishment of a Theological Seminary, provided the Seminary be located in Maryland.

July 10, 1822. WM. H. WILMER, *Chairman.*

At a meeting of the Board of Trustees of the Theological School, convened at Leesburg on Tuesday, 13th May, 1823. Present, Rev. William Meade, Vice President, Rev. Messrs. Wilmer, Ravenscroft, Norris, McGuire and Dr. Berkley, P. Nelson and John Nelson, Jr.

On motion, the Constitution and proceedings of the Board at the last meeting were read by the Secretary.

On motion, ordered, that Mr. John Nelson and the Secretary be a committee to report to the Convention the proceedings of this Board since the last Convention.

Ordered, that the Treasurer's account be read, and being read was accepted by the Board. Balance $31.40 in hands of Treasurer.

Ordered, that the Treasurer pay the Rev. Mr. Keith's salary, as Professor of Divinity in this Institution, out of the funds of the School.

Ordered, that the account between this Institution and the "Virginia and Maryland Society for Education of Young Men for the Ministry" be considered as finally adjusted and settled.

Ordered, that the Board do now adjourn to meet at eight o'clock this evening.

The Board met again at half past eight o'clock.

Ordered, the Rev. Messrs. Wilmer, Meade and McGuire and Mr. John Nelson be appointed special agents of this Board for the collection of funds in aid of the Theological School—to divide the State into districts for this purpose as may best suit their convenience and the attainment of the object in view.

Ordered, that the Board do now adjourn to meet again tomorrow evening at eight o'clock.

The Board met by adjournment on Wednesday evening at eight o'clock.

Present, the Rev. William Meade, Vice President, and the members present at the last meeting with the addition of Col. William Mayo.

The committee presented the report of the proceedings of the Board since the last Convention, which being read, on motion, was concurred in by the Board.

On motion, the Rev. Mr. Keith was authorized to solicit and collect donations in money, books, etc., in aid of this Institution.

Ordered, that the Rev. Dr. Wilmer be directed to comply with the request of Mr. Andrus of Vermont, in regard to some of the books given this Institution by his son the Rev. Mr. Andrus.

Ordered, that the thanks of the Board be tendered Messrs. Lomax and Williams of Fredericksburg, for their legal advice kindly given the society on the best mode of securing its funds.

The Board then adjourned sine die.

EDWARD C. MCGUIRE, *Secretary* WM. MEADE, *Vice-President.*

At a meeting of the Trustees of the Theological School held at Staunton on the 20th and 21st of May, 1824. Present: The Rt. Rev. Bishop Moore, Rev. William Meade, Rev. Wm. H. Wilmer, Rev. John Wingfield, Mr. Philip Nelson and Dr. Carter Berkley.

A committee consisting of the Rev. William Meade and the Rev. Wm. H. Wilmer was appointed to prepare a report on the part of the Board of Trustees, which report being submitted was approved and ordered to be presented to the Convention. The report is as follows:

The Trustees of the Theological School of Virginia now present, though not in sufficient number to form a quorum, feel it their duty to submit to the Convention the following report:

At the last meeting of the Trustees, the Rev. Reuel Keith was engaged as Professor in the Institution, and requested to hold himself in readiness to take charge of it whenever it should go into operation. He accordingly settled in Alexandria, in the month of October last, and has had under his charge since that time, from twelve to fourteen students, thirteen of whom were candidates for holy orders. There are at present under his care eleven young men pursuing their studies with fair prospects of their future respectability and usefulness, and it is expected that not less than twenty will wish to enter at the ensuing session. During the present term the students have been instructed by the Professor in Biblical literature and criticism, the original languages of the Bible, Prideaux's connections, Horne on the inspiration of the Scriptures, Jahn's Archaeology, Butler's Analogy, and Magee on the atonement. The more advanced class has recited to the Rev. Wm. H. Wilmer, who has had charge of the department of systematic Theology, Pearson on the Creed, Burnet on the Articles and such other authors as the time admitted, and the course of study prescribed by the house of Bishops required.

The Trustees take great pleasure in contemplating the present state and encouraging prospects of the School, and in hearing testimony as far as they know and believe to the zeal, fidelity and ability with which the Professors have discharged the duties of their Professorship. They feel it incumbent also upon them to state from satisfactory information, that the whole course of studies has been entirely conformed to the canons of the Church.

Under the present circumstances of the School, the Trustees are of opinion that Alexandria is the best place for the present location, and they beg leave to recommend to the Convention the adoption of a resolution to that effect.

The account of the Treasurer, herewith submitted, will show the state of the funds. Various obstacles have interposed against the collections expected to be made for this object. In addition to the pecuniary embarrassments which have prevented the acquisition of new subscriptions, and retarded the collection of those already obtained, a difficulty has occurred on the ground that the terms of the subscription involved a condition of location which has not been observed on the part of the Church. The hope however is entertained that when the inconvenience and even impracticability of establishing the School at Williamsburg are considered, with the advantages of the place now proposed for its location, the objections that have accrued will be removed. Williamsburg is too remote and inaccessible to justify the hope that students can be obtained for a Theological Institution at that place. The experiment was tried there for one year without success, and no hope seemed to present itself in the time to come. No sooner was the trial made in Alexandria, than the number of students and the means of supporting the indigent among them increased beyond our most sanguine expectations. All that is now wanting to complete success, under the blessing of God, is the liberal co-operation of the friends of the Church. A pious and well qualified minister of our church has devoted himself entirely to the arduous duties of an instructor of the pious youths who wish to be qualified for the work of the ministry, and requires only a moderate support for himself and his family, that support the Trustees are unable as yet to afford, from the interest of their vested fund, and have to call upon the liberality of the Church to give them the ability by the prompt payment of the subscriptions already made, and by the most active exertions to obtain others.

We cannot hope for a full and permanent supply of pious and well-educated ministers from any other source than the institution we commend to the liberal patronage of our members.

The number of pious young men who are desirous to devote their lives to this sacred cause is continually increasing, and the disposition to aid the more needy of them to procure a suitable education is increasing in an equal degree; and to us do

both the pious youths and their benevolent patrons look for an Institution which shall furnish them that instruction by means of suitable Professors.

On motion, ordered, that the Treasurer be directed to pay to the Rev. Reuel Keith the sum of two hundred dollars as his salary for the year ending 10th July, 1824, and that hereafter he be entitled to receive the interest of the funded principal of the debt due the school as his salary.

On motion, ordered, that the sum of $200 be paid by the Treasurer to the Rev. R. Keith, to be laid out by him and the Rev. Dr. Wilmer for the purchase of such books as they may deem necessary to the Institution.

On motion, resolved, that Messrs. Meade, Norris, Keith and Wilmer be a committee to digest and adopt a system of rules for the government of the school, and report the same to the Bishop for his correction and approbation.

On motion, it was resolved that the thanks of the Trustees be tendered to the Rev. Dr. Wilmer for his services in the department of Theology, and that he be requested to continue to act as Professor in that department.

Resolved, that as the number of Trustees now present does not constitute a quorum, the above proceedings are subject to the control of the proper board, and that the consent of two additional members to them will be necessary, and that the Secretary upon receiving this consent, be directed to record them as the lawful proceedings of the Board. Adjourned.

Wm. H. Wilmer, *Secretary, pro tempore.*
Richard C. Moore, *President.*

The consent of Col. H. Mercer and John Gray, Esq., members of the Board of Trustees has been freely given to the above proceedings.

Edward C. McGuire, *Secretary.*

A meeting of the Managers of the Theological School of Virginia was held at Richmond, May 18, 1825, when were present: Right Rev. Richard C. Moore, D. D., President, Rev. Messrs. William Meade, Vice-President, Oliver Norris, John Wingfield, Wm. H. Wilmer, Philip Nelson, John Nelson, Dr. C. Berkley and Wm. Mayo.

The Rev. William H. Wilmer was appointed Secretary pro tempore.

The minutes of the last proceedings were read.

The committee appointed at the last meeting of the Board to digest and adopt a system of rules for the government of the Theological School reported a system, which after discussion and amendments was adopted by the Board, and which was in the following words:

CHAPTER I

Of the Course of Theological Learning

The Course of Theological Learning to be pursued in this Seminary shall embrace the following departments:—

1. Oriental and Greek Literature, comprising the knowledge which is necessary to the critical study of the Holy Scriptures in the original languages.

2. Biblical learning, comprehending whatever relates to the criticism of the sacred text.

3. The interpretation of the Scriptures, exhibiting the principles of Scriptural interpretation, and the meaning and practical application of the sacred writings.

4. The evidences of Revealed Religion; establishing the genuineness, authenticity and credibility of the Scriptures, and a view of the character and effects of Christianity, of the various objections of infidel writers, with a refutation of them, and of moral science in its relations to Theology.

5. Systematic Divinity, presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authorities sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be adduced from the sacred writings; and a particular view and defense of the system of faith professed by the Protestant Episcopal Church.

6. Ecclesiastical History; displaying the history of the Church in all ages, and particularly of the Church of England and the Protestant Episcopal Church in this country.

7. The Nature, Ministry and Polity of the Church, comprising a view of the nature of the Christian Church, and of the duty of preserving its unity; of the authority and orders of the ministry; with a statement and elucidation of the principles of Ecclesiastical Polity, and an explanation and defense of that of the Episcopal Church; and also, an exhibition of the authority and advantages of Liturgical service, with a history, explanation and defense of the Liturgy of the Protestant Episcopal Church, and of its rites and ceremonies.

8. Pastoral Theology and Pulpit eloquence; explaining and enforcing the qualifications and duties of the clerical office; and including the performance of the service of the Church and the composition and delivery of sermons.

CHAPTER II

Of the Faculty

The Bishop and Professors shall constitute a faculty, and meet according to their own rules; the presence of a majority of the Professors being necessary to form a Board. The Bishop, when present, shall preside at all meetings of the Board.

CHAPTER III

Of the Students

1. Every person producing to the faculty satisfactory evidence of his having been admitted a candidate for Holy Orders, with full qualifications according to the Canons of the Protestant Episcopal Church in the United States, shall be received as a student in the Seminary. All others may be admitted who shall produce satisfactory evidence of religious and moral character, and of classical and scientific attainments, and in general of such dispositions and habits as may render them apt and meet to exercise the ministry.

2. Every student shall on his admission into the Seminary subscribe his name to the following declaration, in a book to be kept for the purpose: We, the subscribers, Students of the Theological School of Virginia, do solemnly promise, with reliance on Divine Grace, that we will during our connection with the Seminary, faithfully obey the laws thereof, and diligently prosecute all the studies, and perform all the duties, which according to the rules of the Institution, may be required of us: and furthermore that we will uniformly cultivate religious and moral dispositions and habits, and by every means within our proper sphere, endeavor to promote the reputation and interests of the Seminary.

3. On the admission of a student, his name shall be entered in a book to be kept by the Faculty for that purpose; and in appropriate columns opposite each name shall be recorded the time of admission of the students respectively, the time of their discontinuing attendance, and the cause of the same. And this list shall be laid before the Trustees at their stated meetings.

4. The Faculty, consisting of the Bishop and Professors, shall have the power of suspending or expelling any student, for reasons which they may deem sufficient. In the case of the expulsion of a student who is a regularly admitted candidate for orders in this Church, or of his leaving the Seminary without approved reasons, information of the fact shall be sent to the Bishop, or where there is no Bishop, to the Standing Committee of the Diocese to which such candidate belongs. But as occasions may occur where the prompt exercise of discipline may be required, the Professors alone shall have the power to suspend a student from the School until due notice shall be given to the Bishop of the nature of his offense, and of the time appointed for the trial, if a trial be deemed necessary.

5. As mere theological learning, unaccompanied with real piety, is not a sufficient qualification for the ministry, it is declared to be the duty of every student, with an humble reliance on Divine Grace, to be assiduous in the cultivation of evangelical faith, and a sound practical piety; neither contenting himself with mere formality, nor running into fanaticism. He must be careful to maintain every day stated periods of pious reading, meditation and devotion; and occasional special seasons for the more solemn and enlarged observance of these duties, together with such abstinence as is suited to extraordinary acts of devotion, having

due regard to the days and seasons recommended for this purpose by the Church. In order to excite just views of the nature, responsibilities and obligations of the Clerical Office, he should frequently and carefully read over the services for the ordination of Deacons and Priests, with a view of making their contents the subjects of serious reflections, and an incitement to fervent prayer, that, if admitted to either of those offices, he may have grace to be faithful in the discharge of its duties. He must be regular in his attendance on the service of the Church, not only on Sundays, as his studies and other duties will admit, on holy days and prayer days. Sunday in particular he should consider as devoted, except the portions of them occupied in the stated services of the Church, to the private use of means for his advancement in Christian knowledge and piety. And with a view to the promotion of the same great object, it shall be the duties of the Professors to commence their respective lectures or recitations with an office of devotion suited to the purpose, and to incorporate with their instructions, as opportunity is afforded, such advice and directions as may tend to the religious improvement of the students, and to their proper view of the true character and weighty obligations of the Gospel Ministry.

CHAPTER IV

Of the Course of Study

1. The full course of study in this Seminary shall occupy three years, each year comprising one session, commencing on the last Wednesday in September, and terminating on the second Wednesday in July. There shall also be a suspension of the exercises of the Seminary on Christmas Day, on Ash-Wednesday, on the week immediately preceding Easter, and on all days of Thanksgiving or fasting, appointed by the ecclesiastical or civil authority.

2. There shall be three classes in the Seminary, the term of study in each of which shall be one year. The students who enter the first year shall compose the third class; those advanced into the second year, the second class; and those into the third year, the first class.

Third Class. This class shall pursue the study of Oriental and Greek Literature; of Biblical learning and the interpretation of Scripture; of the evidences of revealed religion and of Jewish antiquities.

Second Class. This class shall continue the critical study of the Scriptures, and shall commence the study of moral science in its relation to Theology, of systematic divinity and Ecclesiastical history.

First Class. This class shall finish the study of Systematic Divinity, of Ecclesiastical History, and shall also complete the course of instruction in the nature, ministry and polity of the Christian Church, and in the Book of Common Prayer and Canons of the Church.

3. Every student shall, besides attending to the appointed recitations of his class, produce such expositions of Scripture, critical dissertations, sermons or other compositions, as the Professors shall direct. And one day in each week the classes shall meet with the Professors for the performance of the services of the Church, the delivery of original sermons, and such other exercises as they may think proper.

4. Such arrangements shall be made by the Faculty, as, that each class shall attend some one of the Professors at least once every day.

5. The Professors in their respective departments, shall use as text books such works only as are included in the course of study which has been, or may be recommended by the House of Bishops, or as may be approved by the Faculty. And immediately after the close of each session, the Professors shall give notice, in such mode as they may think proper, of the day of the commencement of the next session, and of the books which will immediately be used by the class which next enters the Seminary.

6. In order more effectually to secure the benefits of the above course of study, every applicant for admission shall enter the Seminary in the third class, at the commencement of the first session; unless upon examination by the Faculty he is found qualified to take his station in either of the other classes, or in the said third class at any period after the commencement of its first session; in either of

which cases, he may be admitted accordingly, and be entitled to the same rank and privileges as the original members of the class into which he enters.

7. Every student in the Seminary must be a member of one of the classes and engage in all the studies which appertain to his class.

Resolved, that the Rev. Mr. Norris be appointed Professor of Pastoral Theology in the Seminary of Virginia, and that the Rev. Mr. Johns be appointed Professor of Systematic Divinity and Pulpit Eloquence in the same Institution, and in case that Mr. Johns should decline the appointment, the Rev. Dr. Wilmer, the Rev. Mr. Keith, the Rev. Mr. Norris and the Rev. Mr. Meade are appointed a committee to correspond with the Rev. Mr. Lippitt, the Rev. Benjamin Smith, or any other individuals who in their opinion may be qualified to perform the duties of the office, with power to elect the same, and that the same committee be authorized to confer with Mr. Johns and endeavor to obtain his services. It is further resolved that the Rev. Mr. Keith shall preach at least once in each week for Mr. Norris, and the other Professors as often for the Rev. Dr. Wilmer.

EDWARD C. MCGUIRE, *Secretary*.

May 17, 1826

This being the day appointed by the Constitution of the Theological School for the annual meeting of the Trustees, several members of the Board met in Lynchburg, but the number not being sufficient to form a quorum they resolved to meet again tomorrow morning at eight o'clock.

May 18th. Several members of the Board of Trustees met according to adjournment, but the number not being yet sufficient to form a quorum they resolved to meet again tomorrow morning at eight o'clock.

May 19th. The Trustees met according to adjournment. Present: Rt. Rev. Bishop Moore, D. D., President, Rev. William Meade, Vice-President, Rev. William H. Wilmer, D. D., Rev. Reuel Keith, Rev. John Wingfield, Rev. Edward C. McGuire, Mr. Phillip Nelson and Dr. Carter Berkley.

On motion, *Resolved*, that the Rev. Messrs. Keith and Wilmer, Professors in the Theological School of Virginia be paid out of the interest accruing on the vested funds of the School, the sum of $200 each per annum, from the 10th of July next.

Resolved, that the sum of $100 be appropriated out of the interest arising from the funds of the Institution, in the year beginning first July next, for the purchase of books for the use of the Theological School.

On motion, ordered, that the Rev. Mr. Meade prepare the annual report of the Trustees to be submitted to the Convention at its present session.

Resolved, that the Board do now adjourn to meet again at five o'clock this afternoon.

The Board met at five o'clock, when the Rev. Mr. Meade submitted the report prepared by him, which was approved and ordered to be presented to the Convention. The report is as follows:

In performing this annual duty, the Trustees have first to record a dispensation of Providence, which has created a vacancy in the Board by the death of a beloved brother who departed this life in August last. In the decease of the Rev. Mr. Norris, the Diocese of Virginia has lost one of the earliest and best of those ministers whom Providence raised up to bear the heat and burden of reviving our fast expiring Church, and our Seminary is called to part with an old and constant friend.

Just as he was preparing to perform some further duty assigned him by the Board at its last meeting, it pleased the Great Head of the Church to call him to a higher service and greater honor in the Church above. Instead however of complaining against the ways of Him who does all things well, we have great cause for thankfulness that his place has been supplied in such a manner as to give perfect satisfaction to the bereaved congregation, and to gratify all the friends of our School, who rejoice in the circumstance that the Rev. Mr. Keith has succeeded to the pastoral charge of our beloved brother, without relinquishing those special attentions to our young candidates for the ministry which we have cause to prize so highly. The Board has also to report the successful execution of a duty assigned it at the last Convention, viz: The appointment of another Professor, to aid in those various and important labours required of such as undertake the preparation

of pious youths for the Gospel Ministry. They are rejoiced to assure the Convention that in selecting the Rev. Mr. Lippitt, who was known to them by a former residence of some years in this Diocese, and recommended by others well qualified to judge of his fitness, they have secured to the School the entire services of one who is alike acceptable to the students under his care, and to the Professors with whom he is associated in this important work. The Board cannot refrain from an expression of their high delight in the assurance that a gracious Providence has guided and directed them in every arrangement which has been made so as to deepen the conviction that the undertaking is acceptable to the great Head of the Church, and that as good a prospect of usefulness is held out to the Diocese from this its favourite Institution as its most sanguine friends could reasonably hope. But they forbear all further congratulations of this kind, until they have presented a brief history of its internal operations since their last report.

Referring to that report for all past proceedings, and taking up the subject from the beginning of the present session—they now report, that the class attending the Professor of Ecclesiastical History, has during this session gone through Mosheims' ecclesiastical history with reference to the collateral authors, has commenced Potter on Church Government, and expects to complete the work together with Hooker's Ecclesiastical Polity, during the present session. This class in addition to recitations in the above mentioned text books, has also been exercised in writing original dissertations on the prominent points of their course of study, and the members in rotation one day in each week have read the service and an original sermon, when their performance has been subjected to the criticism of all the students, and on the following week the Professors by turns have analyzed and criticised the discourses. The second class has during this period been engaged under the Professor of Sacred Literature, in the critical study of the Epistles, and to the Professor of systematic divinity has recited twice in each week on such subjects as have been previously appointed, references being made to the authors who have written with most ability on the several subjects, the preference being given to those recommended by the House of Bishops. This class has also been engaged in writing dissertations on Theological subjects. The third class has been engaged in the critical study of the Old and New Testaments in the original languages and of the Jewish antiquities. The members of this class have read sixteen chapters of Genesis and ten Psalms in Hebrew, and the four Gospels in Greek. They have also gone through the first volume of Horne's introduction to the Sacred Scriptures, have read the principal part of Prideaux's Connexions, and will complete Butler's Analogy and Paley's Evidences by the close of the session. They have also been engaged in writing essays on the most important arguments for revealed religion. Let it not however be supposed that the students of this Seminary are only exercised in furnishing their minds with the knowledge which shall qualify them to explain and defend the sacred writings.

Besides those devotional exercises which on the part of the Professors daily precede the Theological recitations, the students are required each morning at the rising of the sun, to assemble together and by turns in the presence of one of the Professors invoke the blessing of Almighty God. They have also divided the town and suburbs into districts; and in humble imitation of those first disciples who preached the Gospel to the poor, and of him "who went about doing good", have resolved to visit the needy and afflicted at their own homes, to inquire into their spiritual condition, to establish prayer meetings at the most suitable places, to exhort all to attendance on public worship, and especially to beseech parents to send their children to the Sunday Schools which are established in the town.

The students themselves are diligent and faithful in applying a part of each Sabbath to the useful and sacred labors of the Sunday School. By such exercises have they during the past year been preparing themselves for those more perfect and extensive duties in which they hope soon to be engaged. A goodly number have already entered upon their labors, and we feel a pleasing assurance that those who have witnessed their first public essays in the ministry, and especially those congregations which have eagerly embraced the offered opportunity of securing their permanent services, will require no further evidences of the value of an institution which has now for three years only had its existence in our Diocese.

Within this period twelve young men who received either in whole or in part their education at this School have entered upon the ministry of the word, eight of whom are now within the bounds of our Diocese, the remaining four having chosen other portions of our land as the scene of their first labours of love. Of the twenty students who during the present session have been engaged in these preparatory exercises, seven will probably offer themselves for ordination in the course of the present year. Others however are ready to supply their places, giving exercise to the charity, and encouragement to the hopes of the Church. An increasing demand on the part of the Church will produce an increasing supply of ministers from the great Head thereof. He who has put it into the hearts of those already mentioned to enter upon this work, will put into it the hearts of more, and thrust them forth into the service, so that there be no famine of the word. The Holy Ghost whose office it is will never be weary with moving and calling to the ministry of the word, and making that word effectual to the conversion of sinners; nor need we ever fear that the Lord of the Harvest will fail to send forth more labourers into it if we fail not to supplicate his grace by importunate prayers.

Our beginning it is true is small when compared with the great need of our Church and country, but let us not forget Him who makes the latter end of good designs greatly to increase, and who has promised to those who weary not in their well-doing that in due season they shall reap. We expect not a rapid extension of our Church, nor an immediate victory over those many obstacles which rise up against us. We shall be satisfied to make a gradual and sure advance in the esteem of the wise and pious by means of the good sense, good conduct, and undoubted zeal and piety of those who serve at the altar. We must labour by increasing the literary qualifications of our young ministers, to keep pace with the literary progress of our country, and thus recommend religion and the Church of our fathers to the understandings as well as to the hearts of men. Such a slow but sure advance in the affection and confidence of the pious, in the esteem of the wise and soberminded, and in the respect of the educated portion of the community, we feel happily assured our Church is already making, and partly by means of the Institution over which this Board is appointed to preside. It is therefore that we rejoice over it, and call upon the friends of religion and our Church to render thanks to God for that degree of prosperity which it has pleased him to grant to it.

We should never contemplate this School without the liveliest emotions of gratitude to the great Head of the Church who hath praised it up in our time of need. To what quarter can we look for a supply of preachers to repair our desolations but to this? Whither can our vacant parishes turn their eyes with the assured hope of a certain and suitable supply but to this? Here it is that our pious youths may equip themselves with the whole armour of God, and being thoroughly furnished unto every good work become workmen who need not be ashamed. Here it is that by mutual prayer, and holy intercourse and sacred studies, they may grow up in Christian love, and form a bond of union never to be broken.

To this institution will the hearts of our people be drawn; over it will the prayers of the pious be offered; to it will the alms of the generous be given, as to that which under God seems likely to prove such a blessing to his Church. But whilst we thus rejoice in the pleasing prospect which appears before us, it becomes our duty to mention one circumstance which must be a source of serious apprehension, and should excite to the most diligent exertion on the part of its friends, lest that apprehension should be realized. The amount of our funds is still small when compared with the demand of such an institution. By the report of our Treasurer which is annexed, it will be perceived that our funded capital is yet something less than ten thousand dollars, the annual interest of which is insufficient for the support of one Professor, while we need and actually enjoy the services of three. The generosity of individuals, and the untiring zeal of our female auxiliary Education Societies have thus far enabled us to supply this deficiency in some small degree; but it must be evident that the Institution can never be considered as standing on a sure and permanent foundation until we have a much larger capital on which to rely.

Although it has pleased Providence to direct so many pious youths to our School, and to enable us thus far not to disappoint their hopes of suitable instruction, yet are we far behind other Institutions of the kind in our own and other denomina-

tions, as to those pecuniary resources which are necessary to command the permanent services of duly qualified professors. The General Seminary, located in New York, which has thus far scarcely exceeded our own in the number of its pupils, has received more than $100,000. The Diocese of Ohio is enabled to commence the operations of its seminary with the sum of $30,000, almost entirely bestowed by pious individuals in England. And can it be expected without further donations from those to whom our Seminary naturally looks for aid, that we shall always be able to insure those services and those advantages which it now possesses? Would it not be a most sinful tempting of God, and a most ungrateful return for those signal favors granted to our first efforts, not to put forth all our strength for the completion of a work thus happily begun, and not to call upon the pious and wealthy of our communion to help on so interesting a cause by those means which Providence has so richly supplied to them? Surely we may now call upon all to witness the truth of those arguments with which we first addressed them, and to behold the fruits and profits of their first contributions. We feel a pleasing assurance that there is an increasing interest in this cause, arising from the good already done, and we record with much satisfaction the generosity of two individuals during the last year who on coming to pay their promised contributions begged to be permitted to double the sum in consideration of the importance of the object and the benefit already arising from it. And are there none among our original subscribers who are able and willing to renew their first works, seeing such fruit from them already. Are there none others among the many friends of our church scattered through the State who have never yet ventured anything in this enterprise of piety, but who are willing and able to assist so good a work? We feel well assured that there are many such who only require to be properly informed of our need, to afford a generous contribution to the objects we recommend. We call therefore upon all the ministers of our Church to do their duty, and to present this subject in all the magnitude of its importance to every member of their charge.

While our sisters and mothers are so zealously and effectually subserving the cause by raising funds for the education of poor and pious youths in our Seminary, while they have never yet suffered a worthy object to go unaided, while they have thus far actually contributed to the support of Teachers also, surely it is within the power of the wealthy gentlemen of our Church to raise a permanent fund which shall place our school on a sure foundation, and enable us always to command the services of the ablest ministers in the Church and remunerate them with a suitable support.

All which is respectfully submitted by the Board.

The Board adjourned to meet again in Fredericksburg on the day before the next Convention.

EDWARD C. MCGUIRE, *Secretary.*
R. C. MOORE, *President.*

A meeting of the Trustees of the Theological School in Virginia was held at Fredericksburg, May 17, 1827, when were present: Rt. Rev. Richard C. Moore, President, Rev. Wm. H. Wilmer, D. D., Rev. R. Keith, Rev. John H. Wingfield, Rev. Edward C. McGuire, Mr. Phillip Nelson, Col. Hugh Mercer, Mr. John Nelson and Dr. Carter Berkley.

On motion, *Resolved,* that the Rev. William Jackson, Rector of St. Paul's Church, Alexandria, be appointed Professor of Pastoral Theology in the Theological School of Virginia.

On motion, *Resolved,* that the Rev. Dr. Ducachet be appointed an agent of the Board of Trustees for making collections in behalf of the Institution.

May 18th. The Trustees met according to adjournment. All those of yesterday present with the addition of Rev. Mr. Meade.

On motion, *Resolved,* that a committee consisting of Rev. Dr. Wilmer, Rev. Mr. Keith, Rev. Mr. McGuire, Rev. Mr. Meade, Col. Hugh Mercer and Mr. John Gray be appointed to meet in Alexandria on the third Wednesday in June at the house of Rev. Mr. Keith at nine o'clock A. M., to take into consideration the propriety of purchasing a parcel of land in the neighborhood of Alexandria and State of Virginia, with or without a dwelling on which to build or repair and adapt a house for the purpose of entertaining the Professors and pupils of the School, and

if they shall deem it expedient to contract for the same in a sum not exceeding $4500, that they also be instructed to appoint an additional Professor, and to adopt the necessary measures for collecting funds for the above mentioned purposes.

Resolved, that Mr. Richard M. Scott, Mr. Edmund I. Lee* and John Hooff, Esq., be requested to afford their assistance in the above contract, and to enter into articles of agreement in behalf of the Board of Trustees.

Resolved, that Rev. Mr. Meade, Rev. Mr. Wingfield and Mr. John Nelson be a committee to prepare the annual report of the Board.

Rev. Mr. Meade from the above committee presented the report which was approved and ordered to be submitted to the Convention. The report is as follows:

The Board do not consider it necessary to detail in this report the different studies in which the young candidates for the ministry have been engaged during the past, as they are the same which have been mentioned in former communications. Since our last report five of the students in this School have entered upon the discharge of those high and holy duties for which they had been preparing, and are now we trust, giving good evidence that their time has not been misspent or their studies unprofitable. Two others are now about to receive their commission, and enter upon the same duties.

During the present year ten young men have been pursuing their studies in our institution, and from applications already made, we have reason to expect that not less than fifteen will enter it on the ensuing session. We are annually experiencing the beneficial effects of our School in the supply of vacant churches, and in the collection of congregations in places where almost all vestiges of the Church were gone. The importance of continuing and increasing our efforts to render this institution as efficient as possible, is more and more deeply felt by those into whose hands its management is entrusted, and indeed by all its friends and supporters.

At the late meeting of the Board, a subject of no small importance came under consideration, and led to a decision which we deem it proper to communicate to this Convention. From the first opening of the School, very serious inconveniences were found to attend the residence of the students and Professors in a town. The expense of living is necessarily greater, and many interruptions to their studies are almost unavoidable. The want of a building exclusively devoted to their use, and where they may live in the most retired manner, and in the simplest way, has been deeply felt, and often expressed by the Professors. It is believed that the institution has already suffered and may suffer still more, from the want of such an establishment.

Accordingly the Board have determined to purchase or erect, in some healthy situation near Alexandria, but within the State of Virginia, a house or houses sufficiently large to accommodate two Professors and twenty students. A committee has been appointed to execute this important duty, and will repair to Alexandria in the course of the following month for that purpose.

It has also been deemed important that the undivided services of two Professors, besides such assistance as the officiating ministers in Alexandria can render, shall be given to the students, and accordingly arrangements can and will be made for such supply.

The Board are happy to inform the Convention that although they have, during the past year, been deprived of the valuable services of the Rev. Dr. Wilmer, which had been so faithfully and generously rendered from the commencement of the School, yet they expect to receive from his worthy successor in St. Paul's Church, the Rev. Mr. Jackson, very important assistance in the department of Pastoral Theology, which has been assigned to his care.

From the report of the Treasurer, which is annexed, it will be perceived that our funds are still altogether unworthy the magnitude of the object for which they were raised, and of the ability of those from whom we may reasonably expect support. The Board would again press the duty of more and larger contributions, and would take further steps for the obtaining of the same; but as a special contribution will be solicited for the purchase or erection of the above mentioned buildings, and as that duty is confided to a select committee, it is thought best for the present

*His name was Edmund Jennings Lee. In all the old manuscripts the capital letter J is written in the form of a capital letter I.

to forbear any new effort for the increase of the funded capital, leaving it however open to the contributions of the living and the bequests of the dying.

All of which is respectfully submitted by the Board.

EDWARD C. MCGUIRE, *Secretary.*
RICHARD C. MOORE, *President.*

At a meeting of the Trustees of the Theological School of Virginia convened at Petersburg, May 14, 1828. Present: Rt. Rev. R. C. Moore, President, Rev. William Meade, D. D., Vice-President, Rev. R. Keith, D. D., Rev. John P. Wingfield, Rev. Edward C. McGuire, Mr. John Gray, Mr. P. Nelson, Dr. Carter Berkley and Mr. John Nelson.

On motion, *Ordered,* that the Secretary and Treasurer be requested to collect as soon as possible whatever money may be due on the subscription to the Seminary Farm and buildings.

On motion, *Resolved,* that the Rev. Messrs. Meade, Cobbs, Ducachet and E. C. McGuire be appointed agents of the Board of Trustees for making collections in behalf of the Seminary in the State of Virginia.

Resolved, that the Rev. Messrs. Mann, Henshaw, J. Johns, Tyng and William Jackson be requested to make collections for the same object in Maryland, also that Rev. Mr. McIlvaine be requested to solicit subscriptions in the state of New York.

Resolved, that the Treasurer pay to Matthias Snyder of Alexandria the sum of $39.21, for tin gutters furnished the Seminary House, and to the Rev. R. Keith the sum of $65.87½ for sundry articles furnished the same by sundry individuals in Alexandria.

Ordered, that the Board adjourn to meet again on Friday afternoon at four o'clock.

Friday afternoon, four o'clock. The Board met according to adjournment. The Trustees before present, meeting with the addition of the Rev. John Grammer.

The Rev. Mr. Meade from the committee appointed to prepare a report of the state of the Theological School, presented the same, which being read and approved was ordered to be submitted to the Convention as the annual report of this Board.

On motion, *Resolved,* that the salary of the Rev. Dr. Keith, as Professor in the Seminary, be $600 per annum, subject to a deduction of $150 as a rent for the Seminary dwelling house and one half of the farm, the proceeds of the other half to go into the funds of the School. The salary to be paid semi-annually.

Ordered, that the Treasurer pay to the Rev. Dr. Keith his salary of $600 for the current year ending the 10th of July next, subject to the above deduction of $150.

On motion, *Resolved,* that the Treasurer be requested to examine and settle the account of Dr. Peake (of Alexandria) against the Institution for expenses incurred by him as agent in the erection of the Seminary house.

On motion, *Resolved,* that the Rev. Messrs. Keith and Lippitt be requested to tender the thanks of the Trustees to Dr. Peake for his kindness in superintending the erection of the above building.

Ordered, that the Rev. Dr. Keith be requested to have the basement story of the Seminary House properly secured against the effects of rain by a brick pavement about the building; that he have the necessary painting and plastering done, and that he be authorized to draw on the Treasurer for whatever sum may be thus expended.

Ordered, that the Board do now adjourn to meet at Charlottesville on the day preceding the meeting of the next Convention.

EDWARD C. MCGUIRE, *Secretary.*
RICHARD C. MOORE, *President.*

At a meeting of the Trustees of the Theological School of Virginia in the town of Charlottesville, May 21, 1829. Present: Rev. Wm. Meade, D. D., Vice-President, Rev. R. Keith, D. D., Rev. J. H. Wingfield, Rev. J. Grammer, Rev. J. P. McGuire, Mr. Phillip Nelson, Dr. Carter Berkley, Mr. John Nelson, Mr. Wm. Mayo and Mr. John Gray.

Resolved, that the loan of $3000 offered by the Education Society for the erection of an additional Professor's House and the necessary appendages be accepted.

Resolved, that Messrs. John Gray, Geo. Johnston and Professor Lippitt be appointed a committee to contract for and superintend the building of said house.

Resolved, that the Treasurer pay to Professor Keith out of the disposable funds in his hands the sum of $150 to be appropriated under his direction to the repairs of the house and lot he now occupies, and that hereafter Professor Keith be entitled to occupy the said house and one moiety of the farm, to use and enjoy the profits thereof free of rent, provided he shall keep the same at all times in good state of repair, and surrender it up in good order whenever his connection with the Seminary shall terminate.

Resolved, that Mr. John Gray, Geo. Johnston and Professor Keith be authorized to contract for and superintend the building of a laundry for the Seminary, to be eighteen feet square, also to cause such means to be employed as may be necessary for draining the cellars of the Seminary and Professor's houses, and also to dig and fix a well for the Seminary.

Resolved, that the sum of $500 be appropriated to the purchase of books for the Seminary under the direction of Professors' Keith and Lippitt.

Resolved, that the Treasurer be required to pay the sums of money necessary for carrying into effect the foregoing resolutions.

Resolved, that one moiety of the Seminary farm be given up to the use of Professor Lippitt on condition of his keeping the same in good order during his connection with the Seminary.

EDWARD C. MCGUIRE, *Secretary.*

At the annual meeting of the Trustees of the Theological School of Virginia in the town of Winchester, May 20, 1830. Present: Rt. Rev. Wm. Meade, Vice-President, Rev. R. Keith, Rev. E. C. McGuire, Rev. John Grammer, Rev. John P. McGuire, Dr. Carter Berkley, Mr. P. Nelson, Mr. John Gray and Robert P. Waring.

A communication was received from the managers of the Education Society of Virginia and Maryland expressing their desire that the sole care of the Boarding Establishment at the Theological Seminary should be assumed by this Board. Whereupon it was Resolved, that the managers of the Education Society be informed by the Secretary of the inconvenience of superintending the Boarding Establishment at the Seminary by this Board, and that they be respectfully requested to reconsider their resolution forwarded to us on this subject.

On motion, *Resolved*, that an Executive Committee of three be appointed to act during the recess of this Board whose duty it shall be to carry into execution the measures of the Board, to exercise a general superintendence over the Seminary and its concerns, and to adopt such measures in relation to it (subject always to the revision of the Board) as its exigencies from time to time may demand.

On motion, *Resolved*, that the Rt. Rev. Bishop Meade, Rev. E. C. McGuire and Mr. John Gray compose the above committee.

Resolved, that this Board have been much gratified to learn that it is the intention of the managers of the Education Society to erect an additional Professor's house at the Seminary, and that they are hereby authorized to carry their design into execution by erecting said building on such site as may be selected by the executive Committee of this Board.

On motion, *Resolved*, that the funds of the Theological School be invested in the names of John Gray, William A. Knox and William Pollock as representatives of the Trustees.

On motion, Rev. John Grammer was appointed a committee to draw up the annual report of the Trustees to be submitted to the Convention at its present session.

EDWARD C. MCGUIRE, *Secretary.*

At the annual meeting of the Trustees of the Theological School of Virginia in the borough of Norfolk, held May 20, 1831. Present: Rt. Rev. Bishop Moore,

President, Rev. John Grammer, Rev. John P. McGuire, Rev. E. C. McGuire, Mr. John Nelson, Mr. Phillip Nelson and Mr. John Gray.

On motion, *Resolved*, that certain necessary repairs be made on the Seminary House under the superintendence of the Executive Committee of this Board and that the sum of $400 be appropriated for this purpose out of the funds of the School.

The Rev. John P. McGuire and Mr. John Nelson being appointed a committee to examine the Treasurer's account reported that they had performed that duty and that the account was correct.

On motion, Rev. E. C. McGuire was appointed a committee to prepare the annual report of the Trustees to be submitted to the Convention at its present session.

On motion the Board adjourned to meet in Alexandria on the day preceding that appointed for the meeting of the next Convention.

EDWARD C. MCGUIRE, *Secretary*.

At the annual meeting of the Trustees of the Theological School held in the town of Alexandria, D. C., May 15, 1832. Present: Rt. Rev. Bishop Meade, Vice-President, Rev. John Grammer, Rev. Reuel Keith, D. D., Rev. J. H. Wingfield, Rev. John P. McGuire, Rev. E. C. McGuire, Mr. Phillip Nelson and Mr. John Gray.

On motion, *Resolved*, that Rev. Messrs. Grammer, Keith and Lippitt be a committee to prepare the annual report of the Trustees to be submitted to the Convention at its present session.

On motion, *Resolved*, that the Treasurer be requested to communicate with Mr. Bruce of Halifax, with a view to a sale of the nine shares of Roanoke stock transferred by Mr. John Nelson to the Trustees of this Institution.

The Rev. John H. Wingfield and Mr. P. Nelson being appointed a committee to examine the Treasurer's account reported that they had examined the same and found it to be correct. Adjourned.

May 16th, five o'clock, P. M. The Board met according to adjournment. The same Trustees present with the addition of Bishop Moore and Mr. Robert P. Waring.

On motion, *Resolved*, that it is expedient that another house for the accommodation of Theological students be erected on the Seminary farm contiguous to the present edifice and to correspond therewith in dimensions, height, external appearance and internal arrangement, except in the following particulars, viz: that the walls of the building shall be at least two bricks thick as high as the middle of the second story; that the foundation shall be deep enough in the ground to give strength and security to the building, but the cellar shall be left in a state for the reception of fuel; that there shall be no windows in the ends, and that in the first story, one long room, extending entirely across the house shall be left on the north side of the passage, the side of which between the chimneys and from the chimneys to the side walls shall be fitted up with shelves and doors for bookcases.

Resolved, that Mr. John Gray be a committee with power to contract for the erection of the said building and to employ for a reasonable compensation some suitable person to examine the materials and superintend the workmanship of the same. Adjourned.

Saturday, 19th, half past four o'clock. The Board met according to adjournment. Present: the same Trustees except Bishop Moore and Mr. John Gray.

On motion, *Resolved*, that Mr. Washington Nelson, a student in the Theological School, be appointed an agent of this Board in the State of Virginia for the purpose of collecting funds in behalf of this Institution, by subscription or otherways, and that a reasonable compensation for his services be allowed him, besides the payment of his expenses.

Resolved, that Rev. Mr. Tyng of Philadelphia be appointed an agent of this Board in the states north of the Potomac, and that in case of his inability to act that the Rev. Mervin Allen of Baltimore be appointed his substitute, the terms in either case being the same as in that of Mr. Nelson.

Resolved, that Rev. Dr. Keith be appointed an agent of this Board for the direction and superintendence of such necessary repairs on the Seminary House as may be requisite from time to time.

Resolved, that Dr. Keith be authorized to take from the woodland belonging to the Seminary farm, forty cords of wood, he agreeing to pay to this Board or the Treasurer thereof the sum of two dollars per cord for the same.

Resolved, that the Secretary be requested to publish the report of this Board, presented to this Convention, with a short address appended thereto, and setting forth the circumstances and results of the late meeting in St. Paul's Church, and that the same be sent to various individuals throughout the state with a view to such further collections in behalf of the Seminary as they may be enabled to make. Adjourned sine die.

EDWARD C. MCGUIRE, *Secretary.*
RICHARD CHANNING MOORE, *President.*

May 15, 1833.

At the annual meeting of the Trustees of the Theological School of Virginia held in the city of Richmond and at the house of Bishop Moore, May 15, A. D. 1833. Present: Rt. Rev. Bishop Moore, D. D., President, Rt. Rev. Bishop Meade, Vice-President, Rev. R. Keith, D. D., Rev. John Grammer, Rev. John H. Wingfield, Rev. John P. McGuire, Rev. E. C. McGuire, Mr. Phillip Nelson, Dr. Carter Berkley, Col. John Nelson and Mr. J. Gray.

On motion, Rev. John Grammer and Col. John Nelson were appointed a committee to examine the Treasurer's account, who having performed the duty assigned them, reported that the account was sustained by proper vouchers, and a balance remaining in the hands of the Treasurer of $483.40.

On motion, *Resolved*, that the Treasurer pay to G. W. Nelson the sum of $70 in addition to the horse purchased by him as agent of this Board, the price of which he retained from the money collected by him.

On motion, *Resolved*, that Rev. Dr. Keith, Rev. Mr. Lippitt and the Secretary be a committee to prepare the annual report of this Board to be submitted to the Convention at its present session.

At an adjourned meeting of the Board held on May 16th, Thursday afternoon. Present the same members as yesterday.

On motion, *Resolved*, that in all the Episcopal Churches in this city, collections be taken up on Sunday morning next in behalf of the Theological School.

Resolved, that Mr. G. W. Nelson be requested to continue his agency in behalf of this Institution, and that he proceed at once to procure such subscriptions as the friends of the School may be disposed to make.

Resolved, that the money which shall be raised by collections in the several Churches on Sunday next, together with the sum of $500 appropriated for that purpose in 1829, be employed by Professors Keith and Lippitt in purchasing for the benefit of the Seminary such books as in their judgment shall be most useful to the same.

Resolved, that the Treasurer be requested to pay the balance due to sundry mechanics in Alexandria for work done by them on the house belonging to this Institution and now in the occupancy of Professor Lippitt.

Resolved, that the Rev. Professors Keith and Lippitt be appointed agents of this Board for the collection of funds for the establishment of a third Professorship in the Seminary.

Resolved, that the Secretary be requested to have published the Constitution of this Board and the system of rules adopted for the government of the School; that the publication be in a pamphlet form, 200 copies to be printed and the expense paid by the Treasurer out of the funds of the Seminary.

WHEREAS it is the opinion of a majority of this Board that the interests of the Theological School would be promoted by the appointment of the Rt. Rev. Wm. Meade to the Professorship of Pastoral Theology and Pulpit Eloquence therein, *Resolved*, that Bishop Meade be requested to accept the said Professorship, provided he may on mature consideration deem such acceptance consistent with the discharge of his Episcopal duties.

Ordered, that the Board do now adjourn.

EDWARD C. MCGUIRE, *Secretary.*

At a special meeting of the Trustees of the Theological School held at the house of Mr. John Hooff, Alexandria, D. C., October 17, 1833. Present: Rt. Rev. R. C. Moore, D. D., President, Rt. Rev. Wm. Meade, D. D., Vice-President, Rev. R. Keith, D. D., Rev. J. H. Wingfield, Rev. J. P. McGuire, Rev. E. C. McGuire, Mr. John Gray, Treasurer, and Mr. Phillip Nelson.

On motion, *Resolved*, that a committee of five be appointed to draw up a plan and ascertain the expense of a house connecting the two existing Seminary buildings, and that the committee report to the next annual Convention at Staunton.

On motion, *Resolved*, that this committee consist of Bishop Meade, Dr. Keith, Rev. Mr. Lippitt, Rev. Mr. Mann and Mr. J. Gray.

On motion, *Resolved*, that Rev. Mr. Mann be appointed Professor of Pastoral Theology and agent of the Theological Seminary for the collection of funds and the exercise of a general supervision in relation to its concerns.

Whereas, the Education Society has appointed Mr. Mann its agent to serve as such partly in reference to the interests of the Theological School, with a salary of $1000 and a dwelling house. *Resolved*, that one half of said salary be paid by this Board.

On motion, *Resolved*, that the Executive Committee of the Theological School act in concert with the Executive Committee of the Education Society in appointing a substitute for Mr. Mann in case he should decline to serve as joint agent of the two Societies.

On motion, the following resolutions were adopted:

In regard to the Library, the Professors——. (Resolutions not inscribed in the book.)

The annual meeting of the Trustees of the Theological School of Virginia was held in Staunton at Trinity Church, May 21, 1834. Present: Rt. Rev. Bishop Meade, D. D., Vice-President, Rev. R. Keith, D. D., Rev. John Grammer, Rev. John H. Wingfield, Rev. John P. McGuire, Rev. E. C. McGuire and Mr. John Gray.

On motion, *Resolved*, that Rev. Dr. Keith be a committee to draw up the annual report of this Board to be submitted to the Convention at its present session.

Resolved, that the Rev. John P. McGuire be appointed to prepare the next annual report, and that the Professors of the Seminary be required to furnish him with their reports at least one month before the meeting of the Convention.

On motion, *Resolved*, that the Treasurer be requested to pay a balance of $17 to Rev. Geo. W. Nelson for his services in collecting funds in behalf of the Seminary.

Resolved, that the Executive Committee be authorized to provide for the erection of a centre building, connecting the existing Seminary buildings, if the disposable funds should at any time during the year justify such an expenditure.

Ordered, that the Board do now adjourn.

Edward C. McGuire, *Secretary*.

The annual meeting of the Trustees of the Theological School was held at Lynchburg on Wednesday May 20th, 1835. Present: Rt. Rev. Wm. Meade, D. D., Vice-President, Rev. R. Keith, D. D., Rev. John Grammer, Rev. John H. Wingfield, Rev. John P. McGuire, Rev. E. C. McGuire, Mr. P. Nelson, Col. John Nelson and Mr. John Gray.

The Treasurer's account was presented to the Board and on motion referred to a committee composed of Rev. John Grammer and Rev. J. H. Wingfield, who having examined the same reported the account correct, being sustained by proper vouchers.

Bishop Meade, in prospect of a short absence from his Parish, requested the Trustees to release Rev. Mr. Mann, agent of the Seminary, from his engagement with the Board that he might take his place during his absence, when

On motion, it was *Resolved*, that the request of the Bishop be granted, with the understanding that the salary of Mr. Mann as agent shall cease during his pastoral services in Norfolk.

On motion, *Resolved*, that the Trustees assemble in Alexandria on the third Wednesday in July next to consider the expediency of appointing a third Professor in the Seminary.

On motion, *Resolved*, that the sessions of the Seminary hereafter commence on the last Wednesday in September instead of the second Wednesday in October.

On motion, *Resolved*, that the Trustees, not fewer in number than five, be authorized when they meet in Alexandria in July to consider the propriety of aiding in the erection of a chapel at the Seminary.

On motion, *Resolved*, that the Treasurer pay the travelling expenses of the members of this Board whenever they attend on extraordinary meetings of the Board. Adjourned 'till tomorrow afternoon.

The Board met according to adjournment at the house of Dr. Owens, May 21. Present: Rt. Rev. Bishop Meade, Rev. Dr. Keith, Rev. Mr. Grammer, Rev. J. P. McGuire, Rev. E. C. McGuire, Mr. P. Nelson, and Col. John Nelson.

The annual report of the Trustees was submitted to the Board by Rev. John P. McGuire, appointed to prepare the same, and being adopted was ordered to be presented to the Convention now in session.

On motion, it was ordered that the Secretary and Treasurer ascertain the terms on which the Seminary buildings can be insured in any of the Fire Insurance Companies of Virginia, and report to the meeting of the Trustees to be held in Alexandria on the third Wednesday in July. The Board adjourned.

EDWARD C. MCGUIRE, *Secretary*.
WILLIAM MEADE.

A special meeting of the Trustees was held at the Theological Seminary on Tuesday, July 14, 1835. Present: Rt. Rev. Bishop Moore, President, Rt. Rev. Bishop Meade, Vice-President, Rev. Dr. Keith, Rev. John P. McGuire, Rev. E. C. McGuire, John Gray, Treasurer.

Several subjects came before the Board and were duly considered, but no final action taking place, they were deferred to another meeting.

A meeting of the Board was held in Alexandria at the residence of Rev. Mr. Johnston. Present: Rt. Rev. Bishop Moore, Rt. Rev. Bishop Meade, Rev. Reuel Keith, D. D., Rev. John P. McGuire, Rev. Edward C. McGuire, Mr. John Gray.

On motion, *Resolved*, that the Rev. Mr. Sparrow be elected a Professor in the Seminary and that Dr. Keith be requested to notify him of this appointment and solicit his acceptance of the same.

On motion, *Resolved*, that in case of the acceptance of Mr. Sparrow, the expenses of his removal from Kenyon to this Seminary be paid by the Board and that he receive the usual salary of $1000 per annum, and a dwelling house.

On motion, *Resolved*, that the Seminary buildings and the two Professors' houses be insured by the Treasurer in the sum of $7000 in any office which he may select as safe and responsible.

On motion, *Resolved*, that the Rev. Dr. Keith occupy in the Seminary, the Chair of Systematic Divinity and Church History; the Rev. Mr. Sparrow (if he accepts) occupy the chair of Sacred Literature, and Rev. Mr. Lippitt the chair of Church Polity and Pastoral Care.

On motion, *Resolved*, that a well be dug and a meat house erected on the premises belonging to Professor Lippitt's dwelling house, and that the Treasurer be requested to direct the same.

On motion, *Resolved*, that the sum of $500 be appropriated out of the funds of the Seminary towards the erection of a chapel on the Seminary grounds.

E. C. MCGUIRE, *Secretary*.
WILLIAM MEADE.

At a meeting of the Executive Committee of the Theological School held at the house of the Rev. Mr. Mann on Wednesday, 28th of October, 1835. Present: The whole committee, viz,—Rt. Rev. Wm. Meade, Rev. E. C. McGuire and Mr. John Gray.

The measures adopted at the meeting of the Trustees in July last for filling a third Professorship in the Seminary, not having been attended with success, the executive committee taking into consideration the necessity of immediate action in reference to that object, *Resolved*, in the exercise of the power confided to them to adopt the means of securing the desired end—Whereupon it was on motion, *Re-*

solved, that Mr. Packard, a professor in Bristol College, Pennsylvania, be appointed to a chair in this Institution, when further satisfactory inquiries shall have been made in reference to his qualifications.

Resolved, that the members of this committee endeavor to gain as speedily as possible the information requisite to a proper choice and that in case of their unanimous agreement, Bishop Meade be requested to write Mr. Packard to assume the duties of Professor of Sacred Literature, as soon as it may be convenient for him to do so.

E. C. McGuire, *Secretary*.

The annual meeting of the Board of Trustees was held at Fredericksburg on Wednesday, May 18, 1836. Present: Rt. Rev. R. C. Moore, D. D., President, Rt. Rev. W. Meade, D. D., Vice-President, Rev. R. Keith, D. D., Rev. John Grammer, Rev. J. H. Wingfield, Rev. John P. McGuire, Rev. E. C. McGuire, Mr. P. Nelson, Col. John Nelson, Mr. R. P. Waring and Mr. John Gray.

On motion, *Resolved*, that the President appoint a committee with instructions to assign to the Professors in the Theological School their respective departments in the said institution and to define the duties which shall attend the departments respectively.

The following persons were appointed the above committee, viz: The Rt. Rev. Bishop Meade, Rev. John Grammer and Rev. E. C. McGuire.

The Board adjourned.

The Trustees met again at the house of Rev. E. C. McGuire on Saturday afternoon, May 21st. Present: Rt. Rev. Bishop Moore, D. D., President, Rev. John Grammer, Rev. J. H. Wingfield, Rev. Alexander Jones*; Rev. J. P. McGuire, Rev. Mr. Dana*, Rev. E. C. McGuire, Mr. P. Nelson, Mr. R. P. Waring, Col. John Nelson and Mr. John Gray.

The committee appointed at the last meeting of the Board to define the duties of the Professors in reference to the branches of study to be taught by them in their respective departments reported as follows:

1. The Professorship of Dr. Keith to embrace instruction in Systematic Divinity; Pulpit Eloquence to be added to his chair 'till such time as further provision can be made for the same.

2. The Professorship of Rev. Mr. Packard to embrace instruction in Sacred Literature.

3. The Professorship of Rev. Mr. Lippitt to embrace Church Polity and Pastoral Care, with instruction in Church History 'till further provision is made for that branch of study.

Adjourned sine die.

E. C. McGuire, *Secretary*.

Wednesday, May 17, 1837. At the annual meeting of the Board of Trustees held in Petersburg this day, there were present: Rt. Rev. R. C. Moore, D. D., President, Rt. Rev. W. Meade, D. D., Vice-President, Rev. John Grammer, Rev. N. H. Cobbs, Rev. John Wingfield, Rev. Chas. B. Dana, Rev. John P. McGuire, Rev. E. C. McGuire, Mr. Phillip Nelson, Col. John Nelson, Mr. John Gray.

On motion, *Resolved*, that Rev. Messrs. Dana, Wingfield and E. C. McGuire be a committee to prepare the annual report of the Seminary to be presented to the Convention at its present session.

On motion, *Resolved*, that one of the Professors be appointed President of the Faculty to hold the office for one year.

On motion, *Resolved*, that a committee be nominated by the President of this Board to make inquiry and report to a future meeting the duties of such an officer as the one contemplated by the above resolution.

The Rev. Messrs. Grammer and Dana were accordingly appointed by the Bishop.

* Rev. Mr. Jones and Dana of the Clergy and Mr. Bruce of the Laity were appointed new Trustees by the Convention.

Resolved, that Bishop Meade and Rev. J. Grammer be a committee to prepare resolutions expressive of the opinion of this Board concerning the relinquishment of the general agency sustained for some years past in behalf of this Institution.

On motion, *Resolved*, that Rev. Mr. Grammer and Col. John Nelson be a committee to examine the Treasurer's account. The Board adjourned to meet again on Friday, five o'clock P. M.

Friday, five o'clock P. M. The Board met according to adjournment at Mrs. Walkers. Present: Rt. Rev. W. Meade, D. D., Vice-President, Rev. J. H. Wingfield, Rev. J. P. McGuire, Rev. N. H. Cobbs, Rev. J. Grammer, Mr. P. Nelson, Col. J. Nelson.

Col. Nelson from the committee on the Treasurer's account made a report that the account had been examined and found supported by proper vouchers, that the amount of expenditures and investments during the past year was $5769.36, and the receipts $5612.32, leaving a balance due the Treasurer of $157.04.

The Rt. Rev. Bishop Meade from the committee for the purpose presented the following preamble and resolutions, which were adopted unanimously, viz:

Inasmuch as it would be expedient to make frequent calls upon the Church for such sums as are required for the endowment of Professorships, and as a permanent agency must be in the future as heretofore attended with much expense—therefore

Resolved, that the agency be not continued longer than present circumstances may seem to justify.

Resolved, that it be continued for the six following months, and the agent be requested during that time to collect as much as he can of the subscriptions now due in Virginia, and to obtain as many other subscriptions in Maryland and elsewhere as circumstances may enable him to do.

Resolved, that this Board duly estimate the long tried attachment of the Rev. Mr. Mann to our Seminary, and the zeal he has manifested in discharging the combined agencies entrusted to his hands by the Trustees and the managers of the Education Society.

The Rev. J. Grammer from the committee for the purpose presented the following preamble and resolutions which were adopted, viz:

WHEREAS, it is deemed expedient for the good order of the Seminary and for conducting with convenience its internal concerns, that one of the Professors should exercise an especial superintendence and act as the organ of intercourse and communication with the Board of Professors—Therefore

1. *Resolved*, that each one of the Professors shall in rotation and according to seniority of age, act as Chairman of the Board of Professors for one year, beginning with the end of the present session of the Seminary, and that it shall be his duty as such to call and preside at all meetings of the Board; keep a record of the proceedings of the Faculty—return to the Board of Trustees at their annual meeting a full report of the state of the Seminary, together with an account of the general conduct of the students—the course of their studies, and any other matters which a majority of the Trustees may deem it proper to report—and do and perform all such other offices and duties as generally devolve on the President or Provost of a College or Theological Seminary.

2. *Resolved*, that the Chairman of the Faculty be requested to prepare an address or dissertation to be delivered before the Trustees, students and such visitors as may attend the annual examination in July, when he enters upon the duties of his office as chairman.

On motion, *Resolved*, that the Treasurer hereafter shall not pay any account for expenditures, not expressly authorized by a vote of the Board of Trustees, and

WHEREAS it was expressly declared by the Trustees at their meeting in May, 1829 that Professor Keith should have the use of the house and one moiety of the Seminary farm then in his occupancy free of rent on condition that he should keep the same in good repair, etc.,

Therefore, *Resolved*, that the account rendered by the Treasurer of $38.86 for enclosing Dr. Keith's lot cannot be allowed.

Rev. Mr. Dana submitted the annual report as drawn up by him, and the same being accepted and adopted as the report of the Board, was ordered to be presented to the Convention.

The Board then adjourned sine die.

E. C. McGuire, *Secretary.*

At a meeting of the Board of Trustees held in the Vestry Room of St. Paul's Church, Alexandria, on Thursday, 13th July, 1837. Present: Rt. Rev. Bishop Moore, President, Rt. Rev. Bishop Meade, Vice-President, Rev. John Grammer, Rev. John H. Wingfield, Rev. Chas. B. Dana, Rev. John P. McGuire, Rev. E. C. McGuire, Mr. John Gray.

The Board of Trustees at their last annual meeting having adopted sundry resolutions in reference to the organization of the Faculty, and the duties of the Chairman, and the same having been sent by the Secretary to the Senior Professor, the following communication in answer was received this day, viz:

Theological Seminary of Virginia,
June 27, 1837.

To The Board of Trustees.

Gentlemen:—The Professors of the Seminary having received and taken into consideration the resolution of your Body, passed at your late meeting in Petersburg in reference to the internal government of the Seminary, would beg leave respectfully to offer the following suggestions:

First: As we have already a Chairman and Secretary appointed by ourselves, we consider the Faculty in the absence of the President, duly and sufficiently organized for the performance of all its appropriate duties.

Second: We have hitherto been in the habit of discharging in our collective capacity most of the duties mentioned in the resolution of the Board, and are at all times ready at their request to perform the others, particularly that of reporting the state of the Institution, and suggesting measures for its improvement.

Third: We have weighty and insuperable objections to take upon ourselves in rotation the office created by the resolution of the Board and discharge the duties connected with, nor do we believe that our doing so is expedient for the good of the Seminary and for conducting with convenience its internal concerns.

By order of the Faculty,
E. R. Lippitt, *Secretary.*

The above being submitted to the Board, it was

On motion, *Resolved*, that the Board acquiesce in the private organization of the Faculty as announced in the foregoing communication, and that the Professors be requested to conform to the suggestions contained in the resolutions of May last, with the exception of that contained in the clause to "superintend the concerns of the Seminary" as referring to the domestic matters thereof.

The Board adjourned to meet again at four o'clock at the house of E. I. Lee, Esq.

Thursday, four P. M. The Board met according to adjournment. Present: the same as in the morning.

On motion, *Resolved*, that Bishop Meade and Rev. Mr. Dana be requested to have repaired or renewed as may be found necessary, the front porches of the wings of the Seminary House, and the parapet wall surrounding the same, and that they be authorized to draw on the Treasurer for the cost of such repairs or renewal.

Resolved, in view of the approaching termination of the general agency fulfilled for some years by Rev. Mr. Mann, that a committee be appointed with full powers to do all such things for the good of the Institution as its present circumstances and exigencies may require.

Resolved, that this committee be composed of Bishop Meade, Rev. Mr. Dana and Rev. E. C. McGuire.

Adjourned.

E. C. McGuire, *Secretary.*

Alexandria, December 14, 1837.

A special meeting of the Trustees of the Theological Seminary being called

by the President of the Board at Alexandria, D. C., on December 14, the following members attended pursuant to said notice, viz: Rt. Rev. Bishop Meade, Vice-President, Rev. Mr. Dana, Rev. E. C. McGuire, Mr. P. Nelson and Col. J. Nelson.

The Trustees present not being sufficient in number to constitute a quorum for the transaction of business, the object of the meeting, viz, the apprehended removal of Prof. Keith from the Seminary being stated, it was resolved to meet again in the afternoon at the house of Rev. Thos. Jackson, and the meeting adjourned accordingly.

Thursday afternoon. The Trustees met at the house of Rev. Mr. Jackson. The same present with the addition of Rev. J. P. McGuire. The number still being insufficient to form a quorum, measures were adopted in reference to the continuance of Dr. Keith's connection with the Seminary, these measures being subject to the future sanction of the Board of Trustees.

Adjourned sine die.

E. C. McGuire, *Secretary.*

Winchester, May 16, 1838.

The annual meeting of the Board of Trustees was held in Winchester on Wednesday, 16th May, 1838. Present: Rt. Rev. R. C. Moore, D. D., President, Rt. Rev. W. Meade, D. D., Vice-President, Rev. Mr. Dana, Rev. Mr. Wingfield, Rev. John Grammer, Rev. John P. McGuire, Mr. P. Nelson, Col. John Nelson, Mr. John Gray, Mr. John Bruce.

On motion, *Resolved,* that Bishop Meade, Dr. Milnor of New York, and Dr. Tyng of Philadelphia, be appointed a committee to purchase books for the Library of the Theological Seminary, and that they be requested in the selection of suitable books to take advice of the Professors of the Seminary.

On motion, *Resolved,* that Rev. Mr. Grammer and Col. John Nelson be a committee to audit the Treasurer's account, which on examination they reported to be correct.

Resolved, that the Treasurer be requested to pay the account of Mr. P. Thompson, book seller, Washington city, for periodicals sent from time to time to the Reading Room of the Theological Seminary.

Resolved, that Bishop Meade, Rev. Messrs. Grammer and E. C. McGuire be a committee to prepare the report of the Trustees to be presented to the Convention at its present session. The Board then adjourned to meet again on Friday, eight o'clock, A. M., at the house of Mr. John Bruce.

Friday morning. The Board met. Present: Bishop Moore, Bishop Meade, Rev. Mr. Dana, Rev. A. Jones, Rev. J. P. McGuire, Rev. E. C. McGuire, Mr. P. Nelson, Mr. J. Bruce.

The annual report of the Board being submitted, the same was adopted and ordered to be presented to the Convention. The Board adjourned to meet tomorrow morning at eight o'clock.

Saturday morning. The Trustees met at the house of Mr. Bruce. Present: Bishop Moore, Bishop Meade, Rev. Messrs. A. Jones, Dana, J. P. McGuire, and E. C. McGuire, Col. J. Nelson and J. Bruce.

On motion, *Resolved,* that the sum of $250 per annum be added to the salary of Professor Keith, to be paid during the coming year commencing the 1st of October, 1838.

Resolved, that the sum of $200 per annum be added to the salary of Professor Packard, to be paid the coming year commencing 1st October, 1838.

Resolved, that the sum of $75.00 be appropriated to payment of sundry accounts for repairs recently put on the house of Professor Packard. And further, *Resolved* that Professor Packard be informed that as he pays no rent for the house occupied by him he is expected in common with the other Professors to keep the same in repair at his own expense.

Resolved, that the Trustees at their meeting in July shall have power to act in reference to the establishment of a High School on or near the Seminary farm, provided there shall be five members of the Board present at that time and place. Adjourned.

E. C. McGuire, *Secretary.*

Alexandria, July 12, 1838.

At a meeting of the Trustees held in Alexandria on Thursday, 12 July, 1838, there were present: Bishop Moore, Bishop Meade, Rev. Messrs. Dana, Adie and E. C. McGuire.

The subject of a High School to be established on or near the Seminary farm having been referred to this meeting by the Board of Trustees assembled in Winchester in May last, the expediency of such a measure was duly considered. After which in hopes of a larger Board, the matter was postponed to another meeting to be held tomorrow morning.

July 13, Friday morning. The Trustees met. Present: the same members of the Board.

On motion, *Resolved*, that the Trustees present be a committee for further inquiry and deliberation respecting the object of this meeting, and that they have power to convene the Trustees composing the present meeting with such others as may be able to attend in this town in September or October next as may be most convenient in the view of the Bishop. Adjourned.

E. C. McGuire, *Secretary*.

Norfolk, Wednesday, May 15, 1839.

The annual meeting of the Board of Trustees of the Theological School was held in Norfolk on Wednesday, May 15, 1839. Present: Rt. Rev. Bishop Moore, D. D., Rt. Rev. Bishop Meade, D. D., Rev. Mr. Grammer, Rev. A. Jones, Rev. Mr. Dana, Rev. Mr. Adie, Rev. Mr. Cobbs, Rev. J. P. McGuire, Rev. E. C. McGuire, Messrs. P. Nelson, John Nelson, R. P. Waring, John Gray, John Bruce.

On motion, *Resolved*, that Rev. Messrs. Grammer, Dana and Adie be a committee to audit the Treasurer's account.

The above committee having discharged the duty assigned them reported the account correct, being supported by proper vouchers, leaving a balance in the hands of the Treasurer of $181.29, and that the whole account of the vested fund is twenty-five thousand, two hundred and seventy-five dollars.

On motion, *Resolved*, that the wardens of Christ Church, Alexandria be requested to transfer to Mr. John Gray, Treasurer of the Theological Seminary, and his colleagues, the eighteen shares of Bank Stock held by them for the Theological Seminary.

On motion, *Resolved*, that Bishop Meade and Rev. Mr. Grammer be a committee to prepare the annual report of the Board of Trustees to be presented to the Convention at its present session. Adjourned.

Thursday afternoon, May 16.

The Board met at Mr. Southgates. Present: Rt. Rev. Bishop Moore, Bishop Meade, Rev. Messrs. Grammer, Cobbs, A. Jones, Dana, Adie, J. P. McGuire, E. C. McGuire, P. Nelson, John Nelson, R. P. Waring, J. M. Garnett, John Bruce, John Gray.

On motion, *Resolved*, that so much of the First Article of Chapter Four of the Rules for the government of the Theological School as required a total suspension of the exercises of the Seminary during Passion week, be repealed, and instead, thereof that the Professors are hereby requested only to omit or suspend their regular services so far as to enable themselves and the students to give such religious observance to that season as the Church expects from its pious members.

Resolved, that a committee of five be appointed to carry into execution the following determination of this Board.

First. That they adopt such measures as shall seem most expedient for the erection of a chapel during this summer in some convenient place to be selected by them, provided that no moneys be drawn from the Treasury for that purpose.

Second. That the same committee proceed to carry into execution the previous resolution of the Board as approved by the Convention in reference to the High School. That they adopt the proper measures for raising the necessary funds; that they purchase a suitable situation for the same, and rmake any improvements required; that they select a suitable person for taking chage of the Institution, and

make such contract with him as they shall deem proper, and shall prepare such rules for the government of the Institution as shall be necessary, and attend to any other things required for the commencement of the School the ensuing fall.

Resolved, that Bishop Meade, E. C. McGuire, Mr. Dana, Mr. Adie and Cassius F. Lee, Esq., be the committee for the above purposes.

Adjourned.

Friday afternoon, May 17th.

The Board met at the Vestry Room of Christ Church. Present: Rt. Rev. Bishop Meade, Rev. Messrs. Grammer, Cobbs, J. P. McGuire, Dana and Adie, and Messrs. P. Nelson, R. P. Waring, J. M. Garnett, John Nelson, John Bruce and John Gray.

A report was made to the Board by a committee appointed to draw up the same, which was adopted and ordered to be presented to the Convention.

Mr. Pendleton, the proposed principal of the High School, met the Board and entered into a general conversation about plans and interests connected with the School.

Resolved, that Mr. Gray be authorized to insure the dwelling house of Professor Packard, and to change the insurance on the houses of Professors Keith and Lippitt if he shall think it expedient to do so.

Resolved, that the above Executive Committee of five be requested to make provision for supplying the lot of Professor Packard with water, either with a well or well and pump, as they may deem most advisable. Adjourned sine die.

E. C. McGuire, *Secretary*.

The annual meeting of the Trustees of the Theological Seminary was held in Charlottesville this day, Thursday, May 21, 1840. Present: Rt. Rev. Bishop Meade, D. D., Vice-President, Rev. John Grammer, Rev. George Adie, Rev. John P. McGuire, Rev. N. H. Cobbs, Rev. E. C. McGuire and Mr. P. Nelson.

Resolved, that Rev. Mr. Adie and Rev. J. P. McGuire be a committee to examine the Treasurer's account and report to the Board at its present meeting.

Resolved, that Rev. N. H. Cobbs be a committee to prepare the annual report of the Board of Trustees to be presented to the Convention at its present session.

Resolved, that the Treasurer be requested to pay to the order of Bishop Meade the sum of $400 for the payment of dues incurred in the purchase of books for the Library.

Resolved, that the committee on the High School, appointed at the meeting in Norfolk last year, be continued with the powers then given them.

The committee on the Treasurer's account having discharged the duty assigned them, reported the account to be supported by proper vouchers, leaving a balance in the hands of the Treasurer of $542.69, the whole fund $27,517.

Resolved, that Mr. Gray, Treasurer of the Board be authorized to use his discretion in changing the investment of the fund of the Seminary from Bank stock, Bonds, etc., to Virginia State Stock.

Resolved, that Dr. Keith be requested to supply the Pulpit of the Seminary Chapel during the coming year.

Bishop Meade, in behalf of the committee on the High School appointed by the Board at the last Convention, made a report of the proceedings of the committee in discharge of the duties assigned them.

The Board adjourned.

E. C. McGuire, *Secretary*.

The proceedings of the Board for the period intervening, i. e., from 1839 until 1866, were contained in a book which was taken from my house, the Rectory of Christ Church, Alexandria, during the war. The last meeting was held in Richmond, May, 1861, and the surviving members at the end of the war, or rather a quorum of them met in Alexandria, at the annual council, 1866.

C. Walker, *Secretary*.

At a meeting of the Board of Trustees of Theological Seminary and High School of the Protestant Episcopal Church, of the Diocese of Virginia, May 17th,

1866. Present: Rt. Rev. John Johns, D. D., President, Rev. Messrs. Grammer, Andrews, Woodbridge, McGuire and Walker, and Messrs. C. F. Lee and Dr. Claggett.

On motion of Dr. Andrews, the following notice was placed upon record.

Alexandria, May 16, 1866.

This being the first meeting of the Trustees of the Seminary since the decease of its founder, our late beloved President and friend, the Right Reverend William Meade, D. D., we feel that it should be our first act to record our sense of the loss and bereavement, both personal and official, which we have suffered.

To recite his virtues, or his influence upon the rise and progress of religion, and of the Church, in this Diocese is needless. They are inscribed on every page of its history for the last forty years. We intentionally refrain from the formality of such resolutions, as are usual on like occasions, because we are conscious of our incapacity to draft any which would adequately express our estimate of his example, or our affection for his memory.

We make this record, simply that we may transmit to our successors the testimony of our reverence and love for our departed father in God, to whose wisdom and devotion, under the divine blessing, this School of the Prophets owes both its existence and the measure of prosperity, and usefulness with which it has been signally honored.

We add our hope and prayer, that it may be kept true to the great purpose for which it was founded, and for whichall its buildings and endowments were contributed—the Gospel as distinctively Protestant, Episcopal and Evangelical.

J. Johns, President of the Board, C. Walker, Churchill J. Gibson, G. H. Norton, Thomas H. Claggett, Cassius F. Lee, R. H. Cunningham.

Bishop Johns laid before the Board the following statement of moneys received and disbursed by him:

October 12, 1865. Received of Wm. A. Stewart, Esq., Attorney for the executors of the late John Johns of Baltimore, Maryland, the last payment with interest on the balance of the legacy to the P. E. Seminary and High School of Virginia.

The balance, with interest, amounted to $8632.00. Of this sum I loaned to Cassius F. Lee, Esq., to be used in fencing and repairs on Seminary Buildings, to be paid back from any appropriation made by Government for damages:

By Government for damages	$3132.00	$8632.00
Paid Dr. Sparrow on account of Salary	1250.00	
To amount paid Dr. Packard on Salary	1500.00	5882.00
Balance on hand		$2750.00

Of this balance $2000 are deposited in the Banking House of John S. Gittings & Co., Baltimore, and $750.00 in the Chesapeake Bank, in my name as president of the Board of Trustees.

Cassius F. Lee, Esq., presented an account of receipts and disbursements of the funds in hand, with vouchers, which were referred to a committee consisting of Rev. Mr. Andrews, Grammer and Claggett, who reported the same to be correct.

The amount of Receipts	$3864.56
The amount of Disbursements	3850.10
Balance in hand	$ 14.46

On motion, C. F. Lee, Esq., was appointed Treasurer Pro Tempore of this Board.

Nominations were made by different members, of Rev. Messrs. C. J. Gibson, Geo. H. Norton, E. T. Perkins, Wm. C. Meredith and Dr. William N. Pendleton, also of Mr. John H. Tyler, Mr. Reuben Johnston and Mr. E. S. Pegram, for membership of the Board.

Rev. John P. McGuire, Rector of the Episcopal High School, presented his report and resignation, which were accepted.

The report also of Dr. Sparrow, as to operations of the Seminary since the last meeting of the Board, was received and accepted.

On motion, Bishop Johns, C. F. Lee, Esq., and Rev. G. H. Norton were appointed a committee for the reopening of the High School.

On motion of C. F. Lee it was *Resolved*, that this Board will, before it adjourns, appoint a professor of Ecclesiastical History and Polity in the place of Rev. Dr. May, deceased.

Resolved, that said appointment is to take effect so soon as the necessary means of his salary of $1500 per annum shall be secured, to be paid by responsible parties to the satisfaction of the President of the Board, for five years.

Ordered, that the house lately occupied by Rev. Dr. May be appropriated to use of said Professor.

Ordered, that the —— to be paid by Mrs. Post be appropriated to the repairs of this house.

On vote, the Rev. C. Walker, was unanimously elected.

On motion, the Board adjourned to meet at St. Paul's Vestry Room tomorrow morning at ten o'clock.

C. Walker, *Secretary*.

May 18th, 1866.

The Board met in Vestry Room of St. Paul's Church. Present: Bishop Johns, Rev. Dr. Andrews, Woodbridge, McGuire, Grammer and Walker, Mr. C. F. Lee and Dr. Claggett.

Upon going into election, Rev. Messrs. Geo. H. Norton, Churchill J. Gibson and Mr. E. S. Pegram were appointed members of the Board.

On motion, *Resolved*, that Rev. Dr. Sparrow be requested to collect funds for the salary of the new Professorhip.

On motion of Dr. Andrews it was *Resolved*, that the Secretary be instructed to correspond with members of the Board who have not attended for several years past, so as to secure their future attendance, or respectfully ask their resignation.

Upon motion the Board adjourned.

C. Walker, *Secretary*.

Constitution of the Society for the Education of Pious Young Men for the Ministry of the Protestant Episcopal Church

Whereas, the Conventions of the Protestant Episcopal Church in Maryland and Virginia, have, by various resolutions, recommended measures for educating young men for the ministry; and, whereas, Societies have been formed in Baltimore and other places, for promoting this laudable object, several of the clergy and laity from the two Dioceses above named, met in the city of Washington, and resolved themselves into a Society, with a view of imitating their brethren in this zeal and labour of love, and adopted the following Constitution:

I. This Society shall be called the Society for the education of pious young men for the ministry of the Protestant Episcopal Church.

II. The officers of the Society shall consist of a President, two Vice-Presidents, selected from among the clergy, a secretary and treasurer, together with a Board of Managers, consisting of six clergymen and six laymen, to be chosen annually by ballot, whose duty it shall be to manage all the concerns of the Society not otherwise provided for.

III. The annual meeting of the Society shall be held on the last Thursday in October, in each year, in the cities of Washington, Alexandria and Georgetown, in regular rotation.

IV. The President shall have power to call a meeting of the Society, and in case of his death or absence, either of the Vice-Presidents, at the request of any two of the Managers, at such time and place as may be most convenient, in the District of Columbia; five of whom shall constitute a quorum for the transaction of business.

V. The Managers shall appoint by ballot, at their annual meeting, a standing committee, consisting of three clerical and three lay members to be chosen out of the Board of Managers, whose duty it shall be to select and recommend to the Board of Managers such candidates as they may deem proper; and if approved of by a major-

ity of the Board, the committee shall proceed to appropriate the necessary assistance for the prosecution of their studies. The President of the Society shall be *ex officio* President of the committee.

VI. Annual subscribers to this Society, of one dollar or more, shall be considered as members thereof, and those who pay fifty dollars, or upwards, at one time, shall be considered as members for life.

VII. This Constitution shall be unalterable, unless at an annual meeting of the Society, and with the concurrence of two thirds of the members present.

The following Officers were then elected: Rev. William H. Wilmer, President, Rev. Walter D. Addison, First Vice-President, Rev. William Hawley, Second Vice-President, Rev. Enoch M. Lowe, Secretary, Mr. C. Page, Treasurer, Managers: Rev. Messrs. Oliver Norris, William Meade, Edward C. McGuire, George Lemmon, Reuel Keith, Charles Mann, and Messrs. Francis S. Key, Esq., Daniel Murray, Richard W. West, William A. Knox, Edmund I. Lee, Esq., Philip Nelson, Esq.

Washington, June, 1818. Adjourned.

E. M. Lowe, *Secretary.*

Georgetown, October 29, 1818.

This being the day for the Annual Meeting of the Society, a number of the members assembled in St. John's Church, Georgetown.

Present: Rev. William H. Wilmer, President, Rev. Walter D. Addison, First Vice-President, Rev. William Hawley, Second Vice-President, Oliver Norris, Reuel Keith, Charles Mann, Enoch M. Lowe and Francis S. Key, Esq.

The meeting was opened with prayer by Mr. Hawley.

The President reported that he had received of the Rev. Mr. Meade one hundred and five dollars, proceeds of sacramental collections, and fifty dollars from the Rev. Dr. Balmain as a life subscriber and fifty dollars from the Church at Winchester.

On motion, the Society adjourned *sine die.*

Test. E. M. Lowe, *Secretary.*

The Board of Managers then met.

Present: the same members, together with Mr. Richard W. West and Mr. Daniel Murray.

On motion, the Board of Managers, agreeably to the fifth Article of the Constitution, went into an election for a standing Committee, whereupon it appeared that the Rev. Mr. Meade, Rev. Mr. Hawley, Rev. Mr. Mann, Mr. Key, Mr. Knox and Mr. West were duly elected.

On motion, ordered, that the President of this Society cause copies of the Constitution together with a circular letter expressive of the views of this association to be sent to the Clergy of Virginia and Maryland.

On motion, ordered, that Mr. Hawley visit, in the course of the ensuing year, the vacant Parishes of Culpeper, Orange and Albemarle, in Virginia; Mr. Mann the vacant parishes in Charles and St. Mary's Counties; Mr. Norris, Anne Arundel, Md., and Westmoreland in Virginia; Mr. Addison and Mr. Lowe, Montgomery and Prince George Counties; Mr. Keith, Frederick, Washington and Allegheny Counties; Mr. Wilmer, Caroline and Essex, Virginia.

On motion, ordered, that copies of the constitution and circular be sent to the Bishops of the Dioceses of Maryland and Virginia.

On motion, ordered, that the clerical members of this Society be recommended either by summons or otherwise to call the attention of their people to this subject in order to raise funds for the object of this Society.

The meeting was closed with prayer by Mr. Norris.

On motion the Board adjourned *sine die.*

E. M. Lowe, *Secretary.*

A special meeting of the Board of Managers, pursuant to notice, was held at the house of the Rev. Mr. Hawley in the City of Washington.

Present: Rev. Messrs. William H. Wilmer, President, Walter D. Addison, Reuel Keith, Oliver Norris, William Hawley.

The Rev. Mr. Hawley was elected Secretary in place of the Rev. Mr. Lowe, removed to Virginia.

The committee appointed under the Fifth Article of the Constitution submitted the following report:

We, the committee appointed to select and recommend to the Board of Managers such candidates as they deem worthy of the patronage of this Society, beg leave to recommend Mr. H. Nelson Gray, of Middlebury College, Vermont, and Mr. James Thompson of Alexandria, as deserving of assistance, and that the sum of one hundred dollars be appropriated to the benefit of each, the latter to receive one hundred dollars for the year ending July 1, 1819, and the former one hundred dollars for the year beginning July 1, 1819.

WILLIAM H. WILMER, *Chairman.*

Whereupon it was *resolved* that the foregoing report be adopted.

The application of a young man in York, Pennsylvania, was also laid before the Board whereupon it was resolved that the President write to the applicant and obtain further information of the extent of his wants and the nature of his views, and report to the committee who are authorized by the Board to make such an appropriation as the nature of his case and the state of our funds justify.

WILLIAM H. WILMER, *President.*

Adjourned.

Attest. WILLIAM HAWLEY, *Secretary.*

Alexandria, October 28, 1819.

The Annual Meeting of the Society held at the house of the Rev. Oliver Norris.

Present: Rev. Walter D. Addison, First Vice-President, Rev. William Hawley, Second Vice-President, Rev. Oliver Norris, Rev. Reuel Keith, Philip Nelson, Esq., Francis S. Key, Esq.,

The President being absent Mr. Addison took the chair, and the Society proceeded to the election of officers for the ensuing year. The following were duly elected: Rev. William H. Wilmer, President, Rev. Walter D. Addison, First Vice-President, Rev. William Hawley, Second Vice-President and Secretary, Mr. C. Page, Treasurer. Managers: Rev. Messrs. Oliver Norris, William Meade, Edward C. McGuire, George Lemmon, Reuel Keith, Charles Mann, Messrs. Francis S. Key, Esq., Daniel Murray, Esq., Richard W. West, Esq., William A. Knox, Esq., Edmund I. Lee, Esq., Philip Nelson, Esq.

Mr. Philip Nelson reported that he had collected for the Society the sum of $76, that he had paid into the hands of the President in July last the sum of $30, being a part of the sum of $76, the balance of which he now paid into the hands of the Rev. Mr. Norris to be delivered over to the Treasurer. The Rev. Mr. Hawley also reported that he had visited the Counties which had been assigned him at the last annual meeting, and had collected in the Counties of Culpeper, Orange and Albemarle the sum of $114.93, which he was ready to pay into the hands of the Treasurer. No other business being offered for the consideration of the Society, it adjourned *sine die.*

WALTER D. ADDISON.
WILLIAM HAWLEY, *Secretary.*

After the adjournment of the Society, the Board of Managers met at the same time and place, and selected the following gentlemen for the standing committee

Rev. Messrs. William Meade, William Hawley, Charles Mann, Messrs. F. S. Key, W. A. Knox, R. W. West.

Application for the aid of the Society was laid before the Board in behalf of Mr. James Doughen of York, Pennsylvania. Whereupon it was *resolved,* that the President of the Society be requested to obtain further information on the subject and communicate the same to the Board at their next meeting.

The Board then adjourned.

WALTER D. ADDISON.
WILLIAM HAWLEY, *Secretary.*

Alexandria, May 11, 1820.

At a meeting of the Society called by special notice held in St. Paul's Church.

Present: Dr. Wilmer, President, W. D. Addison, First Vice-President, William Hawley, Second Vice-President and Secretary, Rev. Messrs. Oliver Norris, Reuel

Keith, E. C. McGuire, William Meade, Charles Mann, Messrs. P. Nelson, Esq., F. S. Key, Esq., E. I. Lee, Esq.

Many others of the Clergy and Laity also attended. The minutes of the Society being read by the Secretary, and having laid before the Society the application of Mr. Robert Piggot of Philadelphia, for assistance for the further prosecution of his studies for the Ministry, it was

Resolved, that the Rev. Mr. Meade, F. S. Key, Esq., and E. I. Lee, Esq., during their attendance at the General Convention to be held in Philadelphia on the 16th instant, make inquiry and obtain further information respecting Mr. Piggot, and that they be authorized, if in their judgment he be found worthy of the aid of this Society, to appropriate for his use for the next year, a sum not exceeding one hundred dollars.

Resolved, that Philip Nelson, Esq., and Edmund I. Lee, Esq., be a committee to examine and report the Treasurer's accounts.

The Secretary laid before the Society the application of Mr. James Doughen, a candidate for the ministry who is engaged in prosecuting his studies under the Rev. Samuel Bacon.

Whereupon it was *Resolved*, that the sum of one hundred dollars be appropriated for his use for one year. On application, it was *Resolved*, that the further sum of one hundred dollars be appropriated for the use of Mr. James Thompson for the year beginning July 1, 1819.

On motion it was *Resolved*, that notice be given from the pulpit in both Churches that a collection will be made for the benefit of the Society after Sermon on Saturday morning next in St. Paul's Church.

On motion, *Resolved*, that the Society adjourn to Saturday next at six o'clock P. M.

WILLIAM H. WILMER, *President.*
WILLIAM HAWLEY, *Secretary.*

Saturday, May 13, 1820.

The Society met pursuant to adjournment. Present: as before.

After transacting some unimportant business the Society adjourned *sine die.*

WILLIAM H. WILMER, *President.*
WILLIAM HAWLEY, *Secretary.*

At the Annual Meeting of the Society held in Christ's Church.
Georgetown, October 26, 1820.

Present: Dr. Wilmer, President, W. D. Addison, First Vice-President, William Hawley, Second Vice-President and Secretary, Rev. Messrs. Reuel Keith, J. P. K. Henshaw, E. M. Lowe, Benjamin Allen, C. P. McIlvaine, Thomas Allen, Thomas Howe, E. Allen, A. C. McCormic, Joseph Andrews, Messrs. F. S. Key, Esq., R. W. West, Esq., D. Murray, Esq., T. Henderson, Esq., I. Ashmun, Esq., and many others from the district.

The meeting was opened with the morning service and a sermon by the Rev. E. M. Lowe, after which the Society organized and the minutes of the former meeting in Alexandria being read by the Secretary together with letters of apology for non-attendance from the Rev. Mr. McGuire, the Rev. Mr. Lemmon and the Rev. Mr. Mann, the Society went into the election of officers for the ensuing year.

The following gentlemen were elected: Rev. Dr. Wilmer, President, Rev. W. D. Addison, First Vice-President, Rev. William Hawley, Second Vice-President and Secretary, C. Page, Esq., Treasurer. Managers: Rev. Messrs. Oliver Norris, C. P. McIlvaine, E. C. McGuire, William Meade, George Lemmon, Charles Mann, Messrs. F. S. Key, Esq., Daniel Murray, Esq., Richard W. West, Esq., Dr. Thomas Henderson, Edmund I. Lee, Esq., Philip Nelson, Esq.

The Society then adjourned and the Board of Managers met.

Present: Rev. Dr. William H. Wilmer, President, Rev. W. D. Addison, First Vice-President, Rev. William Hawley, Second Vice-President and Secretary, Rev. C. P. McIlvaine, F. S. Key, Esq., D. Murray, Esq., Richard W. West, Esq.

The following gentlemen were elected members of the standing committee for the ensuing year: Rev. W. D. Addison, Rev. William Hawley, Rev. C. P. McIlvaine, Richard W. West, Esq., F. S. Key, Esq., Thomas Henderson, M. D.

On motion, it was *Resolved*, that it is expedient to establish a Theological Professorship, to be located at William and Mary College or elsewhere as the Society may from time to time order and direct, and for the accomplishment of this important object, it is further *Resolved*, that the President be requested to prepare a circular explanatory of the object of the Society and urging the strong claims of the Church upon the liberality of her members for the furtherance of this desirable and useful establishment, and that he send a copy thereof to each of the Clergy in the two Dioceses.

The Society adjourned.

WILLIAM H. WILMER, *President.*
WILLIAM HAWLEY, *Secretary.*

Alexandria, May 15, 1821.

At a meeting of the Board of Managers (pursuant to regular notice) held in St. Paul's Church.

Present: Dr. William H. Wilmer, President, Rev. William Hawley, Second Vice-President and Secretary, C. Page, Esq., Treasurer, Rev. Oliver Norris, Rev. Charles Mann, Messrs. F. S. Key, Esq., R. W. West, Esq., D. Murray, Esq.

After deliberating on the subject of the establishment of a Theological Professorship and other concerns of the Society, the Board adjourned to the 26th of June for the purpose of affording the Conventions of Virginia and Maryland an opportunity of expressing their opinions on the subject before the Society should take any active measures for the accomplishment of this object.

The Rev. Mr. Addison sent in his resignation.

June 26, 1821.

The two Dioceses not agreeing to the proposition of a union in the prosecution of this plan, no meeting of the Board took place.

Washington, October 25, 1821.

This being the day appointed for the annual meeting of the Society, and no quorum appearing, the Society continued the same officers for another year.

Washington, November 12, 1821.

The Board of Managers held a meeting at the house of the Rev. Mr. Hawley.

Present: Dr. William H. Wilmer, President, Rev. William Hawley, Second Vice-President and Secretary, Rev. Oliver Norris, Rev. C. P. McIlvaine, F. S. Key, Esq.

The following appropriations were made: To Charles H. Page, a loan of $150; Silas B. Freeman, a loan of $10.00; Lucius Carter, a loan of $10.00; H. Nelson Gray, $100.00, to be given in small sums as may be wanted 'till otherwise disposed of.

James Doughen, $50.00.

April 29, 1822. The committee loaned to Mr. Lucius Carter, $50.00.

October 17, 1822. The committee loaned to Mr. Lucius Carter, $25.00.

The committee loaned to Mr. Silas B. Freeman, $23.00.

The committee sent to Mr. J. Doughen, $50.00.

Alexandria, October 31, 1822.

This being the day appointed for the annual meeting of the Society and no quorum appearing, the same officers are continued for another year.

Georgetown, July 2, 1823.

Pursuant to notice the Board of Managers of the Education Society met in Christ's Church.

Present: Dr. William H. Wilmer, President, Rev. William Hawley, Second Vice-President and Secretary, Managers: Rev. Messrs. Oliver Norris, C. P. McIlvaine, E. C. McGuire, Dr. Thomas Henderson, Edmund I. Lee, Esq., Rev. William Meade.

The meeting was opened with prayer by the Rev. Mr. Meade.

The following gentlemen were admitted to honorary seats in the Board.

Rev. Messrs. J. P. K. Henshaw, Thomas Howe, B. P. Aydelotte, R. Keith, S. Presstman, E. Allen, Dr. Debutts and Mr. Noah Ridgely.

The proceedings for the last two years being read, the President stated the situation of the funds of the Society, which amounts to about $1260.

On motion of Mr. Lee, the following Resolution was submitted:

Resolved, that it is expedient to rescind the resolution adopted on the 26th of October, 1820, establishing a Theological Professorship at William and Mary College in Virginia, and that the said Professorship be established at the town of Alexandria in the District of Columbia, which resolution on motion was referred to a committee consisting of the Rev. Messrs. Meade, McIlvaine, Henshaw and Dr. Wilmer.

On motion of the Rev. Mr. Meade it was *Resolved*, that a committee of five be appointed to devise the best and most effectual means of procuring funds for the benefit of this Society, and for the appointment of a preacher for the next anniversary. The following gentlemen were appointed: Rev. Mr. McGuire, and Hawley, and Messrs. Lee, Henderson and Debutts.

The Board then adjourned to half past four o'clock.

Christ's Church, half past four o'clock.

The Board met pursuant to adjournment. Present: As before.

The committee appointed on the Resolution of Mr. Lee reported as follows:

The committee to whom was referred the resolution submitted by Mr. Lee have according to order had the subject under consideration, and recommend to the Board the adoption of the following Resolutions:

1st. *Resolved*, that it is expedient to rescind the resolution adopted on the 26th of October, 1820, establishing a Theological Professorship at William and Mary College in Virginia.

Second. Whereas the Convention of the Diocese of Virginia have established a Theological Seminary which, it is expected, will, ere long, go into operation: Be it resolved that the beneficiaries of this Society who are students of Theology be placed under the care of that institution when it shall have commenced its operations; and that in the mean time the Rev. Mr. Keith who is to reside in the City of Alexandria be appointed to take charge of them and any other students that may be disposed to place themselves under his instruction in that place.

Third. Resolved, that the sum of six hundred dollars be paid to the Rev. Mr. Keith as a salary for one year to commence from the 1st of July, 1823. Which resolutions were unanimously adopted.

The committee on the resolution of Mr. Meade reported as follows:

The committee appointed to devise means for raising funds for this Society, having had the subject under consideration, recommend to the Board of Managers the appointment of agents, to be selected by the standing committee of this Society, who shall be instructed to solicit aid in favour of this Society in donations and annual subscriptions, and especially direct their attention to the formation of auxiliary societies.

The committee further recommend that a sermon be preached at the opening of each annual meeting of the Society, and that a collection be made on that occasion in aid of the funds of the Society. They also recommend that after the present appointment by the Board, the future selection of a preacher for this Service be entrusted to the standing committee.

The Board then went into the election of a preacher for the next anniversary in October next, when on counting the ballots, the Rev. John Johns was declared duly elected.

On motion of the Rev. Mr. Meade it was *Resolved*, that a committee be appointed to prepare an address to the public in behalf of the interest and importance of this Society.

The Rev. Dr. Wilmer, Rev. McIlvaine and Rev. Hawley were appointed. And it was further *Resolved*, that the same committee prepare a report from the Board for the next annual meeting.

After prayer by the Rev. Mr. Henshaw the Board adjourned.

WILLIAM HAWLEY, *Secretary*.

Alexandria, October 30, 1823.

This being the day for the annual meeting of the Society for the Education of

pious young men for the ministry of the Protestant Episcopal Church, the Society accordingly convened in Christ Church, Alexandria.

The meeting was opened with morning prayer by the Rev. Mr. Tyng, and a Sermon appropriate to the occasion by the Rev. Mr. Henshaw, after which a collection was taken up amounting to $52.18.

The Managers then submitted to the Society the report of their proceedings during the past year which on motion was read and accepted—when,

On motion, *Resolved*, that the Society do now adjourn to the residence of the Rev. Dr. Wilmer.

The Society having asesmbled at the Rev. Dr. Wilmer's, and the President having taken the chair:

On motion, *Resolved*, that the Constitution of the Society be now taken up for the purpose of making such amendments and alterations as may be deemed necessary, and it being then taken up, was, after due deliberation, altered and amended, and adopted as follows:

"Constitution of the Society for the Education of pious young men for the ministry of the Protestant Episcopal Church."

WHEREAS, the conventions of the Protestant Episcopal Church in Maryland and Virginia have by various resolutions recommended measures for educating young men for the ministry—and—whereas societies have been formed in Baltimore and other places for promoting this laudable object, several of the Clergy and laity from the dioceses above named met in the City of Washington and resolved themselves into a Society with a view of imitating their brethren in their zeal and labour of love, and adopted the following Constitution:

I. This Society shall be called the Society for the Education of pious young men for the ministry of the Protestant Episcopal Church.

II. This Society shall be composed of all such persons as shall contribute not less than one dollar annually to its funds. Such as shall contribute fifty dollars at one time or seventy-five in three annual installments shall be members for life, excepting ministers of the Gospel who shall be constituted members for life upon their paying $30. Those who pay one hundred dollars or more shall be denominated patrons.

III. The Society shall meet annually the last Wednesday in October in Washington, Alexandria and Georgetown in rotation. At every annual meeting the directors shall present a detailed report of their proceedings during the preceding year. A sermon shall be preached and a collection made in aid of its funds. The preacher to be appointed by the Standing Committee.

IV. The officers of the Society shall consist of a President, four Vice-Presidents, a Secretary and Treasurer, together with thirty Managers who shall be appointed at each annual meeting. The Managers shall be taken equally from among the clergy and laity.

V. The President, Vice-Presidents, Secretary and Treasurer, together with the Managers and patrons of the Society shall constitute a Board of directors to conduct such concerns of the Society as are not otherwise provided for, and this Board shall meet semi-annually, viz., at the time and place of the annual meeting of the Society and the last Thursday in April in Alexandria. It shall have power to fill its own vacancies.

The President, or in case of his death or absence either of the Vice-Presidents, at the request of any two of the Managers, shall call a special meeting of the Board of Directors at such time and place as may be most convenient in the District of Columbia, five of whom shall form a quorum for the transaction of business.

VI. The directors shall appoint by ballot at their annual meeting a standing committee consisting of four clerical and three lay members to be chosen out of the Board of Directors, whose duty it shall be to select and recommend to the Board of Directors such candidates as they may deem proper, and if the candidates so recommended shall be approved of by a majority of the Board of Directors present, the committee shall proceed to appropriate the necessary assistance for the prosecution of their studies. The President of the Society shall be *ex officio* chairman of the committee. This committee shall supply their own vacancies.

VII. The Treasurer shall receive all contributions made to the Society, and present a detailed statement of his accounts annually or oftener if required by the Board of Directors. He shall not pay money unless on an order from the standing committee signed by the chairman or in his absence by the one who presided at the meeting when such order was given.

VIII. The Secretary shall take and keep the minutes of the proceedings of the Society, the directors and the standing committee. He shall also keep a list of the officers and members of the Society, of the Auxiliary Societies and their officers. And it shall be his duty to issue timely notices to the officers and members of the Society of all meetings which they are expected to attend.

IX. This Constitution shall be unalterable unless at an annual meeting of the Society, and with the concurrence of two thirds of the members present.

On motion, *Resolved*, that the Society do now go into the election of its officers for the ensuing year. The election having been made it appeared that the following gentlemen were unanimously elected: Rev. Dr. Wilmer, President, Rev. Oliver Norris, First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, Third Vice-President, Rev. William Meade, Fourth Vice-President, Rev. Ethan Allen, Secretary, C. Page, Esq., Treasurer. Managers: Rev. Messrs. McIlvaine, Mann, Johns, Aydelotte, Armstrong, Lemmon, Schaeffer, McGuire, Keith, Dunn, Wickès, Prestman, Jones, Hatch, Rev. Dr. Stephens, Messrs. F. S. Key, R. W. West, Daniel Murray, John Contee, John C. Herbert, Elisha De Butts, Thomas Henderson, John Thomas, R. D. Smith, E. I. Lee, P. Nelson, Frederick County, Virginia, W. Robertson, Pr. William County, Virginia, W. Fitzhugh, of Stafford, Dr. R. Thom, Dr. Peake.

On motion, *Resolved*, that the Rev. Mr. Henshaw be requested to furnish for publication the sermon delivered by him before the Society this morning.

On motion, *Resolved*, that the several societies auxiliary to this Society are entitled to the warmest thanks of this Society for their continued zealous exertions in its behalf.

On motion, *Resolved*, that the Secretary be directed to have published the proceedings of the meeting together with the Constitution as amended, and also the report of the Board of Directors.

Adjourned *sine die*.

By order—ETHAN ALLEN, *Secretary*.

Alexandria, October 30, 1823.

At a meeting of the Board of Directors held this day at the residence of the Rev. Dr. Wilmer, the following gentlemen were elected as the standing committee for the ensuing year, viz: Rev. Messrs. Norris, Hawley, McIlvaine, Allen, and F. S. Key, Dr. Henderson and Dr. Peake.

On motion, *Resolved*, to extend the benefactions of the Society in compliance with the recommendations of the standing committee for the current year, to the following young gentlemen, viz., Carter, Cook, Good and DePuy.

On motion, *Resolved*, that the sum of two hundred dollars be now appropriated to payment in part of the salary of the Rev. Professor Keith.

Adjourned *sine die*.

ETHAN ALLEN, *Secretary*.

Alexandria, October 30, 1823.

At a meeting of the standing committee held this day, *Resolved*, that the patronage of the Society be recommended to the Board of Directors to be extended for the current year to,

Resolved, that the sum of $100 be appropriated to loan; $100 to Carter; $100 to Good and $100 to De Puy.

Washington, January 19, 1824.

According to previous notice the following members of the standing committee of the Education Society met at the Rev. Mr. Hawley's, viz: Rev. Messrs. Norris, Hawley, McIlvaine and Allen.

The President being absent the Rev. Mr. Norris, the First Vice-President of the Society, took the chair, and then opened the meeting with prayer.

A letter was then read before the committee from the Rev. J. Johns of Frederick, recommending Mr. Thompson J. Brooke of that town as worthy and desirous of aid from the Society. Whereupon, it was *resolved*, that Mr. Thompson J. Brooke be recommended by this committee to the Board of Directors as a suitable person to be aided by this Society in preparing himself for the Gospel Ministry. (See letter No. 1.) *

A letter being laid before the committee from the Rev. Mr. Henshaw of Baltimore, mentioning Mr. Henry Aisquith as desirous of becoming a beneficiary of the Society, it was *resolved* that the Secretary be directed to write to the Rev. Mr. Henshaw to know of him whether he thinks Mr. Aisquith is apt to teach and to learn, and whether he can cheerfully recommend him to the patronage of the Society. (See letter No. 2.)

The following questions were proposed by Mr. Henshaw in his letter: First, What are the literary qualifications that will be indispensibly requisite for admission into the lowest theological Class 2. Second, Can students who have but a partial knowledge of the Latin and Greek expect to be assisted in the acquisition of those languages by the professor? Third, At what seasons of the year will the vacation take place and how long will it continue? Fourth, In case of the most indigent of the students what is the highest sum that the standing committee would be willing to loan an individual per annum? To these questions the following answers were ordered to be returned. To the First. The same qualifications necessary for to be admitted a candidate for ———. To the second. He can. To the third. Three months from the fifteenth of July. To the fourth. In addition to the tuition, the amount paid for board, and in some very particular cases clothing, too.

A letter being laid before the committee from the Rev. George Boyd of Philadelphia recommending a young gentlemen, it was *resolved* that the young gentlemen be hereby recommended to the patronage of the Board of Directors in case Mr. Boyd can further recommend him as apt to teach and apt to learn, and will furnish his name. (See letter No. 3.)

An application was laid before the committee by the Rev. Mr. McIlvaine in behalf of Mr. L. Holiday Johns, of Georgetown, D. C., and on his recommendation it was resolved that Mr. L. Holiday Johns be recommended to the patronage of the Board of Directors of the Education Society of the Protestant Episcopal Church.

The committee then adjourned.

ETHAN ALLEN, *Secretary.*

Alexandria, February 21, 1824.

According to previous notice the following members of the standing committee of the Education Society met at the Rev. Dr. Wilmer's, viz., Dr. Wilmer, Chairman, Rev. Messrs. Norris, Hawley and Allen, and Doctor Peake.

The President having taken the chair the minutes of the former meeting of the committee were read, and also letters from the Rev. Messrs. Henshaw and Boyd. (See letters No. 5, 6 and 7.)

A letter from Mr. Boyd was read in answer to the one ordered to be addressed to him by the Secretary at the former meeting, stating that the name of the young gentleman in whose behalf he had made application to be George Mintzer, and furnishing the items of information which were asked respecting him. (Letter No. 5.)

A letter from the Rev. Mr. Henshaw was read in answer to one ordered to be adressed to him by the Secretary relating to Mr. Aisquith stating that by his former letter he did not attend to make an application to have him enrolled among the beneficiaries at this time, and containing further recommendations respecting him. (See letter No. 6.)

Another letter from the Rev. Mr. Boyd of later date was laid before the committee making application in behalf of William Rees, stating that he would require only half his board from the Society, and furnishing the requisite recommendations. Whereupon it was *resolved* that the said William Rees be recommended by this com-

* These letters are not attached to the original minutes.

mittee to the Board of Directors as deserving the patronage of the Society. (Letter No. 7.)

Ordered also, that one half the amount of William Rees' board be hereby appropriated for the current year.

Ordered, that fifteen dollars be hereby appropriated for the purpose of purchasing two copies of Gesenius Hebner's Lexicon lately published at Andover.

Ordered, that ten dollars be also appropriated to pay for the printing of blanks furnished by Mr. Allen, and for postage.

No further business being laid before the committee, the committee then adjourned.

ETHAN ALLEN, *Secretary.*

At a former meeting of the committee it was ordered that $15 be paid to Mr. De Puy and $12 to Mr. Carter, by order of the board.

ETHAN ALLEN, *Secretary.*

Alexandria, June 23, 1824.

This day in compliance with a call from the President a special meeting of the Board of Directors of the Society for the Education of pious young men for the ministry of the Protestant Episcopal Church was held in St. Paul's Church.

Present: Rev. William H. Wilmer, D. D., President, Rev. Oliver Norris, First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, Third Vice-President. Managers: Rev. Messrs. C. P. McIlvaine, George Schaefer, Reuel Keith, Messrs. Edmund I. Lee, Esq., Doctor H. Peake, and from among the patrons, the Hon. Judge Morsell.

A quorum being present the meeting was opened with prayer by the Rev. Mr. Henshaw.

The Secretary not having arrived the Rev. Mr. Hawley was appointed Secretary *pro tempore.*

On motion, of the Rev. Mr. McIlvaine, the Rev. Simon Wilmer of New Jersey, the Rev. Messrs. Robertson and Prout from Maryland, were admitted to honorary seats.

The Secretary appeared and took his seat.

The journal of the last meeting of the Society and of the last meeting of the Board of Directors, and of the several meetings of the standing committee were then read.

On motion of the Rev. Mr. McIlvaine from the Standing Committee, *resolved,* the several candidates recommended by Standing Committee to the Board for their patronage consisting of Mr. Thompson J. Brooke, Mr. Holiday Johns, Mr. George Mintzer and Mr. William Rees be hereby received as beneficiaries of the Society.

The Treasurer's report was then read and referred to a select committee consisting of the Rev. J. P. K. Henshaw and the Hon. Judge Morsell.

Leave being granted for the above named committee to withdraw, and no business being before the Board:

A meeting of the Standing Committee was called. There were present the Rev. Dr. Wilmer, Chairman, and the Rev. Messrs. Norris, Hawley, McIlvaine, Allen and Dr. Peake.

Resolved, that an appropriation be hereby made to pay the balance due for the board of Messrs. Brooke, Johns, and Mintzer for the present term, it being at the rate $150 per annum, and that the Chairman be authorized to draw upon the Treasurer for the same.

Resolved, that Mr. Henry Aisquith and Mr. George L. Mackenheimer be recommended to the patronage of the Board of Directors.

Resolved, that $70 be appropriated for the use of Mr. De Puy, $50 of which be now paid to him. Adjourned.

The committee on the Treasurer's account having returned, Mr. Henshaw from Standing Committee reported that they had examined the accounts of the Treasurer and found them correct, which report was accepted.

On motion of Mr. Allen from the Standing Committee it was *resolved* that Messrs. Aisquith and Mackenheimer be received as beneficiaries of the Society.

Resolved, that the Standing Committee be hereby instructed to appropriate $50 for the purchase of elementary books for the use of the beneficiaries of the Society, to be considered the property of the Society.

Resolved, that the Rev. Mr. Keith, a Professor of the Theological Seminary be hereby allowed the sum of $400 for instructing the beneficiaries of the Society for the ensuing year.

On motion of the Rev. Mr. Henshaw, *resolved* that the Standing Committee be hereby authorized to appoint agents for the purpose of forming Auxiliary Societies, and for the collecting of funds and books, and that they be also authorized to pay such expenses of said agents as they, the committee, shall deem reasonable. The agents to be furnished with necessary credentials signed by the President and Secretary.

On motion of the Rev. Mr. Schaeffer, *Resolved*, that the Clergy, members of this Board, and others friendly to the institution be respectfully requested to solicit donations of Theological Books and funds for the use of the beneficiaries.

The Board then adjourned.

ETHAN ALLEN, *Secretary*.

At four o'clock the Standing Committee met at the Rev. Professor Keith's. Present: As before.

In pursuance with the resolution of the Board of Directors respecting the appointment of agents for the Society, the committee proceeded to their appointment, when the Rev. Messrs. Boyd, Henshaw, McIlvaine, Robertson, William Jackson, Keith and Stratton, and Messrs. Cook and Brooke were duly appointed.

Messrs. Hawley and Allen were appointed a committee to publish in the Washington Theological Repertory such part of the proceedings of the Board this day as they may deem advisable. The Committee adjourned.

ETHAN ALLEN, *Secretary*.

Alexandria, September 18, 1824.

According to previous notice the following members of the Standing Committee of the Education Society met at the Rev. Dr. Wilmer's, viz., Dr. Wilmer, Chairman, and Rev. Messrs. Norris, Hawley and Allen.

The President having taken the chair letters were read from the Rev. Mr. Lippitt recommending Mr. John Cole to the patronage of the Society. (See letters Numbers 13 and 14.)

Whereupon it was *resolved* that Mr. Cole be hereby received as a beneficiary of the Society for the ensuing year, his board only to be paid.

Ordered, that twenty dollars be appropriated to Mr. Carter, and twenty to Mr. Cook for their travelling expenses to Petersburgh, the place of their ordination, and that the President be hereby authorized to draw for the same.

Ordered, that one hundred dollars be appropriated in advance to Miss Ashton in part pay for the board of the beneficiaries for the ensuing year, and that the President be hereby authorized to draw for the same.

Resolved, that the Rev. Mr. Meade be appointed to preach before the Society at their next annual meeting to be holden in Georgetown, October 27, 1824.

Resolved, that the Rev. Messrs. Allen, Hawley and McIlvaine be a committee to draw up the annual report to lay before the Board of Directors. The Committee then adjourned.

ETHAN ALLEN, *Secretary*.

Georgetown, October 28, 1824.

The board of directors met in Christ Church. Present: Rev. Messrs. Hawley, Second Vice-President, Henshaw, Third Vice-President, Meade, Fourth Vice-President, Allen, Secretary, and McIlvaine, McGuire and Aydelotte, Managers, and also Dr. Thomas Henderson and Richard Smith, Esq., of the same board.

The hour of the meeting having arrived and the President being absent, the Rev. Mr. Hawley, Second Vice-President took the chair, when the Rev. Mr. McIlvaine being called on opened the meeting with prayer.

Mr. McIlvaine, from the committee for drawing up the annual report appointed at the last meeting of the Standing Committee, laid the report which had been prepared before the board which was read and accepted.

The board then adjourned for a half an hour to give chance for a meeting of the Standing Committee.

The Standing Committee convened. Present: Rev. Dr. Wilmer and Rev. Messrs. Hawley, McIlvaine and Allen. The President took the chair.

An application made by the Rev. Mr. Boyd of Philadelphia, in behalf of Mr. Stern to be received as a beneficiary was laid before the committee. (See letter No. 17.)

Whereupon it was *resolved* to recommend Mr. Stern to the patronage of the Board, the half of his board only to be paid.

Application was also made by Professor Keith in behalf of Mr. Charles Cleavland and Mr. Alva Sanford to be received as beneficiaries by the Society. Mr. Allen joined with Prof. Keith in recommending them. Whereupon it was *resolved* that the said young gentlemen be recommended to the patronage of the board.

It being thought advisable that the benefactions of the Society should not longer be applied to Mr. Mintzer on account of his deficiency of talents, Mr. Keith was appointed to write Mr. Boyd on the subject.

On application of Mr. Allen, the committee loaned him at interest $100. The Committee then adjourned.

E. Allen, *Secretary.*

The Board of Directors again convened. Present, as before, and also the Rev. Dr. Wilmer, President, the Rev. Prof. Keith from the Managers and Col. Henderson from the patrons.

The President took the chair.

The Secretary laid before the Board the recommendations of the Standing Committee for its patronage in favour of Mr. John Cole, Mr. Nathan Stern, Mr. Charles Cleavland and Mr. Alva Sanford, whereupon,

It was *resolved* that the assistance of the Society be extended to the above named young gentlemen for the ensuing year.

Before the resolution however was passed, on motion of the Rev. Mr. Henshaw, the letter recommending Mr. Stern from Mr. Boyd was read, and the recommendations of Mr. Allen in favour of Messrs. Sanford and Cleavland were heard.

On motion of Mr. Henshaw, *resolved* that a committee be appointed to draw up rules and regulations for the government of the Board. Rev. Messrs. Henshaw, McGuire and Aydelott were the committee appointed.

The report of the Treasurer being called for was read by the Secretary and referred to a committee, to which Rev. Messrs. McIlvaine and Henshaw were appointed.

The board then adjourned to meet again after dinner in the Rev. Mr. McIlvaine's study.

E. Allen, *Secretary.*

Georgetown, October 28, 1824.

This being the day of the annual meeting of the Society, the Society met at Christ Church and adjourned to the Rev. Mr. McIlvaine's.

The Society having convened there the President took the chair.

The first clause of the fourth article having been read by the Secretary—it was on motion, *resolved* that the Society do now go into the election of officers for the ensuing year.

The votes having been taken, Messrs. Hawley and Allen were appointed to count them, which having been done, the following persons were declared duly elected: The Rev. Dr. Wilmer, President, Rev. Oliver Norris, Alexandria, First Vice-President, Rev. William Hawley, Washington, Second Vice-President, Rev. J. P. K. Henshaw, Baltimore, Third Vice-President, Rev. William Meade, Frederic County, Virginia, Fourth Vice-President, Rev. Ethan Allen, Washington, Secretary, Mr. C. Page, Esq., Alexandria, Treasurer, The Rev. Messrs. Charles P. McIlvaine, Georgetown, D. C. Charles Mann, Charles County, Maryland, John Johns, Fredericktown, Md., George Lemmon, Hagerstown, Md., William Armstrong, Frederick

County, Md., Benjamin P. Aydelotte, Ann Arundel County, Md., William Jackson, Chestertown, Md., Edward McGuire, Fredericksburg, Va., William Wickes, Norfolk, Va., Frederick W. Hatch, Charlottesville, Va., Dr. Milner, New York, Rev. Messrs. Crocker of Rhode Island, Boyd of Philadelphia, Prestman of Delaware, Hooper of North Carolina, Messrs. Francis S. Key, Esq., Georgetown, D. C., Dr. Thomas Henderson, Georgetown D. C., Messrs. Richard Smith, Esq., Washington, Richard W. West, Esq., Prince George County, Md., Hon. J. C. Herbert, Esq., Prince George County, Md., Daniel Murray, Esq., Ann Arundel County, Md., John Thomas, Esq., Ann Arundel County, Md., Edmund I. Lee, Esq., Alexandria, D. C., Dr. Peake, Esq., Alexandria, D. C. Messrs. Philip Nelson, Esq., Frederic County, Va., Edward Colston, Esq., Martinsburgh, Va., William Fitz Hugh, Esq., of Stafford County, Va., Reuben T. Thorn, Esq., Fredericksburg, Va., Steed of Norfolk, Va., and George Warner, Esq., of New York, Managers.

On motion of Mr. Allen the words "Board of Directors" in the last line of the Third Article were stricken out, and the words "Standing Committee" inserted.

On motion of the Rev. Mr. Henshaw, the Fifth and Sixth Articles of the Constitution were so amended as to form one Article.

On motion of Mr. Allen, to the Fourth Article the following addition was made "and all vacancies occurring in this body shall be supplied by the Board of Directors themselves".

On motion of Mr. Allen, in the Sixth Article, after the words "Board of Directors" in the sixth line the word "present" was added, and at the end of said Article was also added the following, "The Standing Committee shall have power to supply their own vacancies".

On motion of the Rev. Mr. McGuire—was inserted in the second Article after the words "members for life" in the fourth line, "excepting ministers of the Gospel who shall be constituted members for life upon the payment of thirty dollars".

On motion of the Rev. Mr. Hawley, *resolved* that the thanks of this Society be tendered to the Auxiliary Societies for their zealous co-operation in the cause in which this Society is engaged.

Messrs. Hawley, McIlvaine and Allen were appointed the committee for the publication of the report, etc. Three hundred copies were ordered to be printed, one copy to be furnished to each subscriber and two to each director.

The Society then adjourned to meet at Christ Church at half past six o'clock.

Five o'clock, P. M.

The Board again convened, with the additional members: Richard W. West, Esq., and John Thomas, Esq.

The President in the chair.

The Rev. Mr. Henshaw from the Committee appointed to draft rules and regulations for the government of the Board, made a report which was adopted as follows:

1. No person shall be received as a beneficiary of this Society until he shall exhibit unequivocal testimonials from three or more serious, respectable persons, one of whom shall be a clergyman stating his age, indigence, moral and religious character, talents, learning and serious desire to devote his life to the gospel ministry in the communion of the Protestant Episcopal Church in the United States. If his testimonials are satisfactory he may be received on trial for three months, at the close of which period he shall exhibit from the professor or professors under whose instruction he may have been placed, a certificate that in point of genius, diligence and literary progress, morals and piety, he is a proper character to receive this sacred charity.

2. As the interest of this Society, and the long continuation of its usefulness as a means of furnishing learned and pious ministers of the gospel, forbid that any individual should receive more aid than is absolutely necessary to the prosecution of his studies. Each beneficiary will be expected to submit to sacrifices and self-denial and to derive from his friends and personal efforts as much assistance as possible. He shall also be required when his course of studies preparatory to the ministry is completed to give to the Treasurer a written assurance that he will faithfully endeavor to make payments of the amount advanced to him by the Society in four equal annual instalments without interest.

3. The Standing Committee of the Board of Directors are constituted the guardians of the beneficiaries and are expected to give their friendly counsel against imprudence in their expenses or in contracting debts, and in general against everything which would tend to injure the usefulness or defeat the object of this institution, and finally to acquaint the Board seasonably and faithfully with anything manifestly faulty in their character or conduct.

The Rev. Mr. McIlvaine, from the committee appointed on the Treasurer's accounts reported that the committee had examined them and found them correct.

The Board then went into the election of the Standing Committee and the following gentlemen were appointed: Rev. Messrs. Norris, Hawley, McIlvaine and Allen, Mr. F. S. Key, Esq., and Drs. Peake and Henderson.

The Board then adjourned.

E. Allen, *Secretary*.

At half past six o'clock P. M. the Society again convened in Christ Church.

The Rev. Mr. Henshaw performed divine service.

Mr. McIlvaine, from the Board of Directors read their annual report of the Society—after which,

The Rev. Mr. Meade preached before the Society and a collection was taken up amounting to $61.

The Society then adjourned.

E. Allen, *Secretary*.

Washington, 24th January, 1825.

A meeting of the Standing Committee was held this day at the Rev. E. Allen's. Present, as follows: Rev. Dr. Wilmer, Chairman, and Rev. Messrs. Hawley, McIlvaine and Allen.

On application of Mr. Alva Sanford by the Rev. Prof. Keith it was ordered that on account of peculiar circumstances twenty-five dollars be loaned to him, it being however an exception to a standing rule.

Ordered, that twenty-two dollars be appropriated for money paid Mr. Willis for instruction of the beneficiaries in reading and rhetoric.

Mr. Keith reported that he had complied with the request of the committee in writing to the Rev. Mr. Boyd of Philadelphia on account of Mr. Mintzer. (See minutes of the Standing Committee for October 28th.)

The Committee then adjourned.

Ethan Allen, *Secretary*.

Alexandria, February 14, 1823.

A meeting of the Standing Committee was held this day at the vestry of St. Paul's Church. There were present the following members: Dr. Wilmer, Chairman, and Rev. Messrs. Norris, Hawley, McIlvaine and Allen.

An application was presented through the Rev. Chairman by John Thomas Wheat for the loan of $125, promising to return the same if loaned him in quarterly instalments of $25 each, which application was granted and the committee then adjourned.

Ethan Allen, *Secretary*.

Alexandria, 28th April, 1825.

This being the day of the semi-annual meeting of the Board of Directors for the Education Society, previous notice having been given, the Board met at Christ Church at twelve o'clock, A. M.

There were present as follows: Rev. Dr. Wilmer, President, Rev. Mr. Norris. First Vice-President, Rev. Mr. Hawley, Second Vice-President, Rev. Mr. Henshaw, Third Vice-President, Rev. Mr. Allen, Secretary, and from the Managers: Rev. Messrs. John Johns, William Armstrong, B. P. Aydelotte, R. W. West, Edmund I. Lee, John C. Herbert, Esq., Dr. Peake, also from the patrons Hon. Judge Morsell.

There were present also the Rev. Messrs. Thomas Jackson, Lucius Carter and Grandison Aisquith. Also Rev. Prof. Keith.

The meeting was opened with the Prayers of the liturgy by the Rev. President, when the President took the chair and the minutes of the last meeting of the Board were read.

The report of the Treasurer was read and referred to a committee, which committee consisted of Rev. Messrs. Aydelotte and Henshaw, who reported that they found it correct.

The following resolution was presented by the Rev. Mr. Hawley, which on motion of Mr. West, was laid upon the table. *Resolved* that this board appropriate from time to time such sum or sums of money as may be found expedient to aid in support of an additional professor in the Theological Seminary of the Diocese of Virginia for the better instruction of the beneficiaries of this Society.

The following resolution was presented by Mr. E. I. Lee: *Resolved*, that a committee of two be appointed to inquire into the state of the Society for the Education of pious young men for the ministry of the Protestant Episcopal Church, and particularly whether it is expedient to make any further provision for the instruction of beneficiaries, on which he required the ayes and noes.

On motion of Mr. West the resolution was divided into two parts: on the first the ayes and noes are as follows, Ayes: Messrs. Norris, Hawley, Johns, Peake, Morsell, Lee. Noes: Messrs. Henshaw, Armstrong, Aydelott, West, Herbert, Allen.

There being a tie, the President decided in the negative. On the second, the ayes and noes as follows: Ayes: Messrs. Norris, Hawley, Morsell and Lee. Noes: Messrs. Henshaw, Johns, Armstrong, Aydelotte, West, Peake, Herbert.

The Secretary reported the following vacancies in the Board of Directors: Mr. Hooper, in consequence of his renunciation of the ministry of the Protestant Episcopal Church; Mr. George Warner, New York, by death; Mr. Steed, Norfolk, by resignation. The vacancy of Mr. Hooper was filled by the Board by appointing the Rev. Mr. Keith.

The Secretary also reported a vacancy in the Standing Committee occasioned by the removal of the Rev. Mr. McIlvaine from Georgetown, D. C. to the Diocese of New York, and Mr. Keith was appointed to fill said vacancy.

The following resolution was proposed by Mr. Henshaw and adopted. *Resolved*, that the Standing Committee be authorized to appoint an agent or agents to visit any part of the United States in obedience to the direction of the Standing Committee for the purpose of forming additional auxiliaries to this Society, and soliciting subscriptions and donations.

The following resolution was proposed by Mr. Herbert and adopted. *Resolved* that the Standing Committee be directed to report to this Board on the subjects specified in the third rule adopted at the last annual meeting of the Society.

The Board adjourned to meet at five o'clock, P. M.

Five o'clock, P. M.

The Board again convened. Present as before, and also F. S. Key, Esq.

The Standing Committee in compliance with the resolution last recorded, reported by their chairman as follows: "The committee in conformity to the resolution adopted by the Board requiring them to report on the subjects specified in the third rule of the last annual meeting of the Society, report that they know nothing faulty in the character of the beneficiaries or their conduct that requires the notice of the Board".

On motion of Mr. Johns, it was *resolved*, that all persons who shall hereafter be admitted as beneficiaries of this Society shall either produce a diploma from some college or stand a satisfactory examination on the general principles of natural and moral philosophy and rhetoric, and in the Latin and Greek languages on the following works or such others as shall be considered as equivalent substitutes. Virgils Æneid, Cicero's Orations on De Officio, and the four Gospels, Xenophon's Cyropedia and the first three books of Homer's Iliad. Compliance with this resolution cannot be dispensed with except in very peculiar cases in the discretion of the Standing Committee.

On motion of Mr. Hawley, *resolved* that the Rev. G. T. Bedell be appointed to preach the next annual sermon at the Society anniversary.

No further business being offered to the Board, the meeting was closed with singing and prayer, and then adjourned *sine die*.

ETHAN ALLEN, *Secretary*.

St. John's Church,
Washington City, October 27, 1825.

This being the day of the annual meeting of the Society, the Society met at St. John's Church. The President having taken the chair the meeting was opened with prayer by the Rev. Mr. Aydelotte.

The report of the Treasurer for the last six months was presented and referred to a committee consisting of Rev. Mr. Henshaw, Rev. Mr. Aydelotte, Hon. J. C. Herbert and Dr. Henderson, who reported that they found it correct.

On motion of Mr. Reynolds the report of the committee was accepted.

On motion of Mr. Henshaw it was unanimously *Resolved* that while the members of this Society bow with resignation to the afflicting dispensation of divine Providence which has removed from his earthly labours, their late respected First Vice-President, the Rev. Oliver Norris, they deem it their duty to record their affectionate remembrance of his many personal virtues and of their grateful sense of the benefits conferred upon this institution by his official services.

On motion of Mr. Henshaw the following committee was appointed to make an estimate of the probable receipts and expenses of the current year: Rev. Mr. Henshaw, Hon. Judge Morsell and Clement Brooke, Esq., who reported as follows:

Balance in the Treasurer's hands this day . . .	$ 422.00	
Mr. Cannels note payable on demand	200.00	
Amount expected from Auxiliaries	1000.00	
Profits of the Repertory	100.00	
Cash received this day	733.00	$2,455.00
The Expenditures were estimated as follows:		
Boarding of Beneficiaries	892.50	
Instruction of Beneficiaries	750.00	
Incidental Expenses	150.00	
Two additional Beneficiaries	254.50	$2,047.00
Leaving a disposable balance of		$408.00

On motion of Mr. Herbert a committee of nomination was appointed, consisting of Mr. Herbert, Mr. Johns and Mr. Tyng, whose report being received, was amended and adopted as follows:

Rev. Dr. William H. Wilmer, President, Rev. Walter D. Addison, First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, Third Vice-President, Rev. William Meade, Fourth Vice-President, Rev. Ethan Allen, Secretary, Charles Page, Esq., Treasurer.

Managers: Rev. Messrs. Charles Mann, Charles County, Md., John Johns, Fredericktown, Md., George Lemmon, Hagerstown, Md., William Armstrong, Frederick County, Md., Benjamin P. Aydelotte, Elk Ridge, A. A. Co., Md., William Jackson, Chestertown, Md., Edward C. McGuire, Fredericksburgh, Va., Horatio Nelson Gray, Georgetown D. C., Frederick W. Hatch, Charlottesville, Va., Dr. James Milnor, New York, N. Y., N. B. Crocker, Providence, R. I., George Boyd, Philadelphia, Charles P. McIlvaine, West Point, N. Y., S. W. Prestman, New Castle, Del., Reuel Keith, Alexandria, D. C., Mr. Francis S. Key, Esq., Georgetown, D. C., Dr. Thomas Henderson, Georgetown, D. C., Messrs. Richard Smith, Esq., Washington, D. C., Edmund I. Lee, Esq., Alexandria, D. C., Dr. Humphrey J. Peake, Alexandria, D. C., Hon. J. C. Herbert, Prince George County, Md., Richard W. West, Esq., Prince George County, Md., Daniel Murray, Esq., Elk Ridge, A. A. Co., Md., John Thomas, Esq., West River, A. A. Co., Md., Clement Brooke, Esq., Prince George County, Md., Philip Nelson, Esq., Frederick County, Va., Edward Colston, Esq., Martinsburgh, Va., William Fitz Hugh, Esq., of Stafford County, Va., Reuben T. Thorn, Fredericksburg, Va., Hon. Hugh Nelson.

These officers together with the patrons constitute the Board of Directors.

On motion of Mr. Hawley, *Resolved*, that the thanks of this Society be given to the several Auxiliary Societies for their exertions and zealous co-operation in promoting the interest and prosperity of this institution.

On motion of Mr. Hawley it was *resolved* that the word "Thursday" be stricken out of the Third Article of the Constitution of this Society, and that the word "Wednesday" be inserted in its place.

Resolved, that the annual meetings of this Society take place at ten o'clock, A. M., and be opened with the administration of the Lord's Supper in addition to the service of the Church.

Mr. Tyng laid on the table the following resolution: *Resolved*, that at every anniversary meeting of the Society the names of the Beneficiaries shall be made known, and their attendance be required, and that a report be desired from the professors to whom their instruction is confided, of their progress and improvement.

On motion the Society adjourned to meet at the same place again at seven o'clock P. M.

Seven o'clock, P. M.

Owing to the inclemency of the weather the Society could not proceed to the Church, so the session was called at Mr. Hawley's. The President and First Vice-President being absent the Second Vice-President was called to the chair.

The report of the Board of Managers was read and received, and the Society adjourned *sine die*.

ETHAN ALLEN, *Secretary*.

Alexandria, D. C., October 25, 1826.

This being the day of the ninth annual meeting of the Society, the Society met in St. Paul's Church.

On motion, *Resolved*, that the Society do now go into an election of officers for the ensuing year. Rev. Messrs. Tyng, and Hatch, and Mr. D. Murray were appointed a committee of nomination.

The President then rose and stated that as he was about removing to Williamsburgh, having accepted the Presidency of William and Mary College, he must decline a re-election to the Presidency of the Society—assuring the Society of his undiminished interest in the affairs of the Society and of his future aid.

The Rev. Mr. Tyng then rose and offered the following resolution which was unanimously adopted. *Resolved*, that the Society, in receiving the resignation of their President in consequence of his appointment to the Presidency of William and Mary College, desire to express their grateful sense of the value of his past labours in their behalf, and their tender and affectionate wishes for his prosperity and welfare in the situation to which he has been called.

The committee of nomination made the following report which was accepted: Rev. William Hawley, President, Rev. W. D. Addison, First Vice-President, Rev. J. P. K. Henshaw, Second Vice-President, Rev. Wm. Meade, Third Vice-President, Rev. John Johns, Fourth Vice-President, Rev. Ethan Allen, Secretary, Charles Page, Esq., Treasurer, and Rev. Messrs. Charles Mann, George Lemmon, William Armstrong, B. P. Aydelotte, William Jackson, E. C. McGuire, H. N. Gray, F. W. Hatch, Dr. Milnor, N. B. Crocker, George Boyd, C. P.McIlvaine, S. W. Prestman, R. Keith, Dr. Wilmer, Messrs. F. S. Key, Esq., Dr. T. Henderson, Messrs. Richard Smith, Esq., E. I. Lee, Esq., Dr. H. Peake, Messrs. J. C. Herbert, Esq., R. W. West, Esq., D. Murray, Esq., J. Thomas, Esq., C. Brooke, Esq., P. Nelson, Esq., E. Colston, Esq., W. Fitz Hugh, Esq., of Stafford, R. T. Thorn, Esq., H. Nelson, Esq., Managers.

The Society then adjourned to meet at half past four o'clock, P. M.

At half past four the Society again convened, Rev. Mr. Hawley in the chair.

On motion of Mr. E. Allen, *Resolved* unanimously, that the thanks of this Society be given to their several auxiliaries for their exertions in promoting the interest and prosperity of this institution.

On motion of Mr. E. Allen, *Resolved* unanimously, that the thanks of this Society be given to the Rev. W. D. Addison for the services he has rendered this Society, and that he be requested to continue his agency.

On motion of Mr. Lee it was *resolved* that the President take such measures for the recovery of a legacy of $500 left by James Hawkins to be applied to the use of this Society, as shall appear to him on due advice to appear most proper, and *Resolved*, that this Society will provide for any expenses to be incurred by the Rev. W. D. Addison in a suit in law or equity for the recovery of said legacy.

The Sermon was preached by Rev. Mr. Tyng, and a collection of $16.50 taken up.

The Society then adjourned. ETHAN ALLEN, *Secretary*.

Georgetown, D. C., October 31, 1827.

This being the day of the tenth annual meeting, the Society met in Christ Church.

The President having taken the chair the meeting was opened with singing and prayer by the Rev. Mr. Meade, the Third Vice-President.

The minutes of the last meeting and of different meetings of the Board during the year were read by the Secretary.

On motion of the Rev. Mr. Meade, *Resolved* unanimously, that while the members of this Society bow with resignation to the afflicting dispensation of Divine Providence which has removed from his earthly labours, their late respected and beloved President, the Rev. Dr. Wilmer, they deem it their duty to record their affectionate remembrance of his personal worth and of their grateful sense of the benefits conferred upon this institution by his official and gratuitous labours and services.

The Treasurer's report was then read and referred to a committee consisting of Messrs. Lemmon, Brooke and Nelson.

On motion of the Rev. C. P. McIlvaine, *resolved*, that a committee consisting of C. P. McIlvaine, E. I. Lee and J. P. K. Henshaw be appointed to consider the present condition of the Society, and report such a plan for improving its organization and extending its usefulness as they may decide on.

On motion of the Rev. C. P. McIlvaine, *Resolved*, that the thanks of this Society be given to their several auxiliaries for their persevering exertions in promoting its interests and prosperity.

The committee to whom was referred the Treasurer's report reported that they had examined it and found it correct.

On motion, adjourned to seven o'clock, P. M.

Seven o'clock, P. M. Society met. Service was performed by Rev. Mr. McIlvaine of New York, and a sermon preached by Rev. Mr. Bedell of Philadelphia, and a collection was taken up amounting to $90.

After the congregation was dismissed the President took the chair, and on motion of Rev. Mr. Tyng, *Resolved*, that the thanks of this Society be given to the Rev. Mr. Bedell for the eloquent and faithful sermon delivered by him at their request.

On motion of Mr. Tyng, a committee was appointed to make a nomination of officers for the ensuing year.

Rev. Messrs. Tyng, T. G. Allen, Nelson, Meade and Henshaw were appointed the committee. Their nomination was accepted as follows: Rev. Mr. Hawley, President, Rev. W. D. Addison, First Vice President, Rev. J. P. K. Henshaw, Second Vice-President, Rev. Dr. Meade, Third Vice-President, Rev. John Johns, Fourth Vice-President, Charles Page, Esq., Treasurer, Rev. Messrs. C. Mann, G. Lemmon, William Armstrong, B. P. Aydelotte, William Jackson, E. C. McGuire, H. N. Gray, E. R. Lippitt, Dr. Milnor, S. H. Tyng, George Boyd, C. P. McIlvaine, S. W. Prestman, Mr. Bedell, Dr. Keith, Ducachet, Messrs. F. S. Key, Edw. Augustus Newton, Pittsfield, Mass., R. Smith, E. I. Lee, Dr. H. Peake, Messrs. J. C. Herbert, R. W. West, D. Murray, James Murray, C. Brooke, P. Nelson, E. Colston, W. Fitz Hugh, R. T. Thorn, James Hutton, Managers.

Society adjourned.

Thursday, November 1, 1827.

Society met this morning in Christ Church at nine o'clock. A hymn was sung, and prayer was offered by Rev. Benjamin Allen.

Minutes of the meetings of yesterday were read and letters from the following gentlemen: Daniel Murray, J. C. Herbert and J. Jay, Esq., and Rev. Edward C. McGuire and Dr. Ducachet.

On motion of Rev. Mr. Henshaw, E. Allen was appointed Secretary *pro tempore*.

The report of the committee on the state of the Society was received and laid upon the table till one o'clock, it then being called up, the Society, after discussion adjourned.

Eight o'clock, P. M. Society again met when the Rev. E. Allen was appointed Secretary, and then adjourned.

ETHAN ALLEN, *Secretary*.

Wednesday Evening, seven o'clock, Oct. 29, 1828.

The Society again met in St. John's Church.

The annual sermon was preached by the Rev. Charles P. McIlvaine of Brooklyn, N. Y., and a collection was made amounting to $82. The evening prayer was read by the Rev. Evon M. Johnson of Brooklyn, N. Y.

Washington, October 29, 1828.

This being the day appointed for the eleventh annual meeting of the Society, it was held in St. John's Church.

Rev. William Hawley, President of the Society, in the chair.

The meeting was opened by singing and prayer by the Rev. S. H. Tyng.

The records of the Board of Directors were read, when the Society adjourned for one hour, to give opportunity for a meeting of the Board of Directors.

After the meeting of the Board of Directors, the Society again convened.

The annual report of the Board of Directors was read and accepted. The Rev. Messrs. William Meade and Lippitt were appointed a committee to assist the Secretary in its publication.

The Society proceeded to the election of its officers for the ensuing year, when the officers of the last year were elected, with the following exceptions,

The Rev. Stephen H. Tyng was appointed Secretary in place of the Rev. Ethan Allen, resigned,

And the Rev. Gregory T. Bedell, of Philadelphia, a manager in the place of the Rev. S. W. Prestman of New Castle.

Letters from the Right Rev. Bishops Griswold and Moore were read.

The Society adjourned until this evening.

STEPHEN H. TYNG, *Secretary.*

Thursday, October 30, 1828.

The Society met according to adjournment from yesterday.

The Rev. Dr. Meade, Third Vice-President in the chair.

The meeting was opened with singing and prayer by the chairman.

On motion of the Rev. C. P. McIlvaine the Third Article of the Constitution was amended by striking out the first section thereof and inserting the following:

"The Society shall meet annually, at such time and place as the Board of Directors shall at their preceding annual meeting, appoint."

On motion of the Rev. Ethan Allen, *Resolved*, that the thanks of the Society be presented to the several auxiliaries for their persevering and profitable exertions through the past year.

On motion of the Rev. Ethan Allen, *Resolved*, that the thanks of the Society be given to the Rev. Charles P. McIlvaine for his eloquent and appropriate sermon delivered last night at their request.

The Society adjourned.

STEPHEN H. TYNG, *Secretary.*

Proceedings of the Fourteenth Annual Meeting

Alexandria, D. C., October 19, 1831.

This being the time appointed for the annual meeting of the Education Society of the Protestant Episcopal Church, a number of the Members assembled at ten o'clock, A. M., in St. Paul's Church in this City. The President and First Vice-President being absent, the Rev. Mr. Hawley, Second Vice-President, took the chair. The Rev. John Johns opened the meeting in the usual form by prayer. The Society then adjourned to the lecture room of the Church. On motion, it was *resolved* that the reading of the proceedings of the last annual meeting be dispensed with. The Society then adjourned for an hour. At the expiration of the hour the Society resumed its business. On motion of Mr. E. I. Lee, *Resolved*, that the Standing Committee be requested to suggest such plan as shall seem to them best for having the proceedings of the Society regularly recorded and preserved, and that the same committee inquire into the state of the pecuniary means of the Society.

The question being put on the passage of the above resolution, it was determined in the affirmative.

Rev. Mr. Mann offered the following resolutions:

Resolved, that the Secretary of the Society be directed to inform the Board of Trustees of the Theological Seminary of Virginia that the state of their funds will

not justify this Society in continuing the annual appropriation heretofore made of $400 to Professor Keith's salary.

The question being put on the passage of this resolution, it was referred to a committee of consisting Rev. Mr. Lippitt, Rev. Dr. Henshaw, Rev. John Johns and Messrs. Jno. C. Herbert and Edmund I. Lee.

On motion of the Rev. Mr. Mann, *Resolved*, that the committee just named ascertain whether it be practicable to relieve this Society from all further obligations for sums still due on Prof. Lippitt's house.

On motion of the Rev. John Johns, *Resolved*, that a committee of three be appointed to consider the practicability of establishing a Classical Academy in the vicinity of the Theological Seminary of Virginia, and to suggest such measures as they may deem important for the consideration of the Society.

The question being put on the passage of this resolution, it was adopted, and the Rev. Mr. Johns, John C. Herbert and John Gray, Esq., appointed the committee.

The Society then adjourned until four o'clock, P. M.

Four o'clock P. M. The Society met according to adjournment.

On motion, it was *resolved* that the Rev. Dr. Keith, Rev. Mr. Smallwood and J. C. Herbert, Esq., be a committee to report a list of officers for the ensuing year. The committee appointed to report a list of officers for the ensuing year made a report with the following list:

Rt. Rev. Richard C. Moore, President, Rt. Rev. Mr. Meade, First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, D. D., Third Vice-President, Rev. John Johns, Fourth Vice-President, John Hooff, Esq., Treasurer, Rev. Chas. Mann., Secretary.

Managers: Rev. Messrs. Geo. Lemmon, Fauquier County, Va., William Armstrong, Frederick County, Md., John I. Brooke, Georgetown, D. C., William Jackson, Alexandria, D. C., Edward C. McGuire, Fredericksburg, Va., William F. Chipley, Colbert County, Md., Edward Lippitt, Prof., Theological Seminary, Va., James Milnor, D. D., New York, Stephen H. Tyng, Philadelphia, Pa., Thomas Jackson, Frederick Town, Md., H. V. D. Johns, Washington, D. D., Gregory T. Bedell, Philadelphia, Pa., Reuel Keith, D. D., Prof., Theological Seminary, Va., Henry W. Ducachet, Norfolk, Va., Frederick W. Hatch, Washington, D. C., Messrs. Francis S. Key, Esq., Georgetown, D. C., Richard Smith, Georgetown, D. C., John Gray, Fredericksburgh, Va., Edmund I. Lee, Alexandria, D. C., John C. Herbert, Vansville, Md., J. P. Ingle, Washington, D. C., Daniel Murray, Elk Ridge, Md., James Howard, Baltimore, Md., Richard Potts, Frederick Town, Md., Philip Nelson, Frederick Town, Md., Richard M. Scott, Alexandria, D. C., Reuben S. Thorn, Fredericksburgh, Va., John G. Chapman, Charles County, Md., Cassius F. Lee, Alexandria, D. C., James Entwisle, Alexandria, D. C.

On motion of Mr. E. I. Lee, *Resolved*, that the above report be laid on the table.

The Society then adjourned until tomorrow morning at nine o'clock.

October 20th. Society met according to adjournment at the Lecture Room of St. Paul's Church. Rev. Mr. Hawley in the chair.

The annual report of the Board of Managers was read and adopted, and ordered to be printed under the superintendence of the Standing Committee.

On motion of the Rev. Mr. Johns, *Resolved*, that the Rt. Rev. Bishop Meade, Dr. Henshaw, Rev. Messrs. J. Johns and Thomas Jackson, Messrs. F. S. Key, Richard Potts, J. C. Herbert and John Gray, Esq., be a committee to consider and report to the semi-annual meeting the subject of a Classical School, recommended in the annual report, and that any three of them be competent to act.

On motion, it was *Resolved*, that the Secretary insert the report of the economical committee on the records of the Society.

On motion, *Resolved*, that the report of the committee appointed to nominate officers for the ensuing year be adopted.

On motion, *Resolved*, that the Constitution and By Laws, list of officers and patrons and a list of Auxiliaries and their officers so far as known, be annexed to the next annual report.

Society then adjourned to meet in Christ's Church, Georgetown, on Thursday, 9th of October, 1832.

Proceedings of the Fifteenth Annual Meeting

Georgetown, D. C., October 11, 1832.

This being the day appointed for the annual meeting of the Society for Educating pious young men in the Protestant Episcopal Church, a number of the members assembled at one o'clock P. M. in Christ Church, Georgetown.

The President being absent, the Rt. Rev. William Meade, First Vice-President, took the chair, and the meeting was opened by prayer by Rev. Dr. Keith.

The annual report of the Board of Managers was read and adopted, and ordered to be printed. Rev. Dr. Keith, Rev. Mr. Lippitt and Secretary, were appointed a committee to superintend the publication of the Report and proceedings of the meeting.

On motion, it was *Resolved*, that the resolution of the Board of Managers restricting the appropriations of this Society to persons possessing the full literary qualification of a candidate for Holy Orders, be repealed.

On motion, it was *Resolved*, that the recommendation of the Annual report, respecting the appointment of a permanent agent, be referred to the Board of Managers.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen appeared to be duly elected: Rt. Rev. Richard C. Moore, President, Rt. Rev. William Meade, First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, D. D., Third Vice-President, Rev. John Johns, Fourth Vice-President, John Hooff, Esq., Treasurer, Rev. Charles Mann, Secretary.

Managers: Rev. Messrs. George Lemmon, Fauquier County, Va., William Armstrong, Wheeling, Va., John T. Brooke, Georgetown, D. C., William Jackson, New York, E. C. McGuire, Fredericksburg, Va., William F. Chesley, Calvert County, Md., Edward R. Lippitt, Professor Theological Seminary, Va., James Milnor, D. D., New York, S. H. Tyng, D. D., Philadelphia, Reuel Keith, D. D., Theological Seminary, Va., Henry W. Ducachet, D. D., Norfolk, Va., Fred. W. Hatch, Washington, D. C., Charles Mann, Alexandria, D. C., Thomas Jackson, Bristol, Pa., G. T. Bedell, Philadelphia. Messrs. Francis S. Key, Esq., Georgetown, D. C., John Gray, Fredericksburg, Va., Richard Smith, Washington, D. C., Edmund I. Lee, Alexandria, D. C., John C. Herbert, Vansville, Prince George County, Md., J. P. Ingle, Washington, D. C., James Howard, Baltimore, Md., Richard Potts, Fredericktown, Md., Philip Nelson, Frederick County, Md., Richard M. Scott, Alexandria, D. C., Reuben T. Thorn, Fredericksburg, Va., John G. Chapman, Charles County, Md., Cassius F. Lee, Alexandria, D. C., James Entwisle, Alexandria, D. C.

On motion, it was *Resolved*, that the constitution, and a list of the Patrons and Auxiliaries of this Society, be annexed to the annual report of this year.

The Society then adjourned to meet in Christ Church, Alexandria, D. C., on the second Thursday in October, 1833.

Proceedings of the Sixteenth Annual Meeting

Alexandria, October 16, 1833.

This being the day appointed for the Annual Meeting of the Society for educating pious young men for the ministry of the Protestant Episcopal Church, a number of the members assembled at eleven o'clock A. M. at the Lecture Room of Christ Church, Alexandria.

The Rt. Rev. R. C. Moore having taken the chair, the proceedings of last Annual Meeting were read.

The Annual Report of the Board of Managers was read and adopted, and ordered to be printed.

The Treasurer's report was referred to Mr. John Gray for examination, who reported that he had examined the same and found it correct.

Resolved, that the appointment of an Agent as recommended by the late Board of Managers be referred to the Board now to be elected.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen appeared to be duly elected: Rt. Rev. Richard C. Moore, D. D., President, Rt. Rev. William Meade, D. D., First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, D. D., Third Vice-President, Rev. John Johns, D. D., Fourth Vice-President, John Hooff, Treasurer, Rev. C. Mann, Secretary.

Managers: Rev. Messrs. C. Mann, Alexandria, D. C., George Lemmon, Fauquier, Va., John T. Brooke, Georgetown, D. C., William Jackson, New York, James Milnor, D. D., New York, E. C. McGuire, Fredericksburg, Va., William F. Chesley, West River, A. A. Co., Md., E. R. Lippitt, Theological Seminary, Va., Reuel Keith, D. D., Theological Seminary, Va., Henry W. Ducachet, D. D., Norfolk, Va., Frederick W. Hatch, Washington, D. C., Thomas Jackson, Richmond, Va., G. T. Bedell, D. D., Philadelphia, John P. McGuire, Essex County, Va., John T. Johnston, St. Paul's, Alexandria, D. C., Messrs. Francis S. Key, Esq., Georgetown, D. C., John Gray, Fredericksburg, Va., E. I. Lee, Alexandria, D. C., Cassius F. Lee, Alexandria, D. C., James Entwisle, Alexandria, D. C., Samuel W. Larmour, Alexandria, D. C., John C. Herbert, Vansville, Md., John P. Ingle, Washington, D. C., Daniel Murray, Elk Ridge, Md., James Howard, Baltimore, Md., Philip Nelson, Frederick County, Va., John G. Chapman, Charles County, Md., James M. Garnett, Essex County, Va., William Hewitt, Washington, D. C., George W. Bassett, Fredericksburg, Va.

Resolved, that the list of Patrons, who are by the Constitution members of the Board, be printed in connection with the above list of officers.

Seventeenth Annual Meeting of the Society for educating pious young men for the ministry of the Protestant Episcopal Church took place at Christ Church, Alexandria, October 9, 1834.

Rev. William Hawley, Second Vice-President, in the chair.

Report of Board of Managers was read and adopted, and ordered to be printed with such other papers relating to the concerns of the Society as the corresponding Secretary shall deem advisable.

Treasurer's and Agent's accounts read and referred to the Executive Committee.

The following officers were then elected for the ensuing year: Rt. Rev. Richard C. Moore, President, Rt. Rev. William Meade, First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, Third Vice-President, Rev. John Johns, Fourth Vice-President, John Hooff, Esq., Treasurer, Rev. Chas. Mann, Secretary, Corresponding.

Managers: Rev. Messrs. Chas. B. Dana, Alexandria, D. C., J. T. Johnston, Alexandria, D. C., George Lemmon, Fauquier County, Va., J. T. Brooke, Georgetown, D. C., William Jackson, New York, James Milnor, New York, E. C. McGuire, Fredericksburg, Va., William F. Chesley, West River, A. A. Co., Md., E. R. Lippitt, Theological Seminary, Va., Reuel Keith, D. D., Theological Seminary, Va., Henry W. Ducachet, D. D., Norfolk, Va., F. W. Hatch, Washington, D. C., T. Jackson, Richmond, Va., George Adie, Leesburg, Va., John P. McGuire, Essex County, Va., Messrs. Francis S. Key, Esq., Georgetown, D. C., John Gray, Esq., Fredericksburg, Va., Edmund I. Lee, Esq., Alexandria, D. C., James Entwisle, Alexandria, D. C., Samuel B. Larmour, Alexandria, D. C., John C. Herbert, Vansville, Md., John P. Ingle, Washington, D. C., Daniel Murray, Elk Ridge, Md., James Howard, Baltimore, Md., Philip Nelson, Frederick County, Va., John G. Chapman, Charles County, Md., James M. Garnett, Essex County, Va., William Hewitt, Washington, D. C., George W. Bassett, Fredericksburg, Va.

Society then adjourned to meet at St. Johns' Church, Washington, D. C., on the second Thursday in October, 1835.

The Eighteenth Annual Meeting of the Society for educating pious young men for the ministry in the Protestant Episcopal Church took place in St. Johns' Church, Washington, D. C., on the 8th of October, 1835, at eleven o'clock.

Divine service was performed by the Rev. Simon Wilmer, and a sermon preached by the Rev. William F. Chesley of Maryland.

The Rt. Rev. Bishops Moore and Meade being providentially prevented from attending, the Rev. William Hawley, Second Vice-President, took the chair.

The proceedings of the last annual meeting were read.

The Treasurer's report was read, and on motion referred to the Rev. William F. Chesley and John Gray, Esq.

The report of the Board of Managers was presented, read and adopted, and ordered to be printed with the Constitution and such other documents as the Corresponding Secretary shall think proper.

The Committee on the Treasurer's account reported that they had examined the same with the accompanying vouchers, and found them correct.

On motion, the Report of the Committee on the Treasurer's accounts was accepted.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen appeared to be duly elected:

Officers: Rt. Rev. Richard C. Moore, D. D., President, Rt. Rev. William Meade, D. D., First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, D. D., Third Vice-President, Rev. John Johns, D. D.,Fourth Vice-President, John Hooff, Esq., Treasurer, Rev. Charles Mann, Corresponding Secretary and General Agent.

Managers: Rev. Messrs. Reuel Keith, D. D., Theological Seminary, Va., E. R. Lippitt, Theological Seminary, Va., Charles P. Dana, Alexandria, D. C., J. T. Johnston, Alexandria, D. C., F. W. Hatch, Poughkeepsie, N. Y., William Jackson, New York, James Milnor, D. D., New York, E. C. McGuire, Fredericksburg, Va., J. P. McGuire, Essex County, Va., Thomas Jackson, Richmond, Va., George Adie, Leesburg, Va., George Lemmon, Fauquier County, Va., John E. Jackson, Winchester, Va., George Woodbridge, Richmond, Va., William F. Chesley, West River, Md., Messrs. Francis S. Key, Esq., Washington, D. C., John Gray, Esq., Fredericksburg, Va., Edmund I. Lee, Esq., Alexandria, D. C., James Entwisle, Esq., Alexandria, D. C., Cassius F. Lee, Esq., Alexandria, D. C., John C. Herbert, Esq., Vansville, Md., John P. Ingle, Washington, D. C., William Hewitt, Washington, D. C., Daniel Murray, Elk Ridge, Md., James Howard, Esq., Baltimore, Md., John G. Chapman, Esq., Charles County, Md., James M. Garnett, Essex County, Va., George W. Bassett, Fredericksburg, Va., Philip Nelson, Esq., Frederick County, Va., Dr. William F. Alexander, Fairfax County, Va.

The Society then adjourned to meet in St. Paul's Church, Alexandria, D. C., on the second Thursday in October, 1836.

Nineteenth Annual Meeting

Alexandria, D. C., October 23, 1836.

This being the day appointed for the Annual Meeting of the Society for educating pious young men for the ministry of the Protestant Episcopal Church, a number of the members assembled in the Lecture Room of St. Paul's Church, Alexandria, D. C., at eleven o'clock, A. M.

The Rt. Rev. Bishops Moore and Meade being providentially prevented from attending, the Rev. William Hawley, Second Vice-President, took the chair.

The meeting was opened with prayer by the Chairman.

The proceedings of the last meeting were read.

The Report of the Board of Managers was presented, adopted, and ordered to be printed with the Constitution and such other documents as the Corresponding Secretary might think proper.

The Treasurer's account and the account of the Corresponding Secretary were received, and on motion referred to the Rev. Messrs. Lippitt and Dana.

The Committee on the above named accounts reported that they had examined the same and found them sustained by the proper vouchers.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen appeared to be duly elected:

Officers: Rt. Rev. Richard C. Moore, D. D., President, Rt. Rev. William Meade, D. D., First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, D. D., Third Vice-President, Rev. John Johns, D. D., Fourth Vice-President, John Hooff, Esq., Treasurer, Rev. Charles Mann, Corresponding Secretary and General Agent.

Managers: Rev. Messrs. Reuel Keith, Theological Seminary, Va., E. R. Lippitt, Theological Seminary, Va., Chas. B. Dana, Alexandria, D. C., J. T. Johnston, Alexandria, D. C., F. W. Hatch, Poughkeepsie, N. Y., George Lemmon, Fauquier County, Va., William Jackson, New York, James Milnor, D. D., New York, E. C. McGuire, Fredericksburg, Va., John P. McGuire, Essex County, Va., Thomas Jackson, Alexandria, D. C., George Adie, Leesburg, Va., William F. Chesley, A. A. County, Md., John E. Jackson, Winchester, Va., George Woodbridge, Richmond, Va., Messrs. Francis S. Key, Esq., Washington, D. C., John Gray, Esq., Fredericks-

burg, Va., Edmund I. Lee, Esq., Alexandria, D. C., James Entwisle, Esq., Alexandria, D. C., Cassius F. Lee, Esq,. Alexandria, D. C., Dr. Hanson Penn, Bladensburg, Md., Messrs. John P. Ingle, Esq., Washington, D. C., William Hewitt, Esq., Washington, D. C., John Thomas, Esq., A. A. County, Md., James Howard, Esq., Baltimore, Md., John G. Chapman, Esq., Charles County, Md., James M. Garnett, Esq., Essex County, Va., Philip Nelson, Esq., Frederick County, Va., George W. Bassett, Esq., Fredericksburg, Va., Dr. William F. Alexander, Fairfax County, Va.

Society then adjourned to meet in Christ Church, Georgetown, D. C., on the first Thursday in October, or at such other time as the Board of Managers may appoint at their Semi-annual meeting, the Secretary to give notice of the change, if any should be made, in the Southern Churchman and Episcopal Recorder at least six weeks before the time of meeting.

Test. C. MANN, *Secretary.*

Twentieth Annual Report Meeting

Georgetown, D. C., October 12, 1837.

This being the day appointed for the Annual Meeting of the Society for educating pious young men for the ministry in the Protestant Episcopal Church, a number of the members assembled in Christ Church, Georgetown, D. C., at half past eleven o'clock, A. M.

The Rt. Rev. Bishops Moore and Meade being absent, the Rev. Mr. Hawley, Second Vice-President, took the chair.

The meeting was opened with prayer by Dr. Keith.

The Report of the Board of Managers was presented, adopted, and ordered to be printed with such other documents as the Corresponding Secretary might judge proper.

The Treasurer's account was handed in, and referred to a Committee consisting of Rev. Dr. Johns, Rev. Mr. Chesley and John Gray, Esq.

The Committee on Treasurer's account reported that they had examined the same and found it correct, being accompanied by all the necessary vouchers.

On motion of Dr. Johns, that the Treasurer's account report be condensed and published with the Annual Report under the direction of the Secretary and Executive Committee.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen appeared to be duly elected:

Officers: Rt. Rev. Richard C. Moore, D. D., President, Rt. Rev. William Meade, D. D., First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, D. D., Third Vice-President, Rev. John Johns, D. D., Fourth Vice-President, John Hooff, Esq., Treasurer, Cassius F. Lee, Esq., Corresponding Secretary and Agent.

Managers: Rev. Messrs. Reuel Keith, D. D., Theological Seminary, Alexandria, Charles Mann, Gloucester County, Va., E. R. Lippitt, Theological Seminary, Alexandria, C. B. Dana, Alexandria, D. C., J. T. Johnston, Alexandria, D. C., George Lemmon, Fauquier County, Va., H. H. Bean, Washington, D. C., James Milnor, D. D., New York, Edward C. McGuire, Fredericksburg, Va., John P. McGuire, Essex County, Va., Thomas Jackson, Alexandria, D. C., George Adie, Leesburg, Va., William F. Chesley, A. A. County, Md., J. E. Jackson, Winchester, Va., George Woodbridge, Richmond, Va. Messrs. Francis S. Key, Esq., Washington, D. C., John Gray, Esq., Fredericksburg, Va., Edmund I. Lee, Esq., Alexandria, D. C., James Entwisle, Esq., Alexandria, D. C., Cassius F. Lee, Esq., Alexandria, D. C., Dr. Hanson Penn, Bladensburg, Md., John P. Ingle, Esq., Washington, D. C., William Hewitt, Esq., Washington, D. C., John Thomas, Esq., A. A. County, Md., John G. Chapman, Esq., Charles County, Md., James M. Garnett, Esq., Essex County, Va., Philip Nelson, Esq., Clark County, Va., George W. Bassett, Fredericksburg, Va., Dr. William F. Alexander, Fairfax County, Va., James Howard, Esq., Baltimore, Md.

The Society then adjourned to meet in Christ Church, Alexandria, D. C., on the first Thursday in October, 1838.

Test.—CHAS. MANN, *Secretary.*

Twenty-first Annual Meeting, Alexandria, D. C., October 4, 1838.

This being the day appointed for the annual meeting of the Society for the education of pious young men for the ministry of the Protestant Episcopal Church, a number of the members assembled in the Lecture Room of Christ Church, Alexandria, at half past eleven o'clock.

The President and Vice-Presidents of the Society being absent, the Rev. Dr. Keith was called to the chair, and the meeting opened with prayer by the Rev. George A. Smith.

The annual report of the Board of Managers was read by the Rev. E. R. Lippitt.

On the motion of the Rev. Charles Mann, so much of said report as relates to the presenting of the claims of this Society to the Churches of Maryland and other states, be referred to the Executive Committee.

The Treasurer's account was referred to a committee who reported that they had examined the same and found it correct, and accompanied by the proper vouchers.

On motion, ordered, that the Treasurer's account be condensed and published with the annual report under direction of the Secretary and Executive Committee.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen were duly elected:

Officers: Rt. Rev. R. C. Moore, D. D., President, Rt. Rev. William Meade, D. D., First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, Third Vice-President, Rev. John Johns, Fourth Vice-President, John Hooff, Esq., Treasurer, Cassius F. Lee, Corresponding Secretary and Agent.

Managers: Rev. Messrs. Reuel Keith, Theological Seminary, Alexandria, D. C., E. R. Lippitt, Theological Seminary, Alexandria, D. C., Charles Mann, Gloucester County, Va., Joseph Packard, Theological Seminary, Alexandria, D. C., J. T. Johnston, Alexandria, D. C., Alex. Marbury, Georgetown, D. C., George Lemmon, Fauquier County, Va., H. Bean, Washington, D. C., Edward C. McGuire, Fredericksburg, Va., John P. McGuire, Essex County, Va., George A. Smith, Alexandria, D. C., William G. Chesley, West River, A. A. County, Md., George Adie, Leesburg, Va., J. E. Jackson, Winchester, Va., George Woodbridge, Richmond, Va., Messrs. Francis S. Key, Esq., Washington, D. C., John Gray, Esq., Fredericksburg, Va., Edmund I. Lee, Esq., Alexandria, D. C., James Entwisle, Esq., Alexandria, D. C., Dr. Orlando Fairfax, Alexandria, D. C., Washington C. Page, Esq., Alexandria, D. C., Dr. Hanson Penn, Bladensburg, Md., Messrs. John P. Ingle, Esq., Washington, D. C., William Hewitt, Esq., Washington, D. C., H. G. Scott, Esq., Upper Marlboro, Md., Dr. John Cheston, West River, A. A. County, Md., Messrs. John Thomas, Esq., West River, A. A. County, Md., John G. Chapman, Charles County, Md., James M. Garnett, Esq., Essex County, Va., Philip Nelson, Esq., Clarke County, Va., George W. Bassett, Esq., Fredericksburg, Va., Dr. William F. Alexander, Fairfax County, Va., James Howard, Esq., Baltimore, Md.

The Society then adjourned to meet in St. John's Church, Washington, on the second Thursday in October next (1839).

CASSIUS F. LEE, *Secretary.*

Twenty Second Annual Meeting, Theological Seminary of Virginia, July 8, 1840.

This being the day appointed for the Annual Meeting of the Society for the education of pious young men for the ministry of the Protestant Episcopal Church, a number of members met at the Theological Seminary of Virginia, the Rt. Rev. William Meade took the chair and called the meeting to order.

The annual report of the Board of Directors was read by the Rev. Joseph Packard.

The Treasurer's account was presented, referred to a committee who reported that they had examined the same and found it correct, and accompanied by the proper vouchers.

On motion, ordered, that the Treasurer's account be condensed and published with the annual report under the direction of the Secretary and Executive Committee.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen were duly elected:

Officers: Rt. Rev. R. C. Moore, D. D., President, Rt. Rev. William Meade, D. D., First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, Third Vice-President, Rev. John Johns, Fourth Vice-President, John Hooff, Esq., Treasurer, Cassius F. Lee, Corresponding Secretary and Agent.

Managers: Rev. Messrs. Reuel Keith, Theological Seminary, Alexandria, D. C., E. R. Lippitt, Theological Seminary, Alexandria, D. C., Joseph Packard, Theological Seminary, Alexandria, D. C., Charles Mann, Gloucester Court House, Va., J. T. Johnston, Alexandria, D. C., Alexander Marbury, Georgetown, D. C., George Lemmon, Fauquier County, Va., H. Bean, Washington, D. C., Edward C. McGuire, Fredericksburg, Va., John P. McGuire, Essex County, Va., George A. Smith, Fairfax County, Va., George Adie, Leesburg, Va., William F. Chesley, West River, A. A. County, Md., J. E. Jackson, Winchester, Va., George Woodbridge, Richmond, Va., Messrs. Francis S. Key, Esq., Washington, D. C., John Gray, Esq., Fredericksburg, Va., Edmund I. Lee, Esq., Alexandria, D. C., James Entwisle, Esq., Alexandria, D. C., Dr. O. Fairfax, Alexandria, D. C., Messrs. Washington C. Page, Esq., Alexandria, D. C., Dr. Hanson Penn, Bladensburg, Md., John P. Ingle, Esq., Washington, D. C., H. G. Scott, Upper Marlborough, Md., Dr. James Cheston, West River, A. A. County, Md., Messrs. John G. Chapman, Charles County, Md. James M. Garnett, Esq., Essex County, Va., Philip Nelson, Esq., Clarke County. Va., George W. Bassett, Esq., Fredericksburg, Va., Dr. William F. Alexander, Jefferson County, Va., Mr. James Howard, Esq., Baltimore, Md.

The Society then adjourned.

CASSIUS F. LEE, *Secretary*,

Proceedings of the Twenty-third Annual Meeting,

Theological Seminary of Virginia, July 14, 1841.

This being the day appointed for the annual meeting of the Society for the education of pious young men for the ministry of the Protestant Episcopal Church, a number of the members assembled at the Theological Seminary of Virginia at four o'clock, P. M.

The Rev. Mr. Chesley, (in the absence of the President and Vice-Presidents), was appointed chairman.

The annual report of the Board of Managers was read by the Secretary, by which it appears that the receipts of the Society during the past year have been as follows:

Returned by former Beneficiaries	$ 360.00
Received from boarders at the Seminary	1554.37
Received by donations	2942.85
Balance in Treasurer's hands last year	7.82
	4865.04
Expenditures during the year	4852.25
Balance in Treasurer's hands	$ 12.79

The Society has aided during the year nine gentlemen in their preparation for the ministry.

The Treasurer's account was presented and referred to the Rev. Messrs. Chesley and Adie.

On motion, *Resolved*, that the salary of Rev. Professor Packard be increased one hundred and twenty-five dollars, from the first day of October last.

The Committee on the Treasurer's account reported that they had examined the same and found it correct, and accompanied by the proper vouchers.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen were duly elected:

Officers: Rt. Rev. Richard C. Moore, D. D., President, Rt. Rev. William Meade, D. D., First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, Third Vice-President, Rev. John Johns, Fourth Vice-President, John Hooff, Esq., Treasurer, Cassius F. Lee, Corresponding Secretary and Agent.

Managers: Rev. Messrs. Reuel Keith, Theological Seminary of Virginia, E. R. Lippitt, Theological Seminary of Virginia, Joseph Packard, Theological Seminary of Virginia, J. T. Johnston, Alexandria, D. C., Alexander Marbury, Georgetown, D. C., Charles Mann, Gloucester County, Va., George Lemmon, Fauquier County, Va., H. Bean, Washington, D. C., Edward C. McGuire, D. D., Fredericksburg, Va., John P. McGuire, Essex County, Va., George A. Smith, Fairfax County, Va., George Adie, Leesburg, Va., William F. Chesley, West River, A. A. County, Md., J. E. Jackson, West River, A. A. Co., Md., George Woodbridge, Richmond, Va. Messrs. Francis S. Key, Esq., Washington, D. C., John Gray, Esq., Fredericksburg, Va., Edmund I. Lee, Esq., Alexandria, D. C., Dr. Orlando Fairfax, Alexandria, D. C., Dr. Hanson Penn, Bladensburg, Md., Messrs. John P. Ingle, Esq., Washington, D. C., H. G. Scott, Esq., Upper Marlborough, Md., Dr. John Cheston, West River, A. A. Co., Md., Messrs. John G. Chapman, Esq., Charles County, Md., James M. Garnett, Esq., Essex County, Va., Philip Nelson, Esq., Clarke County, Va., George W. Bassett, Esq., Fredericksburg, Va., Dr. W. F. Alexander, Esq., Jefferson County, Va., Messrs. John Howard, Esq., Baltimore, Md., James Entwisle, Esq., Alexandria, D. C.

On motion, *resolved*, that the proceedings of this meeting be published in the Southern Churchman.

The Society then adjourned.

Test.—Cassius F. Lee, *Secretary*.

Theological Seminary of Virginia, July 14, 1842.

Proceedings of the Twenty-fourth annual meeting of the Society for the education of pious young men for the ministry of the Protestant Episcopal Church.

The Society met in the Chapel at the Theological Seminary of Virginia.

Present: Rt. Rev. William Meade, Rev. J. P. K. Henshaw, Rev. Dr. Sparrow, Rev. E. R. Lippitt, Rev. J. Packard, Rev. J. P. McGuire, Rev. W. Hawley, Rev. Geo. A. Smith, Rev. C. B. Dana, Rev. George Adie, Rev. W. M. Jackson and Rev. C. F. Lee.

Bishop Meade took the chair as President of the Society, and the meeting was opened with prayer by the Rev. Dr. Henshaw.

The proceedings of the last meeting were read by the Secretary.

The Treasurer's account was presented and referred to Rev. Messrs. McGuire and Adie.

The report of the Board of Managers was read by the Rev. J. Packard, andon motion the same was accepted and ordered to be recorded among the proceedings of the Society.

REPORT

The Board of Managers of the Society for the education of pious young men for the ministry of the Protestant Episcopal Church are permitted, in the good Providence of God, to submit their twenty-fourth annual report:

It is well in the history of societies, as in that of individuals, to remember the way the Lord, their God, hath led them; and we in so doing, may exclaim: Surely goodness and mercy have followed us all the days of our twenty-four years' existence as a society.

It is well also to go back occasionally and consider the design of the Society, and the principles on which it is founded.

The Board, in reviewing the history of the Society, and the deep interest then manifested in it throughout the Church, have reason to fear that it does not now take the same hold of the sympathies of its early friends, especially out of the diocese, as it once did. Some of its former sources of supply have been dried up entirely: and some have been diverted into different channels. The annual meetings have not been so interesting, nor so well attended as they once were. They know the tendency of the best human institutions to decline without vigorous and unremitted efforts to sustain them.

The Board think it may partly be ascribed to the neglect of any public meeting with religious exercises, and would respectfully suggest whether it would not be well to revive the former annual sermon, or make some other arrangement to give

greater publicity to the Society, and add more importance and interest to our annual meetings.

It cannot be, they hope and believe, that the early and fast friends of the Society have lost their interest in the great cause of ministerial education, and of furnishing a regular supply of able ministers: for such and no less they regard the cause of this Society. Nor can they fail to remember, that the benefits of this Society have not been local, nor confined to this diocese, but that it has blessed the whole Church and even heathen lands.

The Board know perfectly that it is God alone, by His Holy Spirit who can truly call a minister of the everlasting Gospel, and endow him with the requisite spiritual qualifications—with the strength and ability necessary for his high calling. To thoroughly furnish him, however, with human learning, so that he be a workman who needeth not be ashamed himself, nor despised by others for lack of it, is the work of man. They believe that as the gifts of tongues, and of teaching, exhorting and preaching by inspiration have ceased forever, that their place can only be supplied by a REGULAR and THOROUGH course of study for the ministry. Such a course was even pursued under the law in Samuel's school of the prophets, whose design was to educate youth for the prophetic office, that they might give counsel from the Lord. They studied the word of God as far as revealed, the eventful history of their people, the mysteries of the ceremonial law and priesthood; and, doubtless, the study of their own sacred tongue was not neglected.

No priest could enter upon his office till he was thirty years of age, and had spent ten preceding years in diligent study of the law, that his lips might keep knowledge, and the people seek the law at his mouth.

And, under the Gospel, the Apostles of our Lord and Saviour were with him constantly for more than three years, sitting at his feet and learning of him while he opened their understandings to understand the Scriptures, and taught them, as never man taught, the things concerning the Kingdom of God.

Timothy and Titus were enjoined by one of the chiefest of the Apostles to give attendance to reading, to meditate on these things, to give themselves wholly to them, or else their profiting would not appear to all men.

Time would fail us to speak of the catechetical school of Origen at Alexandria, that school of sacred science, as Eusebius calls it. We need only further say, that our Church requires that her ministers should be apt and meet for their learning to exercise their ministry duly, to the honor of God, and the edifying of His Church.

The Board believe that it is as important now that a minister should have learnt something himself, before he takes to himself the office of teaching others. They hold that it is not so much learning as the want of it which has been the prolific parent of strange doctrines and damnable heresies; and with Dr. South, that "if God has no need of human learning, he has still less of human ignorance"; and that it is only knowledge, falsely so called, which puffeth up. Especially in this day, when error assumes so many Proteous forms of attack, demanding a corresponding variety in the means of defence, should ministers know what they say and whereof they affirm, that they may detect and drive away erroneous doctrine, under whatever garb, even though it were advocated by an angel from heaven, much more when by one transformed into an angel of light.

They further believe, that in order to acquire that knowledge which shall render a man apt and able to teach others, a theological seminary is the best place, and possesses advantages wholly unknown to those who study in private. It is here alone, so far as all experience and observation go, that the original languages of Scripture, the scientific arrangement of doctrines, and the History of the Church are studied systematically, if at all.

It is reasonable to suppose that students can acquire such knowledge better in the seclusion of a theological seminary than when distracted by the bustle of the world, without any regular system of recitations, or lectures, or examinations, and also, that those who have devoted their lives and studies to theological learning are more competent and more at leisure to impart instruction than those who have more than they can well do in the care of souls.

Not to speak of the advantages of bringing a number of young men together with the same great work in view, whereby clerical habits and manners are formed,

the stimulus of numbers felt, and by mutual collision asperities of character are worn off, and crude views matured, we might only say to the common objection, that the heart of the student is neglected, that if the case be ever so, it is the student's own fault, and the blame is not to be laid upon the walls of a theological seminary. There are advantages here, in some respects, greater than elsewhere, for keeping the heart with all diligence.

The necessity of such a society as this arises from the fact, that as of old so now, not many rich are called to make others rich with the unspeakable joys and consolations of the Gospel of the grace of God. They cannot pursue their studies and support themselves at the same time. It is a grave question, whether the Church is not bound to support a candidate for the ministry as well as one who has already entered upon it.

Now, if we do not aid them, they will enter into the ministry some other way; there are education societies in other denominations who would gladly sustain them. They well know, as they have often declared, that they cannot do without these societies, but must rely mainly on them for a regular supply of ministers.

The Presbyterian Board of Education have aided 1,745 young men in preparation for the ministry. The American Education Society about 3,500, and its contributions in twenty-five years amounted to $866,000.

The Board have great reason for devout gratitude to God, that, notwithstanding the pecuniary embarrassment of the times, their receipts have not diminished as much as was expected. They are hereby encouraged to hope that their sources of supply are unfailing fountains, and not summer brooks which pass away.

They have not been compelled to withhold their aid from any applicants. They trust they will not be reduced to so sad a necessity; but without constant effort on the part of their auxiliaries and friends they may be soon driven to it. The number of applications for aid, the ensuing year is unusually large, and without special effort, we must refuse, we fear, the aid of the Society to some applicants.

The Society are perhaps aware, that during the past year the boarding establishment has been under the control of the students, and the Society have been relieved from all pecuniary responsibility. The experiment has worked well; and the Board cannot but hope the arrangement will be a permanent one.

They have received from contributions during the past year, $2,104.66. Refunded by former beneficiaries, $557.30. Fourteen beneficiaries have during the past year been aided by the Society.

The Society has been called during the past year, in the Providence of God, to mourn over the decease of their venerable and beloved President, the Rt. Rev. R. C. Moore, to whom this Society has been indebted, under God, for a long continuance of patronage and support. His memory is blessed, and especially dear to the members of this Society, and he shall be had in everlasting remembrance as one who was wise to turn many to righteousness.

One of their beneficiaries has also died during the past year in faith and the triumphs of the Gospel.

The Board have the strongest reason to believe, from the piety, zeal, and talent of its present beneficiaries, that its aid is well bestowed, and its contributors may have the satisfaction of reflecting, that in what they have done for the humblest of Christs' brethren, they have done it unto him.

All which is respectfully submitted.

The committee on the Treasurer's account reported that they had examined the same, and found it correct and accompanied by the proper vouchers.

The Society then proceeded to the election of officers for the ensuing year, when the following gentlemen were duly elected:

Officers: Rt. Rev. William Meade, D. D., President, Rev. John Johns, D. D., First Vice-President, Rev. William Hawley, Second Vice-President, Rev. J. P. K. Henshaw, D. D., Third Vice-President, Rev. J. R. Walker, Beaufort, S. C., Fourth Vice-President, John Hooff, Esq., Treasurer, Cassius F. Lee, Esq., Corresponding Secretary and Agent.

Managers: Rev. Messrs. William Sparrow, D. D., Theological Seminary of Virginia, E. R. Lippitt, Theological Seminary of Virginia, Joseph Packard, Theological Seminary of Virginia, J. T. Johnston, Alexandria, D. C., Alexander Marbury,

Georgetown, D. C., Charles Mann, Gloucester, County Va., George Lemmon, Fauquier County, Va., H. Bean, Washington, D. C., Edward C. McGuire, D. D., Fredericksburg, Va., John P. McGuire, Essex County, Va., George A. Smith, Fairfax County, Va., George Adie, Leesburg, Va., William F. Chesley, West River, Anne Arundel County, Md., J. E. Jackson, Winchester, Va., George Woodbridge, Richmond, Va., Messrs. Francis S. Key, Esq., Washington, D. C., John Gray, Esq., Fredericksburg, Va., Edmund I. Lee, Esq., Alexandria, D. C., Dr. Orlando Fairfax, Alexandria, D. C., Dr. Hanson Penn, Bladensburg, Md., Messrs. John P. Ingle, Esq., Washington, D. C., H. C. Scott, Esq., Upper Marlborough, Md., Dr. John Cheston, West River, Anne Arundel Co., Md., Messrs. John G. Chapman, Esq., Charles County, Md., James M. Garnett, Esq., Essex County, Va., Philip Nelson, Esq., Clarke County, Va., George W. Bassett, Esq., Fredericksburg, Va., Dr. William F. Alexander, Jefferson County, Va., Messrs. James Howard, Esq., Baltimore, Md., James Entwisle, Esq., Alexandria, D. C.

The Society then adjourned.

Charter

By-Laws

Rules and Regulations

For The Government

Of The

Protestant Episcopal

Theological Seminary in Virginia

From reprint of

1916

CHARTER*

AN ACT incorporating the Protestant Episcopal Theological Seminary and High School in Virginia.
Passed February 28th, 1854.

1. *Be it enacted by the General Assembly*, That William Meade, John Johns, Edward C. McGuire, John Grammer, John P. McGuire, Charles B. Dana, Alexander Jones, George Adie, George Woodbridge, William Pollock, Cassius F. Lee, Dr. Thomas H. Claggett, Richard H. Cunningham, William H. MacFarland, Jeremiah Morton, and Pike Powers, be, and they are hereby, constituted a body politic and corporate, by the name and style of "*The Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia,*" and by that name shall have perpetual succession and a common seal; may sue and be sued, plead and be impleaded; with power to hold, receive, and purchase, to them and their successors forever, land, tenements, money, and other chattels, and dispose of and manage the same as shall seem best for the said Seminary and School: *Provided*, That the lands so held and acquired shall not exceed two hundred and fifty acres, nor the money and other chattels the sum of two hundred and fifty thousand dollars: ***And provided further*, That the majority of said Trustees, or their successors, may at any time hereafter increase the number of Trustees to twenty, and that not less than a majority of Trustees for the time being shall be sufficient to authorize the sale or mortgage of any real estate belonging to said institution.

2. The said Trustees and their successors shall have power to appoint a President, Treasurer, Secretary, Professors, Tutors, and such other officers as they may deem

* Amended in June 1923 by striking out the words "*and Episcopal High School*" wherever they occur—At this time the Seminary and High School were placed under separate Boards of Trustees.

** Amended.

proper, and to make and establish, from time to time, such by-laws, rules and regulations, not contrary to the laws of this State or of the United States, as they may judge to be proper for the good government of said Institution. A majority of the Trustees shall constitute a Board for the transaction of business, and any vacancy or vacancies amongst the Trustees, occasioned either by death, resignation or *other causes declared by the by-laws to be sufficient to create a vacancy*, shall be supplied by appointment of the Board.

3. The Treasurer shall receive all moneys accruing to the Seminary and High School, or property delivered to his care, and shall pay or deliver the same to the order of the Board. Before entering upon the discharge of his duties, he shall give bond, with security, and in such penalty as the Board may direct, made payable to the Trustees for the time being, and their successors, conditioned for the faithful performance of his duty, under such rules and regulations as may be adopted by the Board; and it shall be lawful for the Trustees to obtain a judgment for the amount thereof, or for any special delinquency incurred by said Treasurer, on motion, in any court of Record in this Commonwealth, against the said Treasurer and his security or securities, his or their executors and administrators, upon giving ten days notice of such motion.

4. The said Board of Trustees shall have power, either by themselves or their agents, to take, and receive subscriptions for said Institution; and in case any person shall fail to pay his or her subscription, to enforce the payment thereof by warrant before a magistrate, or by motion in any court of Record in this commonwealth, according to the amount of such subscription, giving ten days notice of such motion.

5. This act shall be in force from the passage thereof.

STATE OF VIRGINIA,
City of Richmond. } TO WIT:

I, ST. GEORGE TUCKER, Clerk of the House of Delegates and Keeper of the Rolls of Virginia, do hereby testify that the foregoing is a true copy of an act passed by the General Assembly of Virginia, on the 28th of February, 1854. Given under my hand, this 28th of February, 1854.

ST. G. TUCKER.
C. H. D. and Keeper of the Rolls of Virginia.

[The words in *Italics* in Sec. 2. above were inserted by an act of Assembly of January 23, 1872, in place of the words, "removal from the Diocese."]

AN ACT authorizing the Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia to acquire and hold additional property. Approved March 4, 1884.

1. *Be it enacted by the General Assembly.* That the Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia be, and are hereby authorized and empowered to acquire and hold personal property, in addition to the amount they are now authorized to acquire and hold under their Charter: *Provided* said additional amount shall not exceed the sum of five hundred thousand dollars.*

2. This act shall take effect from its passage.

AN ACT authorizing the Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia to confer the degree of Bachelor of Divinity. Approved February 7, 1898.

1. Be it enacted by the General Assembly of Virginia That the Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia be, and they are hereby authorized and empowered to confer the degree of Bachelor of Divinity upon such persons and under such rules and regulations as they may deem proper.

2. This act shall be in force from its passage.

AN ACT authorizing the Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia to acquire and hold additional real property. Approved March 3, 1898.

1. Be it enacted by the General Assembly of Virginia That the Trustees of the Protestant Episcopal Theological Seminary and High School in Virginia be, and they are hereby authorized and empowered to acquire and hold real

* Further amended.

property in addition to the amount they are now authorized to acquire and hold under their charter, provided said additional amount shall not exceed one thousand acres; and provided further, that this act shall apply to any land, which may have been heretofore conveyed to them.

2. This act shall take effect from its passage.

The Charter was further amended in 1910 by the addition of the following words, viz:

"The said Board of Trustees shall have power to confer the usual Academic and Theological Degrees upon such persons as they shall select."

Said amendment was adopted in due form and after due notice, by said Board of Trustees, was presented by their direction to the State Corporation Commission of Virginia, and was by them approved.

By-Laws

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1. There shall be two regular meetings of the Board of Trustees in each year—the first on the Wednesday of the week in which the closing exercises of the Seminary are held, at noon, at the Theological Seminary;—the second on the Wednesday following the second Tuesday in November, at 10 o'clock A. M., also at the Theological Seminary. Of these the first shall be the Annual meeting.

2. With the consent of a majority of the members of the Board, the President may change the time and place appointed for the regular meetings of the Board.

3. Special meetings shall be called by the President on application from five members of the Board, the time and place to be designated by the President, and notice thereof duly given.

4. No election to supply a vacancy shall take place but at a regular meeting of the Board, and on a nomination made at the previous regular meeting. The election shall always be by ballot, and a majority of the Trustees for the time being shall be necessary for a choice.

5. The Treasurer shall at each Annual meeting report the financial condition of the Seminary and High School.

6. No By-Law shall be adopted or altered except at a regular meeting of the Board; nor then, unless it shall have been proposed on a previous day.

7. There may be two members of the Board of Trustees, to be called Alumni-Trustees, selected from the alumni of the Seminary under such rules and regulations as the Board from time to time may make; each Alumni-Trustee to serve for five years and to be ineligible for re-election for the next succeeding term.

8. No person, except the Alumni-Trustees, shall be a member of the Board unless a resident of the territory embraced within the boundaries of the State of Virginia as it stood at the adoption of the Original Charter, February 28, 1854; nor hereafter shall any Professor of the Seminary or Principal of the High School be a member of the Board.

9. The term of service of every Professor in the Seminary shall end when he reaches the age of seventy years, unless sooner terminated by the Professor or Board of Trustees.

RULES AND REGULATIONS

For The Government Of

THE THEOLOGICAL SEMINARY

Chapter I

Of the Course of Theological Learning.

The Course of Theological Learning to be pursued in this Seminary shall embrace the following departments.

1. Oriental and Greek Literature, comprising the knowledge which is necessary to the critical study of the Holy Scriptures in the original languages.

2. Biblical Learning, comprehending whatever relates to the criticism of the sacred text.

3. The Interpretation of the Scriptures, exhibiting the principles of scriptural interpretation, and the meaning and practical application of the sacred writings.

4. Theism and the Evidences of Revealed Religion, embracing the anti-theistic theories with the theistic view of God, man and the world; the authenticity, credibility, divine authority and inspiration of the Holy Scriptures; a view of the character and effects of the Christian religion; answers to the various objections of infidel writers.

5. Systematic Divinity, presenting a methodical arrangement and explanation of the truths contained in the Scriptures, with the authority sustaining these truths; a statement and refutation of the erroneous doctrines attempted to be deducted from the sacred writings, and a particular view and defence of the system of faith professed by the Protestant Episcopal Church.

6. Ethics and Sociology, embracing the moral and social teaching of Christianity.

7. Ecclesiastical History and Christian Missions exhibiting the history of the Church in all its ages, and parti-

cularly of the Church of England and of the Protestant Episcopal Church in this country, together with the conversion of the nations and the expansion of Christianity.

8. The Nature, Ministry and Polity of the Church comprising a view of the nature of the Christian Church, and of the duty of preserving its unity; of the authority and orders of the ministry, with a statement and elucidation of the principles of Ecclesiastical Polity, and specifically that of the Episcopal Church; and a general historical study of Liturgical Worship and Liturgies of the Christian Church from the earliest times to the present. A course of Lectures upon the advantages of liturgical services; the History and Exposition of the Liturgy of the Protestant Episcopal Church and of her rites and ceremonies.

9. Pastoral Theology and Homiletics, explaining and enforcing the qualifications and duties of the clerical office; including the performance of the Service of the Church, and the composition and delivery of sermons.

10. Sunday School Pedagogics, including the theory of teaching and practical administration of the Sunday School.

11. A Course in Comparative Religion, embracing the study of the history of religion in general, and a survey of the historic non-Christian religions.

12. Courses in Elocution and Music, training the students in vocal expression, in reading the service and preaching, and in general knowledge of Church Music.

Course for Special Students

Course for Special Students. In all cases of exemption from the Hebrew languages the student exempted should be given supplementary work in the Old Testament, in the interpretation of the English Bible, to be assigned by the Professor of Hebrew and the Professor of the English Bible. And students exempted from Greek shall be assigned exegetical work in the New Testament by the Professor of the New Testament Literature and the Professor of the English Bible.

And all students, so exempted from Hebrew and Greek or from either may be assigned supplementary work in history and literature by the Professor of Ecclesiastical History.

All supplementary work shall be tested by regular examinations.

The Degree of Bachelor in Divinity

The Degree of B. D. This Degree is conferred with a suitable diploma upon candidates, who have fulfilled these conditions, viz:

1. They must (a) have received the degree of A. B. at some respectable college, or (b) have been students at this or some recognized Seminary of our Church, and have given to the Faculty satisfactory evidence of their general culture by examination or otherwise as the Faculty may determine.

2. They must be graduates in the full course at this Seminary and have attained an average mark of 85 and not fallen below 75 in any department in the Senior, Middle and Junior years respectively.

3. Every candidate for the degree is required to write a thesis upon some subject specified by the Faculty.

4. Candidates shall be recommended to the Trustees by the Faculty for the degree on the satisfactory completion of their examinations at the close of the Senior year, or on fulfilling otherwise the requirements, but the degree shall not be conferred until the candidate shall have been ordained to the priesthood.

Chapter II.

Of the Faculty.

The Dean and the other Professors shall constitute the faculty, and shall meet at such times as they may prescribe or upon the call of the Dean. A majority of the Professors shall be necessary to constitute a quorum. The Dean shall be appointed from the Professors by the Trustees and shall preside at all Faculty meetings; he shall be the organ of communication with the students; to answer communications addressed to "The Seminary," in relation to the business of the institution; to open each term, in conjunction with the other Professors, in some formal manner, matriculating the students, and taking such other measures as may have a tendency to make the members of the institution feel that

they are attaching themselves to an organized body, and coming under law; to give order for public worship in the chapel, on Sundays and other days, on which service is held in the chapel; to direct all arrangements for music and other details connected with such worship, and to officiate by reading the service and preaching in regular course with the other Professors; to preside at Commencements, in the absence of the Bishop or Assistant Bishop, if there be one, unless the Trustees present shall appoint one of their own number for the purpose; to take a general oversight of the Seminary, and annually, if there be occasion, to make report, as Dean, to the Trustees.

Chapter III.

Of the Students.

1. Every person producing to the Faculty satisfactory evidence of having been admitted a candidate for Priest's Orders, according to the Canons of the Protestant Episcopal Church in the United States, may be received as a student in the Seminary. All others may be admitted, who shall produce satisfactory evidence of a good religious and moral character; of being communicants in regular standing, and of possessing the literary, classical and scientific attainments which are required by the Canons of the Church for admission to Candidacy for Priest's Orders, subject to the provisions as to dispensations contained in the said Canons.

2. On the admission of a student, his name shall be entered in a book to be kept by the Faculty for that purpose and in appropriate columns, opposite each name, shall be recorded the time of admission of the students respectively, the time of their discontinuing attendance, and the cause of the same. And this list shall be laid before the Trustees at their regular meeting. At the time of matriculation the attention of the students shall be called to the rules that each is expected to observe.

3. Each Professor shall keep a class-book, and at his meeting of each class shall call the names of members before each lecture or recitation, noting absences, and reporting them annually to the Trustees. He shall also give an account

of their general deportment, and shall make a statement of the course of study pursued by the students under his charge. No student shall be absent from any recitation, or other exercise of his class, unless the permission of the Professor to whom the recitation is made shall have been previously obtained; nor shall any student be absent from the Seminary more than one day, without having previously obtained the consent of the Dean of the Faculty.

4. No student shall enter into the "holy estate of matrimony" during the time that he is a member of this Seminary.

5. The Faculty shall have power to suspend or expel any student, for reasons which may seem to them to justify so severe a censure; and shall immediately notify the Ecclesiastical authority of the Diocese to which the offender belongs, of their action and the reasons therefor.

6. It is expected that every student will be regular in his attendance upon the public worship of the Seminary Chapel; and upon the daily morning and evening prayers; and also at such other meetings for devotional exercises and spiritual edification as the Faculty may appoint; and he shall not absent himself from the public worship of the Seminary Chapel on Sunday without the consent of the Faculty, nor shall he make any permanent engagement requiring his absence from such service without the consent of the Faculty and of the President of the Board of Trustees. It shall be the duty of the Professors to hold on some evening of every week a meeting for the students in which the design shall be not so much to impart theological knowledge, as spiritual counsel and encouragement, to confirm the heart in God's ways, and to cherish habits of devotion. With this view, also, they shall commence every lecture and recitation with a suitable office of devotion, and endeavor generally to infuse such a spirit into all their teachings as shall make them conducive to the religious improvement of the students, and to a proper appreciation, by them, of the true character and weighty obligations of Christian ministry.

Chapter IV.

Arrangement of Studies.

1. The full course of study in this Seminary shall occupy three years; and, corresponding therewith, there shall be three classes. The most advanced of these shall be called the Senior Class; the next to that, the Middle Class; and the lowest, the Junior Class.

2. *The Junior Class.*—This class shall pursue the study of Hebrew and Greek; of Sacred History; of Biblical Learning and Interpretation of Scripture; of Theism; of the General History of Liturgies with the contents of the Prayer Book; and of Homiletics.

3. *Middle Class.*—This class shall continue the Critical Study of the Scriptures; the Study of Theism and Christian Evidences and of Ecclesiastical History; the History and interpretation of the Book of Common Prayer; Homiletics; and Sunday School Pedagogics.

4. *Senior Class.*—This class shall pursue the study of Systematic Divinity, of Ecclesiastical History and Exegesis, and shall also pursue a course of study of the Nature, Ministry, and Polity of the Christian Church; of the Canons of the Church; of Homiletics; of Ethics and Sociology; and of Pastoral Theology.

5. The Study of the English Bible shall be pursued by each class from the beginning to the end of the course.

6. Every student shall, besides attending to the appointed recitations of his class, produce critical dissertations, theological and historical essays, sermons, and such other compositions as the Professors shall direct. And on one day in each week the classes shall meet with the Professor of Homiletics, for the performance of the service of the Church, and the delivery of original sermons, and for such other exercises as he may think proper.

7. The Professors, in their respective departments, shall use as text-books such works only as may be selected by the Faculty, and sanctioned by the Board of Trustees.

8. In order more effectually to secure the benefits of the above course of study, every applicant for admission to the

Seminary shall enter the Junior Class, at the commencement of the first session, unless, upon examination by the Faculty, he be found qualified to enter one of the other classes, or the said Junior Class at some period after the commencement of the session, in either of which cases he may be admitted accordingly, and be entitled to the same rank and privileges as the original members of the class in which he enters.

9. Every regular student in the Seminary must be a member of one of the classes, and engage in all the studies which appertain to his class, except in cases of Canonical Dispensation from certain studies by the Ecclesiastical authority of his Diocese.

10. Special students may be admitted for courses of one, two or three sessions at the discretion of the Faculty.

Chapter V.

Sessions, Examinations, etc.

1. There shall be but one session for study in the Seminary during the year, beginning on the third Wednesday in September, and ending on the Thursday after the first Wednesday in June, the remainder of the year being vacation. During the session, however, there shall be a suspension of theological exercises on Christmas, New Year's day, Ash Wednesday, Good Friday; and on all days of Fasting and Thanksgiving appointed by the civil or ecclesiastical authority. Students not absent by permission of the Faculty from the Seminary on these occasions, will be expected to attend, as usual, such religious services as may be held in the Chapel of the Institution.

2. The students of this Seminary shall not invite any person to deliver a sermon, address, or lecture before them, or on behalf of any Society connected with the Institution, until they have obtained the consent of the Faculty to his nomination for election by their body.

3. At the close of each term there shall be an examination, by the Professors, of all the classes in their respective branches of study. Due notice of such examination shall be given.

4. The commencement shall take place on the Thursday after the first Wednesday in June. The exercises shall consist of the reading of Essays by the Senior Class, and Addresses, and such other exercises as the Trustees may from time to time appoint. On this occasion, any student who shall have passed the prescribed examinations in any department of study shall receive a certificate of proficiency in such department, signed by the Dean and the Professor, and every student, who shall have completed a full course of study, and shall have sustained his examinations in a satisfactory manner, shall receive a diploma, certifying the same, and signed by the President of the Board of Trustees and all the Professors of the Seminary. At the same time diplomas are given for D. D. and B. D. degrees.

5. It shall be the duty of the Dean and Faculty to see that the foregoing Rules and Regulations are duly enforced.

CHRONOLOGICAL OUTLINE

Captain Newport brought his ships to anchor in James River off the land to be known as Jamestown, on May 13th (old style calendar), or May 23rd (new style calendar). The actual landing took place next morning, May 14th (old style), or May 24th (new style). These dates are attested by Percy and are followed by Dr. Alexander Brown and Dr. Lyon G. Tyler. George Percy, who came over with Newport and whose "observations, taken from Purchas' Pilgrimes" is the most accurate account which we have of the events incident to the Jamestown settlement. His account may be found in Lyon G. Tyler's narratives of early Virginia.

The Gregorian Calendar was adopted in England in 1751 and produced the change in dates. By 1751 the discrepancy between the new and old calendars had grown to eleven days, but in 1607 the difference between the two calendars was only ten days. The celebration of the Holy Communion took place on the day before Newport's return to England. He sailed on Monday, June 22nd (old style), or July 2nd (new style). The day of the first Communion was therefore Sunday, June 21st, by the old calendar, or Sunday, July 1st, by the new calendar. Here again Dr. Brown and Dr. Tyler correct the wrong date given by John Smith. The date of the Celebration was the Third Sunday after Trinity, July 1st (new style). Easter in this year, 1607, fell on April 15th.

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